THE LIVES

Of ſundry

Eminent Perſons

IN THIS

LATER AGE.

In Two Parts.

I. Of *DIVINES.*
II. Of *NOBILITY* and *GENTRY* of both *Sexes.*

BY

SAMUEL CLARK,
Somtimes Paſtor of *Bennet Fink*, *London.*

Printed and Reviewed by himſelf juſt before his DEATH.

To which is added

His own LIFE, and the LIVES of the COUNTESS of *SUFFOLK*, Sir *NATHANIEL BARNARDISTON*, Mr. *RICHARD BLACKERBY*, and Mr. *SAMUEL FAIRCLOUGH*, drawn up by OTHER HANDS.

Heb. 17. 1. *Wherefore ſeeing we are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which do's ſo eaſily beſet us, and let us run with Patience the Race that is ſet before us.*

LONDON,
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THE PREFACE, With the Life of the Author.

To the Chriſtian and Candid READER.

Chriſtian Reader,



Here preſent thee with a Third Volume of Modern Lives, concerning which ſome may object, and ſay, That many of them have been Printed already, and in a more large and copious manner than we find them here? To which I anſwer, 'Tis true, and yet I judge it neceſſary thus to Print them again. For I have obſerved, that being generally Printed in little Volumes, few of them come to a ſecond Impreſſion, but after a little time, are thrown aſide and forgotten; whereas, when many excellent Lives are collected into one or more Volumes, they do continue, and will ſo do, till Printing ſhall be no more: Witneſs *Plutarchs* and *Melchior Adams*, *&c.* Lives.

And if any except againſt my contracting of ſome of them, I anſwer, That if you pleaſe to compare them together, you will find nothing left out that is of ſpecial concernment. I have always affected *multum in paucis*, to include much matter in few words, and yet withal, to avoid obſcurity.

I have been encouraged to make this Collection, and now to Publiſh it, finding that my former Labours in this kind, have been accepted with the Saints, and in the Church of Chriſt; which is apparent, for that they have been Printed four times in a few years ſpace, and yet never leſs than a Thou-

ſand at a time. I am now in the Eighty third year of my Life, and therefore am never like to do more in this kind: but hope that God will raiſe up ſome more able perſon to carry on this ſo uſeful a work; and if my Judgment be of any value, theſe Lives are generally the beſt that ever I publiſhed:

From my Study in *Iſleworth, March* 25. 1682.

The moſt unworthy Servant of Jeſus Chriſt

SAMUEL CLARKE.

WHen this Volume was almoſt finiſht at the Preſs, it ſeemed good to the ſupream Governour of the World (in whoſe hands is our Life and Breath, and all things) to diſcharge this painful, faithful Servant of Chriſt, from any further work in his Vineyard, and to give him *Reſt from his Labours*. Hereupon the Book-ſeller deſired, that his Life might be added to the reſt. The motion ſeemed very reaſonable, and ſuitable, That he who had been a means of perpetuating the memory of ſo many of Gods Worthies, ſhould have his own Life recorded among the reſt. The only difficulty was, concerning drawing of it up in ſuch ſtraits of time, as we were limited to by the circumſtances of the Preſs: but this was ſoon removed by a Narrative I found in his Study, ready drawn up by himſelf: which, though it was done without any deſign to have it expoſed to publick view; but, partly for the private information and edification of his Children, and partly as a thankful acknowledgment of Gods goodneſs to him, and to ſhew his good Providence over him, thro'out the whole courſe of his Life, (as himſelf expreſſes it before theſe Memoirs) yet, not meeting with any prohibition to the contrary, I have adventur'd to communicate it to the publick, thereby to ſupply that defect, which otherwiſe the Reader muſt have labour'd under. And I hope none will look upon it as a piece of Vanity in him, to commit ſuch things to Writing concerning himſelf, ſince it's a bare relation of matters of Fact; which cannot be ſo fully done by any other, as by a man's ſelf. (And therefore I wiſh that others, whom God has made eminently inſtrumental for the Service of his Church, would write after his Copy, and follow his Example herein:) His own account now follows.

A Brief

A Brief Narrative of my LIFE, *and of the moſt remarkable Acts of Gods Providence in guiding and governing of the ſame.*

I *Samuel Clarke* was Born in *Woolſton*, in the County of *Warwick*, upon the 10th of *October* 1599. my Mother, who was a good Woman, died when I was young: my Father was a Godly, Able, Faithful, and Painful Miniſter, and exerciſed his Miniſtry for above forty years in that Pariſh, with much profit and comfort: under whoſe wing I was trained up Religiouſly till I was about thirteen years old; and then I was ſet to School to Mr. *Ja. Cranford*, an eminent School-maſter in *Coventry*; which City at that time, flouriſhed exceedingly with Religious Miniſters and People, though for my own part, falling into the Company of diſſolute Lads, I began to degenerate from the Principles of my firſt Education, though not without much reluctancy, and frequent checks of Conſcience for the ſame.

Having ſpent about four years in that School, I was by my Father carried to *Cambridge*; which Univerſity was more eminent for Religion at that time, and placed by him under Mr. *Tho. Hooker* in *Emanuel* Colledge, which was the *Puritan* Colledge; and Mr. *Hooker* one of the choiceſt Tutors in the Univerſity: yet, neither there did I anſwer my Fathers care, nor the means which I did enjoy: for though my carriage was Civil, and in the ſight of the world blameleſs, yet did I not walk with God in my general, nor particular Calling as I ought to have done; neither do I know that the work of Grace was at that time wrought in my heart: When I was Batchelor of Arts, my Father (having ſmall means) took me from the Univerſity again: and immediately after my return home, I fell ſick of the Small Pox, and was ſo full of them, not only outwardly, but in my Throat alſo, that my Father deſpaired of my Recovery: yet it pleaſed my heavenly Father to reſtore me, beyond his expectation: ſhortly after I was ſent for to a Gentlemans in the Woodland part of the Country, to teach his Children, and to be aſſiſtant to Mr. *Slader*, Miniſter of *Knowle*, a godly and eminent Man: yet the Family wherein I lived was very prophane; which not agreeing with my former Education, though it diſ-reliſhed at the firſt, yet by degrees I digeſted it better; but after I had continued in that Family ſomewhat more than a year, I was unexpectedly ſent for (in the midſt of Winter) into *Cheſhire*, to be an aſſiſtant to Mr. *Byrom*, Parſon of *Thornton*, with whom I continued almoſt two years; and by reaſon of ſome Suits in Law wherein he was intangled, I was put upon Preaching twice a Sabbath a great part of that time.

In that Family I was caſt upon ſome great temptations: but it pleaſed the Lord in mercy to hedge up my way with Thorns, and by ſtriking me with extraordinary fear and terrour (as he did *Belſhazer* by the hand-writing) he made me to reflect upon my ſelf, humbled me for my ſins, and by degrees gave me ſome comfort in believing, and applying the Promiſes of free Grace in Chriſt Jeſus: yet ſtill I was dogg'd by Sathan, who often interrupted me in my ſecret Duties: and one of his Inſtru-

ments was alſo raiſed up to proſecute me in the Chancellours Court at *Cheſter*, for the omiſſion of ſome Ceremonies: ſo that receiving divers diſcouragements, I reſolved to leave that place; and being importuned by ſome Friends at *London* to come thither, I went to *Cheſter* at *Michaelmas* Fair, with a purpoſe of ſending my Trunk to *London*, and ſhortly after to have followed my ſelf: But ſome godly Chriſtians, Inhabitants of *Wirrall*, a Pemnſula beyond *Weſt-Cheſter*, which had been my frequent Hearers at *Thornton*, meeting me at the Fair, importuned my coming to *Shotwick* amongſt them; and would receive no repulſe till I had granted their deſires. That Country is about fourteen Miles long, and five broad: there were divers godly, and underſtanding Chriſtians ſcattered up and down in it: ſcarce a conſtant Preacher beſides my ſelf: ſo that, as my means of maintenance came by a voluntary contribution out of all thoſe Chriſtians Purſes, ſo all of them within ſix, or ſeven miles compaſs, repaired to my Miniſtry, both Young and Old, Men and Women, Wet and Dry, Summer and Winter, to their very great pains and labour: ſpending the time between the Sermons in Repetition, ſinging of Pſalms, and godly conference: and as they took extraordinary pains for the Word, ſo they highly prized it, and much profited by it. I alſo ſet up monthly Sacraments, and we enjoyed much ſweet liberty, and Communion in the ſame. And beſides theſe publick Ordinances, we had once in three Weeks ordinarily a day of Conference, unto which repaired all the Profeſſors, both Men and Women, out of all the Country; and this Meeting was held by turns at all the richer mens Houſes: in the Morning when they firſt met, the Maſter of the Family began with Prayer, then was the queſtion to be conferred of read, and the younger Chriſtians firſt gave in their anſwers, together with their proofs of Scripture for them; and then the more experienced Chriſtians gathered up the other anſwers which were omitted by the former; and thus they continued till Dinner time, when having good proviſion made for them by the Maſter of the Family, they dined together with much chearfulneſs; after Dinner, having ſung a Pſalm, they returned to their Conference upon the other queſtions (which were three in all) till towards the Evening; at which time, as the Maſter of the Family began, ſo he concluded with Prayer, and I gave them three new queſtions againſt their next Meeting; which being appointed for time and place, every one repaired to his own home: the benefits which came by theſe days of Conference, were many and great:

First, Hereby knowledge was wonderfully increaſed, ſo that I was never acquainted with more underſtanding Chriſtians in all my Life, though the beſt of them went but in Ruſſet Coats, and followed Husbandry. Secondly, Holy affections by this mutual whetting of them each in other, were exceedingly kindled, and kept alive in them. Thirdly, Love, by frequent Society, was nouriſhed and increaſed; ſo that all the Profeſſors, though living ten or twelve miles aſunder, were as intimate and familiar, as if they had been all of one houſhold. Fourthly, The neceſſities of the poorer ſort being made known, there was plentiful proviſion made for them. Fifthly, The weak were ſtrengthned, the mourning comforted, the erring reclaimed, the dejected raiſed up, and all of them mutually edified in their moſt holy Faith. Sixthly, Under the pretence of theſe Meetings, we enjoyed the opportunities, as occaſion was offered,

of

of private Faſts, and days of Thanksgiving, which otherwiſe would quickly have been taken notice of, and ſuppreſſed.

In this place I found the firſt Seal of my Miniſtry, by being an inſtrument of the Converſion of many Souls to God: Amongſt theſe perſons I had abundance of comfort by their hearty Prayers for me, intire affections to me, and care for to provide for me, that I might ſubſiſt comfortably amongſt them. Whilſt I was in this place, God diſpoſed of me in Marriage to an holy, humble, prudent, and ſweet natured Yoke-fellow, unto which (of all the outward mercies I ever enjoyed from God) none is to be compared; ſhe came of Religious Parents, her Father was a godly and faithful Miniſter at *Bedworth* in *Warwick-ſhire*. But after I had continued about the ſpace of five years in this place, where we enjoyed ſo much comfort and happineſs, the Devil envying the ſame, raiſed up ſome of his inſtruments to complain of, and to proſecute me in the Chancellors Court, who was maliciouſly bent againſt God and Goodneſs, and who ſo much maligned me for the omiſſion of Ceremonies; and was ſo violently bent againſt me, that he would not ſuffer me to Preach a farewell Sermon to my People: But behold the ſweet Providence of God! juſt at the ſame time when I was thus moleſted, there came a Letter to me from the Mayor, Aldermen, old Mr. *Fenn*, and ſome other godly People in *Coventry*, importuning me to come to Preach a Lecture in that great City; divers of them having heard me not long before at a publick Faſt, which I kept at *Woolſton*. After I had ſought to God and Friends for advice, I reſolved to embrace that Call, the Door being ſhut againſt me where I was, and another, as I apprehended, opened there: But when I was to leave that People, it cauſed much grief to them and me, and with abundance of Tears on both ſides, we were (as it were) torn aſunder.

At my coming to *Coventry*, I was entertained with much love and reſpect; there for a while, I exerciſed my Miniſtry: But neither there would the Devil ſuffer me to be quiet long; for at that time there was Dr. *Bugg*, who had engroſſed both the Livings (there being but two Pariſhes in that great City) he (as it ſeemed) ſeeing his Hearers go from him, ſoon profeſſed himſelf my Enemy; and having power of both the Pulpits, denied me entrance into either; whereupon the Mayor and Aldermen, having another Church at an end of the Town in their diſpoſal, they appointed my Lecture there: But Dr. *Bugg* having his ſpies to watch me, both in my Prayers and Sermons, conceived that he had gotten ſome advantages againſt me, for ſome expreſſions uſed by me in the ſame.

Hereupon he became an eager proſecutor of me before the Biſhop of the Dioceſs (who was Dr. *Morton*) who inhibited me from Preaching in his Dioceſs: but having a Licence from the Archbiſhop of *Canterbury* [*Abbot*,] I refuſed to obey his Inhibition: ſome of the Aldermen alſo of the City ſticking to me, pretending to ſpend much money before I ſhould be put down: ſhortly after the Biſhop going to *London*, cauſed me to be cited up to the Court of Arches, whither I went, but he put in nothing againſt me: and when I went to him at his Lodgings, he firſt by perſwaſions, and after by menaces, laboured to have me relinquiſh the place; profeſſing, that he would kneel before the King, but he would have my Licence called in: yet I reſolved to keep it as long as I could, and returned to *Coventry* again; where a new Mayor being choſen, who was a great

a great Friend to Dr. *Buggs*, the zeal of the Aldermen in ſtanding for me, and by me, was much cooled; whereupon my Lecture fell to the Ground, and I aſſiſted my Father every Sabbath, who lived within four Miles of the City: the Door being thus ſhut againſt me at *Coventry*, I was by a good Providence of God unexpectedly ſent for by *Robert* Lord *Brook*, (who was then a young Man, and unmarried) to beſtow a Sermon upon him at his Houſe in *Wedgnock* Park, not far from *Warwick*; whither (though with much reluctancy, he being a ſtranger to me) I went, and preached before him, and found ſuch approbation, that he deſired me to be his houſhold Chaplain; but ſuch a Life not ſuiting with my eſtate (being married) nor with my Affections, with humble thanks I refuſed it, yet found him a faſt, and a faithful Friend to me all his Life after.

— Much about the ſame time alſo I was ſought for by the Magiſtrates of *Warwick*; to Preach a Lecture there on the Sabbaths in the Afternoon, and on *Tueſday* Mornings; but Mr. *Hall* the then Vicar of that place, oppoſed it: whereupon the Bailiff and Burgeſſes made their Addreſs to *Robert* Earl of *Warwick*, who was their Recorder, who ſent for me up to *London*, heard me Preach, gave me his Qualification to be his Chaplain; and wrote ſo to Mr. *Hall*, that being over-awed by his Letter, he admitted of me for his aſſiſtant: In that place I exerciſed my Miniſtry about the ſpace of five years, and the Lord was pleaſed ſo to bleſs my Labours, that I got much room in the hearts of all the godly in the Town, and was the inſtrument of the converſion of ſome Souls: as alſo of much good in the Lord *Brooks* Family, who being then married, lived for the moſt part in *Warwick* Caſtle: but theſe things proved the object of Mr. *Halls* envy, who ſought to pick quarrels with me, cauſed me often to be Preſented for the omiſſion of Ceremonies, yet the Biſhop [Dr. *Thornbury*] being an old Man, and peaceable, dealt ſo fairly, that ſtill I got off: at length Mr. *Hall*, being impatient of my continuance, came to pull me out of the Pulpit, and by his clamours and noiſe, ſo interrupted me, that I was forced to give over: and Dr. *Land* being then made Archbiſhop of *Canterbury*, he in his old Age made a Journey to *London*, complained of me to the Archbiſhop: and threatened to proſecute me in the high Commiſſion Court: yet it pleaſed the Lord ſo to order things, that I heard no more of it: Juſt about this time the Parſon of *Alceſter* dled; and the Lord *Brook* having formerly of his own accord, proffered that Rectory to me, did now as freely confer it upon me; whither I went, Preached to the People, and was freely and unanimouſly choſen by them for their Paſtor; whereupon I took Inſtitution and Induction into the place; and there exerciſed my Miniſtry in peace, and with good ſucceſs for a time.

— And whereas the Town was placed in the midſt of many great Papiſts, which made it their Randezvous: and for want of a powerful Miniſtry, the Inhabitants of the Town were much given to Swearing, Drunkenneſs, and prophanation of the Sabbath, opening their Shops, and ſelling Wares (eſpecially Meat) publickly, it pleaſed God to bleſs my Miniſtry, and private Labours for the Reforming of thoſe things: but neither did the Devil ſuffer me to be long in quiet there: for the Book of ſporting upon the Sabbath, came forth about that time, and I was often enjoined the Reading of it, and much threatned for the refuſal; and was the more envied

envied and maligned, becauſe all the Miniſters thereabout (whereof ſome were godly) ſubmitted to the reading of it: yet it pleaſed God (who had a great work to do in that place) to preſerve my Liberty, notwithſtanding my refuſal; and the Lord added divers to the Church by my Miniſtry at that time.

Alſo about that time, I having Preached largely upon the Doctrine of the Sabbath for half a year together, it pleaſed God to ſhew a remarkable Judgment upon two of my Neighbours; who encouraged by that Book, and in contempt of my Miniſtry, dared to prophane that holy day; the one was a luſty young Woman, Daughter to *Jo. Waldren*, who ſaid that ſhe would go to ſuch a Green in the next Pariſh, and there Dance as long as ſhe could ſtand; which alſo on the Sabbath in the Afternoon ſhe did; but as ſhe was Dancing, it pleaſed the Lord to ſtrike her with a ſudden, and grievous Diſeaſe, whereof ſhe died within three days: the other was a young man, one *Charles Bellers*, of whom read the ſtory alſo in my Book of Examples, *p.* 153. Theſe remarkable Judgments ſeconding of the Word, ſtruck a great awe in the hearts of many, to the reſtraining of them from the like diſorders. A while after came on the Archbiſhops Viſitation by Sir *Nathaniel Brent*, unto whom Mr. *Hall*, and ſome others, made many and great complaints of me; yet by a Letter from Mr. *Ri. Knightly* of *Fauſly* to Sir *N. Brent* in my behalf, it pleaſed God to deliver me from that Snare alſo. Thus through Gods mercy, I continued the exerciſe of my Miniſtry in that place for about the ſpace of nine years; in which time very many young perſons, both Men and Women, were converted, held their Meetings on the Sabbaths in the Evening to repeat Sermons, and perform ſuch Duties; others were edified and built up in their Faith; and the Town, which before was called Drunken *Alceſter*, was now Exemplary, and eminent for Religion all over the Country: and upon all occaſions when publick works of mercy were called for, their zeal and forwardneſs provoked many others. And thus we continued till the *Etcetera* Oath came forth; which as a dark and black cloud, threatned new dangers: but that being ſo groſs and palpable, many of the Miniſters of that Dioceſs met, and drew up a Petition to the King againſt it, and my ſelf, and Mr. *Arthur Salwey*, were choſen, and requeſted to carry it: hereupon we went to *York*, the King being there with his Army, which lay in a Leaguer about the City, the *Scots* Army being at *New-Caſtle*. About this time the King had ſummoned all the Nobility to come to him to *York*; and upon their requeſt, had promiſed to call a Parliament, to debate and determine the difference between him and the *Scots*: The next day after we came to *York*, we were preſent at the Manor-houſe, whilſt the King was at Supper; and immediately after Supper, I kneeling down, preſented the Petition to the King, in the name of the Miniſters of the Dioceſs of *Worceſter*: the King received it without ſpeaking a word, and went into his withdrawing Room; there was preſent Dr. *Curle* Biſhop of *Wincheſter*, who frowned extreamly upon me for the Petition: yet I encouraged Mr. *Salwey*, and we followed the King to expect an anſwer. At the Door of the Chamber, the Porter told us that we could not be admitted; but I told him, that we had preſented a Petition to the King, and muſt attend an anſwer; whereupon he let us paſs. When we came into the Room, the King had laid our Petition on the Table, without Reading it, and was ſtanding by the Fire, diſcourſing about his Army: we preſſed juſt before him, and ſo ſtood confidently in

his

— his ſight, till he obſerving that we would have no nay, went to the Ta-
— ble, took up our Petition, and read it diſtinctly over: after which he
— called Mr. *W. Munay* of the Bed-chamber, and gave him the Petition,
— bidding him to give it to the Maſter of Requeſts to return us our anſwer:
— then did we retire to our Lodgings; and afterwards repairing to the Ma-
— ſter of Requeſts, he told us, that the Kings anſwer was, That we ſhould
— not be moleſted about the refuſal of the Oath, till the Parliament be-
gan; at which time our Petition ſhould be conſidered: After this we retired home, though through ſome dangers by reaſon of ſome ſtragling Soldiers. The Parliament beginning ſhortly after, the Miniſters of our Dioceſs met again, drew up a Petition to the Parliament for the freeing of us from the ſnare of the Oath, and ſome other burthens that lay upon us; and my ſelf and Mr. *Salwey*, were again requeſted to preſent, and proſecute the Petition; which we undertook and effected. At *London* we met with many Miniſters from moſt parts of the Kingdom; and upon ſome Meetings and Debates, it was reſolved, that a Committee ſhould be choſen to draw up a Remonſtrance of our grievances, and to Petition
— the Parliament for Reformation; which was accordingly done, and a
— Reformation was begun, though God for our ſins, afterwards blaſted
— our hopes, and brought us into the greateſt confuſion, that ever the
— Church laboured under ſince the firſt Reformation of Religion under
— Queen *Elizabeth*. Not long after, the differences between King and Parliament grew ſo high, that both parties betook themſelves to Arms. Whereupon, after a while, upon a ſpecial occaſion, I went to *London*, and having been a while there (yet with a purpoſe of returning) I was one day talking with my Siſter *Sutton*, whom I met about the *Mercers-Chappel* in *Cheapſide*: and whilſt we were talking together, came by Mr. *Thomas Clendan*, whom I had formerly known, but had now forgotten; my Siſter telling me who it was, I deſired her to call him back, that I might renew my acquaintance; which ſhe did: and as we were talking together, God by his providence ſo ordered it, that there came by two of *Bennet Fink* Pariſh, honeſt men; which Mr. *Clendan* ſtopping, ſaid to them: You want a Miniſter, and if you can prevail with this Gentleman, you will be well fitted, *&c.* Hereupon I was requeſted to give them a Sermon the Sabbath following; which I aſſented to, not knowing what God intended by it: There had about ten others Preached before me, for the place: amongſt whom Dr. *Hoile*, old Mr. *Carter* of the Aſſembly, and Mr. *F. Bellars*, &c. and the chiefeſt in the Pariſh were for Mr. *Carter*; and whereas ſome of the Pariſh urged to proceed to a choice; the other party put it by till the laſt *Wedneſday* in *May*, which was the monthly Faſt; againſt which time they had procured Mr. *Carter* to Preach in the Afternoon; and ſo they were immediately to proceed to the choice, whilſt his gifts in Prayer and Preaching, had left an impreſſion upon the Peoples Spirits, that they might the eaſilier bring him in. Accordingly when they vvere met in the Veſtry, the debate vvas, vvho ſhould be put into nomination; and all agreed that Mr. *Carter*, Mr. *Bellars*, and my ſelf, ſhould be ſet dovvn in a paper, to vvhich they vvere to make their marks: Mr. *Bellars* had but one or tvvo hands; and
— for Mr. *Carter*, there vvas Mr. *Greene* a Parliament man, and ſome ſix more
— of the greateſt of the Pariſh, before any appeared for me: but then a godly man beginning, ſo many of the reſt followved, that the choice vvent clearly on my ſide. All this vvhile I knevv nothing hereof, or vvhat

what they were about: being not acquainted with any one in the Parish, nor imploying any Friend to speak to them in my behalf: But that day I Preached at *Fish-street* for Mr. *J. Smart*; and in the Evening, Supping there, there came a Committee from *Bennet Fink* Parish, to acquaint me with my free Election, and to intreat me to accept of the place: taking notice of the concurring Providences of God, I durst not refuse the Call; yet reserved my self free to return to *Alcester* when the Storm was over, and that I might do it with safety.

The Wars being ended, I went into *Warwick-shire*, and Preached on the Lords-day at *Alcester*, and many of the People with Tears importuned my return: During the Wars, many of the Inhabitants of the younger sort, had retired to *Warwick* for safety; where, falling into the Company of Anabaptists, and other Sectaries, they were fervened with their Errors; and being now returned home, they had set up private Meetings, with the neglect of the publick; and many young Men, whom I looked upon before, as Children begotten by my Ministry to God, were turned Preachers: whereupon, before I would promise to return, I propounded some Articles to them, concerning their owning me for their Pastor, attending upon my Ministry, &c. which they promised; whereupon I promised to return to them the Spring following (this being at the latter end of Summer) But these Sectaries under-hand wrought against me, and grew higher in the ways of separation; so that finding the love of the People towards me here, the opportunities that I had of being instrumental to the publick good, and the unlikelinesse of living comfortably at *Alcester*, having provided a godly able Minister for them, I resigned to him, and resolved to fix at *Bennet Fink*.

About the year 1646. I published my first Book of Examples; which then contained but 12, or 14 sheets.

Anno 1649. I published my first Part of the Marrow of Ecclesiastical History, which contained but 63 sheets.

Anno 1650. I published my second Part of the Marrow of Ecclesiastical History, which contained 44 sheets.

Anno 1651. I published my General Martyrology, which contained about 140 sheets.

Anno 1652. I published my English Martyrology, which contained above 100 sheets.

Anno 1654. I published again my first Part of the Marrow of Ecclesiastical History, much enlarged, to above 120 sheets in a Pica Letter.

Anno 1655. I published my Mirror the second time, enlarged to 42 sheets of large Paper.

Anno 1657. I published my Mirror the third time, enlarged to 240 sheets.

Anno 1659. I published my first Part of Cases of Consciences, containing 144 Sheets.

Anno 1660. I published my General Martyrology, enlarged to above 180 sheets.

Besides these greater, I was one of the four Ministers that made the *Jus Divinum regiminis Ecclesiastici*; which was Printed three times, and enlarged.

Also Printed a Sermon, which I Preached at our first *Warwick-shire* Feast.

Another Sermon which I Preached at the Funeral of Mr. *Tho. Bewley*.
Another Book against Toleration, which I called Golden Apples.
The Life of *Tamerlane*.
A Sheet in defence of Tythes.

All these contained above a Thousand Sheets; all which I wrote with my own hand, and was through God's mercy enabled thereunto, notwithstanding all my Ministerial employments, private and publick, Blessed be his Name for it.

I have besides at this time, *November* 1660. above 300 sheets ready for the Press.

The Kings Majesty having published a Declaration concerning Ecclesiastical affairs, the *London* Ministers drew up a gratulatory Address to His Majesty for the same, adding a prayer for the removal of Re-ordination, and Surplices in Colledges, and chose me to present it; which I did at *Whitehall*, *November* 16. 1660. and when I began to speak upon my knee, His Majesty bad me twice to rise up; which I did, and spake thus:

Your Majesties Loyal Subjects, many of the Ministers in and about the City of *London*, have commanded us humbly to present this their gratulatory Acknowledgment to your Royal Majesty, for your gracious Condescensions, in your Majesties late Declaration concerning Ecclesiastical Affairs. The King took my Paper, and returned this answer:

Gentlemen, *I will endeavour to give you all satisfaction, and to make you as happy as my self*: and something more to the like purpose.

March 25. 1661. I was, with others, made a Commissioner for Reforming the Common-Prayer Book.

Anno 1665. I publish'd the Lives of those that were called *Magni*, and the Life of our blessed Saviour Jesus Christ: As also the Description of *Germany*, and History of *Hungary*.

April 24. 1666. I removed from *London* to *Hammersmith*.

Anno 1671. I published my first Part of Examples, 80 sheets enlarged: and a second Volume containing 204 sheets: Also some Lives of our *English* Warriours.

Anno 1672. I published a Description of the 17 Provinces of the *Netherlands*.

Anno 1662. I published my third Volume of Lives, Printed by *W. Miller*.

Anno 1669. I published the Duty of every one that intends to be saved: Printed by *Sim. Miller*.

Anno 1670. I Printed my English Dictionary, though under anothers Name.

Besides, I have at this time 1673. about 800 Sheets ready for the Press, and about 4 or 500 Sheets of Annotations upon the whole Old Testament, all written with mine own Hand.

I was also seven or eight years a Governour in *Sion* Colledge, whereof two years I was President.

I mention these things, not seeking my own Praise and Glory, (for I am less than the least of all God's Mercies) but to give Glory to God, who enabled and strengthened me to do so much work; wherein (I hope) I was serviceable to him and his Church, without the neglect of my work in the Ministry.

Anno 1673. I Printed Gods Judgments upon Persecutors in 9 sheets.

Anno 1675. I Printed a great Volume of Lives in Folio, in 270 sheets.

Anno

Anno 1667, I Reprinted my Book of Martyrology, and Lives, containing 264 ſheets.

Anno 1680. I Printed my Preſident for Princes.

Anno Chriſti 1681. I Printed my Book of Apothegms.

—Thus through Gods mercy, I continued the exerciſe of my Miniſtry for the ſpace of forty years, even till the black Act for Conformity took place; which turned me, and almoſt two Thouſand godly and painful Miniſters and Schoolmaſters out of their places. After which (though I durſt not ſeparate from the Church of *England*, nor was ſatisfied about gathering a private Church out of a true Church, as I judge the Church of *England* to be, yet) I intermitted not my private Studies; but ſpent moſt of my time in Reading, Writing, and enlarging the Books which I formerly Printed, or Compoſing new: And if it pleaſe God that the remainder of my Caſes of Conſcience, and my *Flores Theologiæ*, or *Common-place-Book*, ſhall ever be Printed, I doubt not but they will prove as grateful and uſeful (if not more) than any I have Printed already.

— *Decemb.* 20. 1682. When he firſt came down in the Morning, he complaining, that he had lain in a Feavor all Night: yet found no great alteration in himſelf that day: but within two or three days he grew very weak, and was confin'd to his Bed: and then the decays of Nature (like ſo many Creditors, who had bin put off a great while, ſo that when once their Debter is ſeiz'd upon, they lay all their Actions againſt him, that they may be ſure to keep him faſt: ſo theſe) fell violently upon him, ſo that his ſtrength was quite gone, and he was unable to help himſelf, and he began to falter in his Speech, yet the uſe of his underſtanding remain'd to the laſt. And as upon all occaſions, at other times hee'd be ſpeaking of his Change, ſo now more eſpecially his Communication was ſavoury, and ſuch as became a dying Perſon, and one that had a ſenſe of Eternity upon his Spirit; yea, and a comfortable aſſurance of his own title to a bleſſed Eternity. And ſo upon *Dec.* 25. 1682 having bleſſed thoſe that were about him, he reſign'd up his Soul into the hands of his Father, and fell aſleep in the Lord: being aged eighty three years, two months, and fifteen days.

The memory of the juſt is bleſſed, Prov. 10. 7.

TO THE
READER.

Christian Reader,

WE have dissuasives and persuasives to this kind of History, the Lives of Wise and holy Persons: The dissuasives are, that it may tempt men to think that such Instances are Rarities, and that Saints are so few, that we may with the Papists, Canonize them, and call only a few extraordinary Votaries, the Religious. Whereas none but true Saints can be saved; And God in wonderful mercy hath raised up so great a number in our days, and of our acquaintance, as makes even this Earth the less grievous to us, which is salted, perfumed and enlightened by their Graces.

In this it is with me, as it was about the success of my Ministry: when before my publick Preaching, and two years after, God blessed my endeavours with the Conversion of now and then one Soul, (*) I used with thankfulness to write them down: But when he turned multitudes, from ignorance, pride and a carnal mind to holy Obedience, I gave over keeping a Catalogue, for it was no rarity: so when my excellent holy Friends dyed, I could have wished that the World for imitation, had known them as I did, and that their Lives had been published; But when I lived in the Acquaintance and Communion of multitudes of such, I saw that it would have been a partial, or an endless work? For Gods Graces are much the same in all his holy ones. O how great a number of holy persons of my Acquaintance, of exemplary Lives could I name, that God hath taken to himself of Bridgnorth, Dudley, Kederminster, Bewdeley, Stourbridge, other parts of Worcester-shire, Coventry, London, &c. When we describe their Humility, Piety, soundness of Judgment, Fidelity, Peaceableness, Concord, secret and open Holiness, Sobriety, &c. we must speak over the same things of all.

(*) Malignant, I mean not turning them to Sects or odd Opinions, but to a holy and heavenly mind and life, from the love of sin and transitory vanity.

But yet the Persuasives are not invalidated by this. For 1. Some persons live where prejudice, or the prohibition of Superiours, hath kept them unacquainted with such persons; And they need Information from those that knew them.

2. We live in a time of mental War, when it is the Devils great and daily business to belie the best of men, and make the ignorant believe that they are a Generation of walking Plagues, movers of Sedition, teaching men to Worship God contrary to the Law, enemies to Cæsar, Preaching up another King, one Jesus, and turning the World upside down, not keeping the Tradition of the Fathers; The Cry is loud, Away with such Fellows from the Earth; It is not fit that they should live. Most odious Lies are published of them with so great confidence, as that Strangers may think they are bound to believe them, lest they should censure the reporters to be what they are. And so much of God, of Christ, of the Holy Ghost, of the Gospel and of Religion, and of the Church and Souls of men, doth lie upon the true representation of the Faithful, and the vindicating of Gods Image upon them, and confuting Satans lies, as that it is no small part of the Duty of all Christs Servants to endeavour it: especially by their own holy and harmless Lives, which will most effectually plead their cause. Thousands are hardened in sin, yea in enmity against a holy Life, yea in persecution, by believing serious Godly men, to be as bad as the Carnal World, a humorous,

proud,

proud, ſeditious, hypocritical ſort of People! They that dare not accuſe God, or Chriſt or Scripture, dare accuſe them that obey it: becauſe the beſt have faults, and Hypocrites are among them, and their malice hath more matter to work upon. And yet when they grow ripe they will venture to charge the Scripture it ſelf, of obſcurity and inſufficiency firſt, and next of falſhood.

3. And God will have the memory of the juſt to be bleſſed, and the names of the wicked to rot. Juſtin, Cyprian, Baſil, Gregory Nazianzen, Chryſoſtom, Martin, and many ſuch, were men hated and perſecuted by Princes and other Prelates, while they lived; yet hath God made their Memories honourable, and the Names of their Perſecutors odious to good men: And though their Enemies have been oft and long in greateſt power and numbers, they could never turn the ſtream of Honour.

4. It is the Cuſtom of the Devil to write infamous Lies of the beſt men when they are dead, which would be believed if thoſe that knew them while they lived, did not ſay that which ſhould refute the lies. What monſtrous Lies have the Papiſts written of Luther, Zuinglius, Oecolampadius, Calvin, Bucer Martyr, Beza, &c. which a true Hiſtory of their Lives hath ſhamed, with all judicious men that read them. The ſame I may ſay of many of late times in this Land. I have Cartwrights own anſwer to Dr. Sutliffe in M. S. which doth ſo fully confute the ſhamefnl ſtory of his Confederacy with Hacket, Coppinger and Arthington's, as will ſhame the ſlanderers to any impartial Reader. Rivet was fain to bring Certificates from the Magiſtrates and Records of the Town in France where Calvin lived, to diſprove the lyers that publiſht him a ſtigmatized Sodomite; He that eat but one very little Meal a day, and almoſt macerated himſelf (as even Maſſonius teſtifies) was by Papiſts reported to be a Glutton. Bucer was ſaid to be killed and torn in pieces by the Devil, when all his ſickneſs and pious dying is fully teſtified by Cambridge Doctors. And what do you think thoſe who now in Preſs and Pulpit make ſuch whoſe Lives this Hiſtory recordeth (to be odious Rogues, not fit to live out of a Common Gaol) will ſay of them when they are dead? But thoſe that knew them are ſafe from believing it.

5. And this kind of work is of greater beneſit and charity to ignorant ungodly men, than to the dead or any other living. The Dead are above it: The Faithful need it not: But as Chriſt ſaveth Souls by imprinting on them the Image of holy Love, ſo Satan damneth Souls by drawing them from ſuch Love, to hate their Brethren, even the beſt: And he that hateth his Brother is a murderer, and no murderer hath Eternal Life.

6. And Nature is delighted in Hiſtory. And the World is dolefully abuſed by falſe Hiſtory, ſpecially Eccleſiaſtick: And the true Hiſtory of exemplary Lives, is a pleaſant and profitable recreation to young perſons; and may ſecretly work them to a liking of Godlineſs and value of good men, which is the beginning of ſaving Grace: O how much better work is it, than Cards, Dice, Revels, Stage-Plays, Romances or idle Chat.

As to this work, I commend it to the Reader as principally for the foreſaid uſe; ſo from ſo much knowledge as I have had of the Author and of the perſons and things here recorded.

The Author was well known to be a man of great ſincerity, a hater of lying, and great lover of truth: And of long experience and great acquaintance in many parts of the Land; eſpecially Cheſhire, Warwick-ſhire and London. My acquaintance with him hath been long, though not much, becauſe of interrupting diſtances. On October 23. 1642. little knowing what was doing at Edge-hill, I was Preaching in his Pulpit at Alceſter, on thoſe words [The Kingdom of Heaven ſuffereth violence.] My Voice hindered me, but the Auditors

ditors heard the Canon: That Night was paſt by us in ſad Watching, with the noiſe of Fugitive Troops: The next day, (ſuch ſpectacles being rare, and ſad) Mr. Clarke and I rode to the Field to ſee what was done, where we ſaw the dead Bodies of Engliſh Men ſlain by one another. I after lived in Coventry, where Mr. Clarke oft was: And where his very humble, godly, chearful old Father-in-Law, Mr. Overton, a Miniſter above 80 years of age, was with many other excellent men, one of my frequent Company: Mr. Clarke went to London, and there was Paſtor of a ſmall Pariſh, Bennet Fink: When the King Commiſſioned us to treat for Concord with the Biſhops, he was daily with us, and had the chief hand in drawing up the Exceptions againſt the Liturgy (at which I was abſent.) In 1662. on September 10, he married me in Bennet Fink Church, in the preſence of Alderman Aſhhurſt and Mrs. Aſhhurſt: After that, when the Lord Keeper Bridgeman by a favourable Expoſition drew twenty Non-conforming Miniſters to take the Oxford Oath, he reſolved to be one, that he might leave the accuſers of them as Diſloyal, no pretence: But to ſhew that he did it not for any worldly advantage, preſently left London, and lived privately at Thiſtleworth to his death, bearing not only his own low eſtate with patience, but his worthy Sons alſo, who were ſufferers with him, Ejected by the Act of Uniformity.

— I never ſaw him ſince, nor heard that he came to London, but by a Letter from him a year before he died he told me he was 82 years old.

— He hath done great Service by former Hiſtory. One Volume of Lives, and an Epitome of Martyrology, and a Volume of God's ſtrange Judgments upon great Sinners.

— Some Enemies deride him for Writing Lives with no more Art: But I take that to be his Commendation; He did not make the Hiſtories, but take them made by faithful acquaintance of the dead: And he was not to patch or paint the dead, nor to add any thing of his own, but to deliver naked truth: Some good men ſay, that many of the Lives of excellent men in his firſt Book are ſhort and dry: That's our loſs, but none of his fault: If all had done as Mr. Thomas Ball did by his Tutor Dr. Preſton, that defect had been fully ſatisfied: I was going to get from old Sam. Hilderſham, ſome additions to his Father Arthur's Life, but his death fruſtrated me.

— Melchior Adam hath done in my judgment very great Service to the Church in his four Volumes, the Lives of the German Divines, Philoſophers, Lawyers and Phyſicians: But ſome he hath done copiouſly and excellently, and very many (of the three laſt ſort) ſo exactly as to be next to nothing: And how could he help it? To have made Stories himſelf had been unworthy a Hiſtorian, ſo is it in this caſe.

— I have not read over this Book, being deſired ſuddenly to write this Preface; and therefore undertake not the Juſtification of what I have not read: But I knew ſo many of the Perſons and Hiſtories my ſelf, as makes me not doubt but the Reader will have no cauſe to queſtion the Hiſtorical truth: And the rather becauſe I ſee Mr. Clark is but the reciter of other mens words, and the Collector into one Volume of many mens Lives before publiſhed; ſome more being now newly added, at leaſt which I never ſaw. Goldaſtus and abundance ſuch Collectors, have done great Service in keeping many ſmall Tractates from being loſt. John Janewaies life, and Joſeph Allens I had a hand in Publiſhing and Preſacing heretofore: And O that I could reach that heavenly frame of mind, by which they lived and died in triumphant joy and praiſe to God! Dr. Sam. Bolton, Mr. Vines, Mr. Robinſon, Mr. Machin, Dr. Staunton, Mr. Wadſworth, Mr. Stockton, I knew: Dr. Twiſſe was ſo well known (whoſe worthy Daughter

Mrs.

Mrs. Corbet *hath lived with me formerly, and this year and half) that the Hiſtory hath full evidence. Judge* Hales *and the Counteſs of* Warwick *(my great Friends) need no teſtimony of mine. I knew not of his Epitomizing my Wives life; but the manner of that tells me he is like to be faithful in the reſt: His worthy Son addeth his own Life, which he found written by himſelf.*

— *I have deſired the Book-ſeller to Reprint the Life of the Counteſs of* Suffolk, *Daughter to the Earl of* Holland, *written by Biſhop* Rainbow, *yet living, as an excellent pattern to Ladies; the Book being not eaſily to be got.*

— *I have in Funeral Sermons and Epiſtles deſcribed truly many excellent perſons, whoſe Examples would be uſeful to this depraved Age; were it not for the charge of Printing, I would wiſh them Bound all together as theſe be,* viz. *Mrs.* Bakers *of* Worceſter, *Mrs.* Coxes, *Mrs.* Hanmers, *my Wives Mother, Alderman* Aſhhurſts, *Mr.* Waddeſworth, *Mr.* Stubbs, *Mr.* Corbets, *&c.*

— *It's a great work to learn to die, ſafely and comfortably; even the work of all our lives: my turn is near, and this preparation is my daily Study: But its the Communication of life, light and love from Heaven, that muſt make all effectual, and draw up our Hearts and make us ready: For which I daily wait on God. At the brink of the Grave, and door of Eternity*

Jan. 16.
168$\frac{3}{4}$.

Richard Baxter.

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THere being ſome interruption of the Alphabet's, the Binder is deſired to take notice:

That in the firſt Alphabet after the Quire G. comes another Quire G. and a half ſheet H. being the Life of Mr. *Blackerby*; and after the ſheet Y. comes again the ſheets X and Y.

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Errata

Errata in the Lives of the Divines.

PAge 2. line 49. for then r. them, p. 16. l. 45. for *Piſcator* r. *Peter*, l. 53. add time, p. 36. l. 26. r. it was not he, l. 31. r. had they not, p. 53. l. 36. r. ſtole, l. 21. r. diverſions, p. 79. l. 1. add, to take leave, p. 83. l. 23. r. ſacred, l. 28. add, face, p. 87. Title, r. *Machin*, p. 90. l. 15. r. upon, p. 106. l. 45. for Dr. r. Collonel, p. 128. l. 3. r. 1614, p. 129. l. 35. r. *Camillus*, l. 38. r. *mortuos*, p. 138. l. 8. r. a godly, p. 139. l. 8. r. are, p. 151. l. 21. r. carnal mirth, p. 164 l. 39. r. *remittitur*, p. 164. l. 24. r. expreſs, p. 169. l. 6. r. to God. Where, p. 171. l. 48. r. converſation, p. 172. l. 7. add, *obijt*, p. 179 l. 53. r. *Patmos*, p. 183. l. 20. r. ἰυγαία, p. 186. l. 12. r. when, l. 31. r. do, p. 189. l. 3. r. others, l. 29 r. in this, p. 190. l. 8 r. breaſt-plate. l. 31. r. charge, l. 33. r. converſion, l. 50. r. laid aſide, p. 196. l. 20. r. therefore, p. 197. l. 17. blot out and, l. 46. r. conform, p. 198. l. 31. r. *Owen Stockton*, p. 200. l. 7. r. *tua quietem*, p. 202. l. 2. r. where, l. 6. r. 1605. p. 205. l. 28. r. that, p. 210. l. 54. r. iterated.

Errata in the Lives of the Nobility.

Page 92. line 30. r. imployment, l. 46. r. Emperor; and for there, r. they, p. 95. l. 4. r. did not, p. 101. l. 21. r. without, p. 138. l. 23. r. ſecreſie, p. 148. l. 12 r. place, p. 169. l. 4. r. diſtaſtful, p. 178. l. 12. r. Lords-day Diary, p. 193. l. 18. r. notional.

Small literal faults the Reader is deſired to paſs over, the moſt material ones are taken notice of above.

THE LIVES Of Divers Eminent Divines OF THIS LATER AGE.



D^o HUGO BROUGHTON THEOLOGUS LITERARUM ET LINGUAR: SACRARUM CALLENTISS. F. H. Van. Houe. Sculp:

The Life of Mr. Hugh Broughton *who Died* Anno Christi 1612.

HUgh *Broughton* was born in *Shropshire*, in a Town called *Oldbury*, an Antient Seat, upon the very Edge of *Wales*, towards *Mountgomery*. The Family from whence he Descended was Antient, and of a very great Rank, Worth, and Estate, and at the same time bred this great Scholar, and a Brother of his, who afterwards was a Judge. His Birth.

This Family gave for its Coat of Arms *Two Owls*, which is the rather mentioned, because this *Hugh* would sometimes say merrily, That it was a good *Prognostick*, that he should be a good *Grecian*, because his Coat did bear the Bird of *Athens*. And by this may His Parentage

be unridled that, for which, it may be, every one is not, or hath not at hand an *Oediput* ready, which is this; In ſome Editions of the *Genealogies*, ſet before ſome *Bibles*, you may find *Two Owls* pictured, holding either of them a Burning Torch; intimating, That it was Mr. *Broughton* that gave Light to that Work.

He goes to *Cambridge*. — In what School he was Educated and brought up, is uncertain, though certain it is, that he was a good Proficient therein, and from thence was ſent to *Cambridge*, where alſo he was ſo diligent, and induſtrious, and his Progreſs in Learning ſo ſignal, that in time he was choſen Fellow in *Chriſt-Colledge*.

He Studies *Hebrew*. — Here he laid the firſt Foundation of his *Hebrew* Studies, under a *French-man*, who Read, and Taught the Language in the Univerſity to divers Scholars. This himſelf mentioneth, but nameth not the man, in his Prefatory Speech to his Lectures, which he Read in St. *Paul's* Church, of which we ſhall hear afterwards. *I* (ſaith he) *being requeſted to Read, thought no place fitter than this, becauſe I was informed that a Learned Man of* France, *about* 23 *years ago, did Read here in the* Hebrew Tongue. *At my firſt coming to* Cambridge, *I laid under him my firſt Foundations of that Study: And after him, it hath pleaſed God that I ſhould come hither to revive his Studies. He was a very Learned Man, and in* Cambridge *was accounted Second to none in the Realm. A rare Man he was in that Study; and in* Hebrew *he would draw ſuch a Study, that Men might Learn more of him in a Month, than others could teach in Ten Years: He, being requeſted by his Country-men, to return, and Preach the Goſpel amongſt them; and having gotten Leave of Her Majeſty, he went; but being come thither, he was ſo Perſecuted by Wicked Men, that he was driven to fly into the Hills and Woods, and thereby got an Ague, whereof he Died.*

His Friends. Mr. *Broughton's* Parts and Learning here began to be taken notice of; and among others, the Earl of *Huntington* eſpecially caſt a favourable Eye upon him, with a Noble Influence and Encouragement of all his Studies and Proceedings.

Comes to *London*. — From the Univerſity he came to *London*, where he Preached in Publick, and thereby increaſed the number of his Friends, and thoſe ſome of the higheſt Rank and Degree; and he followed his Studies ſo cloſe, that when Diverſions did not withdraw and interrupt him, he ſpent twelve, fourteen, nay, very commonly ſixteen hours in the four and twenty every Day at his Book. The way of his Preaching was this: He would take a Text out of the *Old Teſtament*, and another Parallel in the *New*, and diſcourſe largely upon them together, and knit up all in a ſhort Application. And thus he went over very many, if not all the *Sections* in *Moſes*, and conferred them, and the Prophets with the *New Teſtament*. And one Paſſage in one of theſe Sermons, which he had in his Application, may not be omitted:

A Prediction. It was in *Eighty Eight*, when the *Spaniſh Navy* was upon the Sea: All the time of the danger, when mens Hearts were full of fears and doubts what the Event might be, he encouraged the People exceedingly, and once particularly thus: *Now* (ſaith he) *the Papiſts knees Knock one againſt another, as the Knees of King* Belſhazzar *did, and News will come that the Lord hath ſcattered that* Invincible Navy. *Fear ye not, nor be diſmayed at theſe ſmoaking Firebrands.*

Conſent of Scripture. — But that which made him moſt known to the World indeed, was the Publiſhing of his Book called, *A Conſent of Scripture*, which he put forth the ſame year 1588. himſelf being then Thirty nine Years Old. Mr. *John Speed* (a Man well known) was Overſeer of the Preſs for its Printing; a Taylor he was by Trade: But by acquaintance with Mr. *Broughton*, he was grown very Studious in the Scriptures, and by his Directions was grown very skilful in them.

Genealogies Printed. — In the time while the *Conſent* was in Printing, he, by Mr. *Broughton's* Directions, gathered all the *Genealogies* of the Bible into one view, and at the laſt they were Publiſhed under his name, in the form we had then before our Bibles. But it was Mr. *Broughton* that directed, and digeſted them, and there are yet fair *Manuſcripts* of them to be ſhewed, ſome whereof have the Names in *Hebrew* and *Greek*, and ſome in the *Latine Letter*, and ſome of them Mr. *Broughton's* own hand: And one that attended him, *Dorman*, or *Dalman*, or ſuch a like Name, had made ſuch a Collection by the Direction of his Maſter, before Mr. *Speed* had collected his *One View*. And yet when the *Genealogies* came to be Publiſhed, becauſe the Biſhops would not endure to have Mr. *Broughton's* Name to be prefixed, Mr. *Speed* went away with all the credit and profit; ſo that he would confeſs, and it was no more than he had good reaſon to do; That Mr. *Broughton* was a means, under God, of great Bleſſings unto him and his Children for worldly Comforts. And therefore that act of his may be wondred at, which himſelf confeſſed to ſome of Mr. *Broughton's* Friends; namely, That he had as many *Manuſcripts* of Mr. *Broughton's* as he could hold in his Arms, and he held his Arms encompaſſed: *But*, ſaith he, *I have burnt them all*; what reaſon moved him

ſo to do, he beſt knew: But certainly ſtanders by, will hardly be ſatisfied that it was done like a Friend.

No ſooner was the *Concent* publiſhed, but it met with oppoſition by two eminent Men in the two Univerſities, Dr. *Reynolds* in *Oxford*, and Mr. *Lively* in *Cambridge*, who being *Profeſſors* in thoſe Univerſities, both of them read publickly againſt it. The Author of it did uſually call it; *His Little Book of great pains.* And ſo it was indeed; for it coſt him many years ſtudy, and when he Publiſhed it, his Pains was not at an end, but to begin anew. For the Lectures of thoſe two Learned Men againſt it, put him to writing again in juſtification of what he had publiſhed, and what they excepted againſt. His Concent Oppoſed.

It was ſome honour to Mr. *Broughton* to have two *Opponents* of ſo great Name, worth, and Learning: But the greater their repute (& that moſt deſervedly) the greater was his diſadvantage that had to deal with them: And to this was added, that what he held, was Publick, and in every Mans hand: But what they read to the contrary, was only among their own *Auditors*, and nothing was publiſhed by them, whereby others might judge of the Controverſy betwixt them, of a long time. Dr *Reynolds* indeed ſent ſome Notes of his Readings, privately to Mr. *Broughton*; but printed nothing of them all his time, what was publiſhed of them, was done after Mr. *Broughtons* Death, by Dr. *John Burges* of *Sutton-Cofield*, in *Warwickſhire*. Mr. *Lively* was anſwered privately by Mr. *Thornton* a Country Gentleman, and a Friend, and Follower of Mr. *Broughton*, as he could come to the knowledge of his exceptions. And ſo Mr. *Broughton* undertook them both himſelf, as he could come to underſtand what it was that they oppoſed, and ſpent much pains in confirming his own Tenets, and confuting theirs.

This oppoſition of his *Concent*, as alſo the intreaties of divers of his Friends, prevailed with him to Read in private to them, his Explication of it, and he had *Auditors* to the number of eighty, ninty, or an hundred: ſometimes more, ſometimes leſs, and they kept their meetings weekly. At firſt indeed he Read in the *Eaſt end of St. Pauls Church*, where afterwards the Lord Mayor and his Brethren uſed to meet; and this he did with the allowance of the Queen and her Council, and ſome of the beſt Learned of the Biſhops were his Friends. And the Council had the Names of thoſe which were his Schollars, of what Calling they were, how Qualified, and where they dwelt. But others of the Biſhops would not endure this, calling them *Dangerous Conventicles*, and complaining of them, cauſed them ſome trouble: ſo that at laſt they could read in *Pauls* no longer. He explains it. Oppoſed by the Biſhops.

Afterwards he Read in a large Chamber in *Cheapſide*, but tarried not long there, but removed to *Mark-lane*, and into ſome other places. And this was his courſe when he taught in private. His *Auditors* had every one of them *The Concent* before him, and he went on ſtill in the expoſition of it all along with the Bible, and bad his Auditors diligently to read the Scriptures, and keep themſelves to the *Chronology* of it: and ſhewed what and how much they ſhould Read againſt their next meeting, to be prepared for his diſcourſe then. And withal handled the *Geneallogies*, as the matters of thoſe Scriptures called for Explication for that time of the *Chronology*; that they might underſtand what Scriptures were contained within ſuch a ſpace of time. And ſtill he ſhewed the Doctrine of Faith, and love of *Chriſt Jeſus* in every Age; how believed and practiſed by the Faithful, and who diſpiſed them. And in his Application he would ſum up all in a quarter of an hour, or more, as the matter required.

Of theſe his Lectures there are ſtill extant the Notes of four and thirty, and the Notes of nine of his Sermons, in which he *Collated*, the *Sections* of *Moſes* and the *Prophets*, with the *New Teſtament*; all which were taken from his Mouth as he delivered them. An Extract out of which (of what is not in his other Writings) had been Printed and Publiſhed with his other Works, had not he that had the peruſing of them in hand for that purpoſe, been prevented by a very long, and dangerous Sickneſs, with which he was ſeized at the very firſt ſetting of the Preſs on work.

Thus he abode in *London* divers years from his firſt coming thither, and procured many Friends in the City, and made his reſidence for a long time, more eſpecially among the Families of the *Cottons*, who tendered and reſpected him very much, during his abode in *England*, and forgat him not when he was beyond the Seas, but ſent him frequent and large tokens of their Love, even ſometimes a hundred pounds at a time. There were four Brothers of them; *John*, *Roger*, *William*, and *Allen*, which *Allen* was afterward L. *Mayor of London*; and he it was whom he meaned in thoſe words in his Epiſtle to the Vice-Chancellor, and Governors of *Oxford*, ſaying; *A Maſter of Art of your breeding being at* London, *and upon the Thames*, Anno 1590. in a Boat with Mr. *A. Cot*: and others, *&c.* Bounty of the *Cottons*.

Mr. *Roger Cotton*, a Draper in *Cannon-Street*, was a true Schollar of this Maſter, and ſo con-

conſtantly plyed the ſacred Scriptures, according to the Admonitions and directions that he had received from Mr. *Broughton*, that he Read over the Bible twelve times in one year, and what proficiency he made therein, he gave a *Specimen* of it in that little Book which he Publiſhed, called, *Directions to the Waters of Life.*

In Mr. *William Cottons* Houſe he made his moſt conſtant reſidence, who alſo was a Draper, and where his Lodging and Library were. In this Family he undertook the Education of Mr. *Cottons* eldeſt Son [*Rowland*, who was afterward Knighted] in the *Hebrew* Tongue; which he proſecuted with ſuch good ſucceſs, that there were few places in the Bible, which he was not able readily to Read, and to render into *Engliſh* when he was but ſeven or eight years old, and could very well and readily ſpeak the *Hebrew Language.*

The way which he uſed to bring him on ſo forwardly was this. Firſt, Himſelf ſpake in *Hebrew* to him conſtantly, and taught him by heart the paſſages and ſpeeches, which were moſt uſual in his ordinary converſe: As to call for his Food, Cloths, and other neceſſaries: Alſo Phraſes of ſalutations, and entertainments: Expreſſions of his Duty, and Affections to his Parents and Relations. Yea, the very paſſages which were moſt uſual with Children at their Play. Theſe he taught him to utter readily in that Language, and had a young Man, skilful in that Tongue, who was ever with him to interpret for him. This Noble Knight would oft relate that his Mother would ſometimes be ready to weep, when he came to do his Duty to her, or to ask any thing of her, and might not ſpeak it in *Engliſh* to her, that ſo ſhe might have conferred with him, and talked to him again.

To this, Mr. *Broughton* drew up a *Vocabulary* in *Hebrew* and *Engliſh* for him, out of which he was dayly learning words. And he framed it, not in an *Alphabetical* way, as *Dictionaries* and *Lexicons* uſually are; But he firſt pitched upon a place or thing more general, and then named all the particulars in it, or belonging to it: As Heaven Angels, Sun, Moon, Stars, Clouds, *&c.* So a Houſe, Door, Window, a Parlor, a Celler, *&c.* A Field, Graſs, a Flower, a Tree, Hedge, a Furrow, *&c.* This Book is yet to be had, and might eaſily be obtained to be Printed, if it ſhould be judged meet to be done.

And to compleat all, he had him conſtantly with him in his Study, where he inſtilled into him, firſt the *Grammer*, and then Read the Bible to him. And this learned Knight would often ſpeak of one Book that he had in his Study, with which his Childiſh affection was then much taken, and that only for the Covers-ſake. It was an old *Manuſcript*, the whole Cover whereof was of Braſs, as ours commonly are of Paſtboard and Leather. And when he was come to Judgment, he concluded, that it was very likely to be ſome *Manuſcript* of great rarity, and would often bemoan, that after Mr. *Broughtons* death, he could never hear of it.

He would alſo often ſpeak of another Book, which indeed, in the intention of his Maſter, he ſhould have had. It was a very fair *New Teſtament*, either *Greek*, or *Syriack*, he remembred not which, noted throughout very largely with Mr. *Broughtons* own Hand, as to the unfolding of the Language, and Senſe, and Collation with the *Old Teſtament.* This Book in his later time he would often ſhew him, and ſay: *This I will leave to you for a Legacy, when I die; and ſee that you make much of it.* But upon his Death it ſo vaniſhed, that he could never ſee, nor hear of it more, although he uſed all the diligent enquiry after it, that poſſibly he could, and offered a Hundred pounds for it, if that would have purchaſed it.

He goes into *Germany.*

Mr. *Broughton* having thus ſpent ſeveral years in *London*, *An. Chriſti* 1589. he went over into *Germany*, having before he went preſented his *Concent of Scripture* to Queen *Elizabeths* Majeſty, to whom he had dedicated it. So he ſaith in an Epiſtle to Her Majeſty: *My pains in opening and declaring the* Concent, *which the Scripture hath, I humbly preſent to Your Majeſty this*, Novemb. 17. 1598.

His Companion in his Travels was one Mr. *Alexander Top*, a young Country Gentleman, who put himſelf under his *Tutorage*, and travelled with him that he might be conſtantly under his Inſtructions. And afterwards Mr. *Broughton* married a Neece of his, one Mrs. *Lingen*, a Gentlewoman that brought a good eſtate to him. And Mr. *Top* would oft tell him, that he knew not how otherwiſe to requite him for all the Love, Pains, and Obſervance that he had ſhewed to him in his Journey, and he doubted not, but he would find her ſuch a Wife, as that he would account it a good requital. To this Gentleman it was that he directed his *Treatiſe* of *Mordecai* his Age under this *Inſcription, To his good Friend Mr. A. T.*

His Courage.

This Gentleman would oft ſpeak of Mr. *Broughtons* exceeding great courage and boldneſs, and freedom in inveighing againſt *Popery* and *Jeſuitiſm* among the *Papiſts*, and *Jeſuits*, and againſt *Judaiſm* among the *Jews.* As once more eſpecially at the B. of *Mentz* his Table, where alſo divers *Jeſuits* were preſent, with whom he diſcourſed ſo freely, and ſharply againſt the *Papacy*, as *Antichriſtian*, and againſt the blindneſs and wickedneſs of the *Romaniſts*,

niſts, that the *Proteſtants* who were preſent with him, were afraid that he would have endangered both himſelf and them. At another time, being in one of the *Jews Synagogues*, at the time of their Service, where their Publick Miniſter Read, and Prayed in a ſtrange and uncouth Tone, one of the *Jews*, as he came out, ſaid unto him; *Did not our Miniſter Sing like an Angel?* No (ſaith he) *he Barked like a Dog*: And ſo called for a Diſpute with him, where they had long and much tugging.

His Diſputes.

Alſo *Anno Chriſti* 1589. he had a Diſpute with *Rabbi Elias* in *Frankford Synagogue*, as himſelf relateth in his Tract, *A Require of Conſent*, &c. Some of the beſt Learned *Jews*, (ſaith he) *have* greatly deſired to be taught our Goſpel. One *Rabbi Elias* of *Germany* did it whole one and twenty years, with whom in *Frankford Synagogue* (in the year 1589.) I Diſputed, and drew all the Law to *Chriſt*; ſo that he denied nothing, but ſtill deſired to hear that matter enlarged. We Diſputed under this Oath; *That God would ſtrike him preſently that ſhould ſpeak againſt his own Conſcience*; whereupon he never denied any thing that I ſpake, only requeſted leave to propound his Doubts, and departed with a Deſire to be taught by Printing. This our Conference was reported by *Jews* as far as to *Conſtantinople*, and by farther Inſtigation, *Rabbi Abraham Reuben*, ſent from thence his Epiſtle into *England*.

— *Anno Chriſti* 1590. He was ſtill in *Germany*; ſo himſelf ſaith in an Epiſtle to the *Vice-Chancellor* of *Oxford*. *A Dr.* (ſaith he) *of yours told Dr.* Reynolds, *when I was in* Germany, *in the year* 1590. *thus*; *Inibis parvum gratiam à Chriſtianis, qui conatus es hanc Prophetiam* Danielis *labefactare. Præterea, qui iſtic mos eſt invehi in abſentem? Ille cui contradicis, jam eſt in media* Germania.

— He alſo mentioneth his being at *Worms* this year in his *Treatiſe of Melchizedeck*. And this ſame year he wrote his little Tract of *Mordecai* his Age to Mr. *Top*, who was then with him in *Germany*, the young Gentleman deſiring ſatisfaction in that point. Probably they had heard what Dr. *Reynolds* had ſaid upon it..

His Return to *England*.

— *Anno Chriſti* 1591. He was again in *England*. Probably he came over, that he might make ſomething of the Controverſie betwixt that Dr. and him. They met at *London*, and referred the Umpirage of their Conteſt to the A. B. of *Canterbury*, and to Dr. *Elmer*, B. B. of *London*. See his Epiſtle to them, *Dated in* London *Novemb.* 4. 1591. But it ſeems that Reference came to nothing.

Then into *Germany*.

— *Anno Chriſti* 1592. He was again in *Germany*, and (as it's likely) he continued there after the Death of Queen *Elizabeth*. He had ſome potent Adverſary in her Court, who was a means to hinder him from the Preferment which the Queen intended him, and to obſtruct her favour to him, and that bred danger and unſettledneſs to him in *England*, and this cauſed him to ſpend ſo much of his time in a ſtrange Country. It may eaſily be gathered out of his Epiſtle to Queen *Elizabeth*, (*pag.* 727. of his Works) that his great *Antagoniſt* was the then A. B. of *Canterbury*, who alſo had laid wait to apprehend him, and offered a Sum of Money to him who would diſcover where he was.

His *Sinai's*-fight.

— This year he publiſhed the *Sinai-ſight*, which he Dedicated to the Earl of *Eſſex*, cauſing it wholly to be Engraven in Braſs, which coſt him about an hundred marks. The Plates are yet to be had in *England*.

His Acquaintance.

— In his Travels beyond Sea he was familiarly acquainted with *Scaliger*, *Rephelengius*, *Junius*, *Beza*, and others the moſt Eminent for Learning in thoſe Times. His Tranſactions with *Piſtorius*, *Nic. Serrarius*, and other *Jeſuites*, from whom he found more reſpect, than he did from ſome *Proteſtants*, eſpecially from the *Scholars of Geneva*. His favour with the A. B. of *Mentz*, to whom he Dedicated his Tranſlation of the *Prophets* into *Greek*. His having the offer of a *Cardinals Cap* in *Rome*; and his many Diſputes with ſeveral *Rabbins*. His Diſcourſe before the Duke of *Bovillion* about the *Deſcent into Hell*, in the Commencement at *Mentz*, and divers other things, of which it were but ſuperfluous to diſcourſe here at large, and would but anticipate him that hath, or will Read his Works; and our chief intent here, is not to ſpeak of thoſe things which are obvious in his Works, but of thoſe which are known only unto few, the whole ſtock of his Diſciples, being now wholly worn out.

He is proffered a Cardinalſhip.

— Mr. *Broughton* in his *Explication of the Apocalypſe*, ſpeaketh of ſome Paſſages betwixt himſelf, and ſome *Jeſuits* at the Towns end of *Mentz*; and, among other things, ſaith thus; *Upon this we turned to Read the Proſelytes Letter; for whoſe Teſtimony, I might have had a* Cardinalſhip *Principal of* Rome, *one Mr.* Murton *of* Yorkſhire, *deſired me to go to* Mentz *with him, to hear what they ſaid of it; where one of them took occaſion (as they were ſpeaking about Cardinals) to ask, what mine would have been worth? The other anſwered, About Eighteen thouſand* French Crowns. *This Mr.* Murton, *however then written, was no other than*

than he who afterwards was B. B. Moreton, *first of* Chester, *then of* Coventry *and* Litchfield, *and lastly of* Durham. He would tell how he was with Mr. *Broughton* in *Germany*, and was continually proposing some thing or other to him, wherein he desired to be resolved: And when he understood not some of his Answers, but required farther Explication, Mr. *Broughton* would be angry, and call him *Dullard*, and *Unlearned*, and such like Names; whereupon Dr. *Moreton* took up this Custom, that, when he came to propose any Doubt to him, he would pleasantly say; *I pray you, whatsoever Dolts and Dullards I am to be called, call me so before we begin, that your Discourse, and mine Attention be not interrupted thereby.* And Mr. *Broughton* took it as pleasantly from him.

Mr. *Broughton* speaks oft of his Disputations with *Rabbi Farrar*, and to that which he writeth of it, thus much more may be added: That the same *Rabbin* wrote a Tract in *Latine*, to have confuted Mr. *Broughton's* Opinion about the Fourth *Monarchy*, which yet Mr. *Broughton* never answered, either conceiving that he had already said enough upon that Subject in his former Writings, or else because he wanted either health, or leisure.

The Epistle from the Rabbi Abraham.

Anno Christi 1596. came the Epistle of *Rabbi Abraham Reuben* from *Constantinople*, directed to him in *London*; but he was then in *Germany*. It was written in so harsh and strange an *Hebrew Character*, that, though it went through the Hands of divers Scholars in *London*, yet none could so much as Read the *Endorsement*, till at last it came to Mr. *Top*, who, as afterwards he confessed, could not at first know one Letter of it: But at last, with very much pains he found out the Character, and made a shift to Read it, and so sent it over to him in *Germany*.

At this time of his abode there, Mr. *Isaac Genins* became his Scholar, who afterwards turned his *Concent of Scripture* into *Latine*, which he published *Anno Christi* 1602. Mr. *Broughton* himself overseeing the Work all along: And thus much may be observed from those words of his in the Epistle to the Reader, where he writes thus; *Translatione hac meâ, meâ inquam, majore ex parte; nam ei plurima Author stilo suo addit.*

Mr. *John Boreel* had turned his Exposition upon *Daniel* into *Latine* some three years before.

His Return to *England*.

Upon the Death of Queen *Elizabeth*, or shortly after, he returned into *England*, and was in *London* at the time when the Plague raged sore there; and Mr. *Broughton* going to visit Mr. *Speed* in that sad time, he was astonished to see him there in a time of so much danger. But Mr. *Broughton* was very chearful, and spake much to his Edification and Comfort concerning God's afflicting hand upon the City.

Bible translated.

Anno Christi 1603. he Preached at *Oatlands* before Prince *Henry*, upon the *Lord's Prayer*. *Anno Christi* 1607. the Translation of the Bible was begun: From which work, how he came to be secluded, whose Abilities that way were known so well, may rather be wondred at than resolved. He had spoken much concerning that Translation, for which he heareth ill of some, as if he shewed Indignation, because he was excluded; whereas Charity and Candour would construe, that what he had written, was in Zeal, and Vindication of the Truth. And doubtless if his Advertisements concerning some particular Texts had been taken, they had not been useless.

He goes again into *Germany*.

He again made another Journey beyond the Seas, and made his abode there for a while, and was for some time a Preacher to the *English* in *Middlebourg*: And thither two of his Followers in *London* [Mr. *Ayre* and Mr. *Perry*] went purposely to give him a visit; whom at first meeting he did a little chide, for taking so long, dangerous, chargeable, and needless a Journey. *What?* said they pleasantly; *Is this the Entertainment you give us for our pains and visit?* Then did he as pleasantly and lovingly embrace them, and entertained them heartily and affectionately during all the time of their abode with him.

Whilst he was now beyond the Seas, he wrote that very sharp and smart Discourse against A. B. *Bancroft*, and sent the whole Impression over to Mr. *William Cotton* (Younger Brother to Sir *Rowland Cotton*) then living in *London*; withal, intreating him, that if he durst adventure, he should deliver one of the said Books into the A. Bishop's own Hands. The Gentleman, though he foresaw the undertaking to be dangerous, because he could deny nothing to Mr. *Broughton*, undertook it, and made his *Apology* to the A. B. and told him that Mr. *Broughton* had engaged him to do it, and therefore he begged his Lordships Pardon and Excuse, which also he obtained, and was fairly dismissed.

But some Officers were immediately sent to his Lodging, to seize upon the Impression, which they did accordingly: But Mr. *Cotton* foreseeing what would come to pass, had conveyed a Trunk-full of them out of the way, whereby he escaped.

His Sickness and Return to *England*.

Mr. *Broughton* having thus spent much of his time in Travels, at last he fell into a Cough of the Lungs, which encreasing upon him, caused his Return into *England*, as being desirous

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to die in his own Country; and accordingly in the Month of *November, Anno* 1611. he came to *Graves-end*; which being ſpeedily made known to his Friends in *London*, divers of them went down to him thither, and brought him to the City. He told them, that he was come to die in his own Native Country; and his deſire alſo was, if the Lord had permitted, to die in his own Native County [*Shropſhire*] and ſo had he oft told Sir *Rowland Cotton* afore this, that he intended to end his Days with him, if the Lord ſhould permit, and ſo he told him now again at their meeting in *London*, that if his ſtrength would give him leave, he would come down to him into *Shropſhire*, and the noble Knight did accordingly accommodate Lodgings for him againſt his coming, ſuitable to his weak and ſickly condition. But it pleaſed the Lord to prevent his Journey.

He lodged in *London*, and kept all Winter with an old Friend, Mr. *Hill* in *Cannon-Street*, and in the Spring he was removed for freſh air to *Totnam-High-Croſs*, to the Houſe of one Mr. *Benet*, a Linnen-Draper in *Cheapſide*.

Although he had ſo tedious an infirmity, yet he ſpake, as he could, at times to his Friends about many things, giving them many pious, and godly exhortations. He uſed theſe ſhort Speeches to them very much: *Study the Bible. Labour to ſave one another. Be peaceable. Meddle with your own matters. Some great Judgment will come upon this Kingdom. Never fear Popery: It ſhall never overflow again: But the courſe, which the Biſhops take, will fill the Land with* Atheiſm. *Meddle not with the quarreling. Teach not the unwilling:* many other ſuch ſpeeches he uſed. He went over all the Books of the *Old Teſtament* in a brief diſcourſe of the ſum of every one of them: But he was now ſo weak, being near his end, that his ſtrength ſerved him not to do the like by thoſe of the *New*. His Speeches.

When he drew near to Death, he told them that ſtood by him, that Satan had aſſaulted him: But (ſaid he) *the Son of God hath rebuked him, and hath ſpoken comfortable words to my Soul.* A little before his Death two Friends came from *London* to viſit him, and he could then ſpeak to them, though very faintly. And after ſome ſtay with him, they took their leaves of him, not thinking that his end had been ſo near. But e're they came half way to *London*, a Meſſenger overtook them, and told them that Mr. *Broughton* was ſpeechleſs, hereupon they haſted back again, and found it ſo; for they could get no words from him, yet when they asked him; *Shall one of us pray by you?* He, by lifting up his Hands, gave an evident ſign of his conſent, and fervent deſire after it. And ſo they ſtayed with him till he Dyed: which was *Auguſt* the 4th, *An. Ch.* 1612. He being then in his *Climacterical* year, *viz.* 63. His Death.

His Corps was brought to *London*, accompanied with a great multitude of People, of whom many had put themſelves into mourning for his ſake. He was interred in St. *Antholines Church*, *Auguſt* the 7th, Mr. *Speght*, Miniſter of the Church in *Milk Street*, Preached his Funeral Sermon upon thoſe words, *John* 11. 8. *Lord, Behold, he whom thou loveſt is ſick.* It was ſaid that the Biſhops would not ſuffer his Sermon to be Printed.

Of Perſonage he was graceful and comely: of a countenance that ſpake much ſtudiouſneſs, and gravity, and the Picture of him prefixed before his Works, doth much reſemble him, as ſuch ſay who beſt knew him. He was indefatigably ſtudious, which ſwayed his temper a little to auſterity: and yet among his Friends, he was of a very ſweet, affable, and loving carriage; ſharp, and ſevere, and exceeding bold againſt Error, and Impiety, and would ſharply reprove it, whatever it coſt him. He was once travelling here in *England*, and being in his Inn, a Royſter, in the room next to him, was ſwearing horribly, and at no meaſure: In went he boldly to him, and *who art thou* (ſaith he) *thou Wretch, who dareſt thus to Blaſpheme, and profane the glorious Name of the Great God?* And ſome other like words, which he ſet on with ſo great an awe, and boldneſs, that the Roarer became calm, and took his ſharp reproofs (eſpecially when he came to underſtand who he was) in very good part. His Character. His Boldneſs.

He was free and communicative to any that deſired to learn of him: But would withall be very angry with Scholars, if they did not readily underſtand him in his diſcourſe, as thinking it a ſhame to them to be ignorant of ſuch things. Among his Friends he would be very pleaſant, eſpecially at his Meals, at which time, if any at the Table propoſed any ſerious Queſtion to him, to be reſolved on, he would commonly divert it with ſome other Queſtions, and that ordinarily, a pleaſant one, to find the Table imployment in the diſcuſſion of it, till he had Dined, or Sup't, and then he would ſay: *Now come and ask what Queſtion you pleaſe: for now I am ready for you*: and ſo would return to his ſerious diſcourſe again.

His ſtile of writing was curt, and ſomething harſh, and obſcure, becauſe he affected His Stile.

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to ſpeak much in few words: and beſides that his natural *Genius* inclined him to ſuch a ſtile, it's probable, that his much converſing with the *Judaick Learning*, did ſomething mould, and habituate him that way. His rehearſing the ſame things often over, was occaſioned by the writing of his *Treatiſes* in ſeveral places, and having his diſcourſes with ſeveral Perſons, where the ſame things did almoſt inevitably occur and fall in. It were to be wiſhed, that he had been more ſparing in his own Praiſes, and leſs bitter in his invectives againſt his *Antagoniſts*: But if it be impartially conſidered how he was trampled under foot by ſome of the Biſhops, and vilified by others upon their example, how he was by them kept from deſerved Preferment, toſſed up and down, troubled, diſgraced, and endangered, you may very well allow ſome Grains of tranſportment, and liberty to ſo great a Scholar as he was, ſomewhat to forget himſelf. Thoſe that read his Writings, which deſire to profit by them, will paſs over ſuch things without offence, and cover ſuch weakneſſes with the Mantle of Charity, the rather becauſe himſelf took notice of them, and upon his Death-Bed confeſſed, and acknowledged them to be his infirmities, whereof he repented. And withal he proteſted then, as he had often before, that they were rather ſtrained from him by his Adverſaries provocations, then flowing from his own diſpoſition.

In his Writings the ſerious and impartial Reader will find theſe two things. Firſt, as much Light given to the Scriptures, eſpecially into the moſt difficult paſſages of it, as is to be found in any one Author whatſoever: Nay, it may be, in all Authors together. Secondly, a winning, and inticing enforcement to the reading of the Scriptures, with a greater ſeriouſneſs, and more then ordinary ſearching into them. Among thoſe that have ſtudied his Books, many might be named, that have grown to be Proficients, ſo far as that they have attained to a moſt ſingular, and almoſt incredible skill, and readineſs in his way, in the underſtanding of the Bible, though otherwiſe unlearned Men. Yea, ſome ſuch their were, that being excited, and ſtirred up by his Books, applyed themſelves to the ſtudy of the *Hebrew* Tongue, and attained to a great meaſure of skill and knowledge therein. Nay, a Woman might be named that did it.

His Writings. Mr. *Broughtons* Writings do carry in them a kind of holy and happy *Faſcination*, that the ſerious Reader of them, is won by a ſweet violence, to look into the ſacred Scriptures with the greateſt diligence and ſerioufneſs that is poſſible, and cannot chuſe but do it. Let any one but ſet himſelf to read his Books in good earneſt, and if he find not, that he ſees much more in the Scriptures, then ever formerly he did, and that he is ſtirred up to ſearch much more narrowly into them then ever he was before, he miſſeth of that, which was never miſſed of before, by any that took that courſe, if multitude of Experiences may have any Credit.

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The Life and Death of Mr. *Robert Boyd*, who died, *An. Chr.* 1627.

Robert Boid of *Trochreg*, was deſcended of *Robert Boid*, Earl of *Arran*, and ſometimes Protector of *Scotland*, from whom in the fifth remove deſcended *James Boid*, Baron of *Trochreg* and *Barniel*, the Father of our *Robert*. He was born *Anno Dom.* 1578. and by his Father carefully educated in learning, and having profited in the ſtudy of the liberal Arts, he commenced *Maſter of Arts* in the Univerſity of *Edinburgh*; where alſo he was a diligent hearer of *Robert Rollock*, a famous Preacher in thoſe daies. His Parentage. His Education.

Anno Chriſti 1604. or thereabouts, he travell'd into *France*, and came to *Poictiers*, where he ſtaid but a while, becauſe he had not the convenience there of frequenting religious exerciſes, to which he was much addicted: and going from thence, he went to *Thoarſe*, where Dr. *Rivet* had been Miniſter for about 10 years; who moſt willingly entertain'd this learned young Man, eſpecially when he underſtood that he was willing to undertake the inſtructing of certain noble Youths in a School lately founded in that place by him at the charge of the noble Duke *Trumelian*. This place he diſcharged for a year and half with great profit, and happy ſucceſs; living all that while in great familiarity with *Rivet*, approving himſelf exquiſite in learning unblameable in his Converſation, eminent in Piety, and of ſingular modeſty. He was ſo diligent and induſtrious in his ſtudies, that he ſpent whole nights and daies, ſo far as his School would give him leave, in reading and writing, and borrowing divers Books of Dr. *Rivet*, eſpecially *Greek* Authors both in *Proſe* and *Verſe*, he made ſo good uſe of the ſame, gathering out of them whatſoever was worthy obſervation, that he throughly digeſted them, and became Maſter of them, whereby both *Latine* and *Greek* grew as familiar to him as his Mother Tongue; He was alſo no noviee in *Hebrew*, and in that ſhort ſpace he grew ſo exact in the *French* Tongue, that after a few years he might be reckon'd among the moſt eloquent, whether you reſpect the elegancies of that Language, or the pronunciation of it (a faculty, which few of his Countrymen uſe to attain unto) as many could witneſs, who a while after heard him Preach eloquently in the ſame. His imployment in *France*. Induſtry. Proficiency.

From *Thoarſe* he went to *Bourdeaux*, where *Gilbert Primroſe*, his Countryman, was *Paſtor* of the Reformed Church; a man deſervedly famous; by whoſe means he lived there a year with a certain Nobleman, who deſired to make uſe of his labours.

About this time the *Univerſity of Mountauban* wanting a *Profeſſor of Philoſophy*, ſent for him thither; where, according to the cuſtom of the *Academy*, he taught and exerciſed his Scholars four hours every day, running over the whole body of *Philoſophy*, whereby many of the Students took their degree with good approbation. While he was thus buſily employed in the Schools, all the reſt of his ſpare time he ſpent in other Studies. He ſlept little, ſpending a great part of the night in the ſtudy of *Divinity*, which he propounded as his chiefeſt mark: for he alwaies purpoſed, if God ſhould give him an opportunity to be a *Paſtor* of a Church, and a *Profeſſor* of an *Univerſity*. But when certain Students, his hearers, return'd from *Montauban* into *Xantoin*, and *Angouleme*, and there, to his great commendation, divulged how eloquently he ſpake the *French* Tongue, affirming further, that he carried himſelf gravely and modeſtly, was of a moſt exemplary converſation, and that he had declared that he would embrace a call to the Miniſtry in the *French* Church, the Church of *Verthole* in *Angouleme*, having firſt adviſed with the *Provincial Synod*, caſt their Eyes upon him, and ſending delegates to *Mountauban*, they agreed with him that he ſhould enter into the ſacred Miniſtry, and undertake to be their *Paſtor*: which he aſſented to, upon condition, that if he ſhould have a call to any Univerſity, where he might exerciſe the Office both of a *Paſtor* and *Profeſſor*, that Church ſhould be willing to part with him. And thus after due examination and ttial he was ordained by the *Synod*, and ſetled in that Church. At *Mountauban*. Induſtry.

From thence he wrote often to Dr. *Rivet*, giving him an account of his Studies, who deſired a viſit from him; being but a day or two journies off. Dr. *Rivet* alſo informed the illuſtrious Lord *Du Pleſſis* of his parts, and excellent indowments, at what time a *Profeſſors* place was void, *William Crag*, a learned *Scothman*. who had long been a *Profeſſor* of *Philoſophy* there, being now made a *Profeſſor* of *Divinity*. When gone, *Boid* came to him to *Thoarſe*, Dr. *Rivet* ſent him with his letters of recommendation to *Samur* to the Lord *Du Pleſſis*, who having conferred with him in private, and heard him Preach in publick, communica-

municating counsels with the *Synod*, he brought it about that Delegates were sent to his Church at *Verthole*, requesting that for the good of the *University*, and by the approbation of the *Provincial Synod*, they'd give way to his dismission; for which end also they wrote Letters to the *Synod*. This request was very grievous to his Church, which highly prized him; yet looking at the benefit of the *University*, though very unwillingly, they at last dismissed him, with ample testimonies, both from the *Synod* and themselves.

At *Samur* a Pastor, and Professor.

—When he was come to *Samur*, he was admitted amongst the ordinary *Pastors* of the Church, and besides, performed publick *Lectures*, and extraordinary *Disputations* in the *University* for some months, till a *Synod* of the Churches of *Anjou*, *Cœnoman* and *Tours*, met together; whom the *National Synod* had appointed to provide fit *Professors* of *Divinity* in that *University*, and that they should carefully examine them, afore they admitted them. This was performed in *Sept. An.* 1608. at which time the *Pastors* of that Province met together, to whom also were adjoined some *Pastors* of the neighbouring Provinces, among whom Dr. *Rivet* was one. There divers *Theological* points about the Church, and Church-matters, were propounded to be disputed on, and *Robert Boid*, who was to undergo his Trial, was appointed to answer before the assembly of *Pastors* and *Elders*: which place he so discharged, that by the unanimous consent of all, he was judged worthy of that Chair; which for the space of 6 years after, *viz.* till the year 1614. he supplied with the great applause of all, and to the great profit of the Students, with unwearied labour, and incredible industry and diligence. So that by his excessive watchings, he contracted a weakness of stomack: yet would he not (though intreated) favour himself, nor be prevail'd with to forbear his ordinary Lectures, though he had time most freely allowed him for the recovery of his health.

His weakness.

—He always observed this Rule, *To fetch his Divinity from the fountains of the sacred Scriptures*: for which end he made choice of the Epistle of *Paul* to the *Ephesians*, to expound it in his publick Lectures, because he saw that the Apostle had in this Epistle with admirable succinctness comprized all the chief Heads of the Christian Religion, relating both to *Faith* and *Manners*, and omitted nothing that was necessary.

— In all his Disputations, which were many, he was solid and acute, and withal so clear, that he left no scruples remaining in the minds of his hearers.

— *Anno Christi.* 1611. When that famous Assembly was held at *Samur*, in which appeared almost all the Protestant Nobility, and two *Pastors* delegated out of every *Province*, Mr. *Boid* Preaching in his course among others, had this testimony from all, that so copious and eloquent language was admirable in a Foreigner, who had so lately learned their Tongue.

His Sermons.

— And having a great care to improve his learning, and a desire to settle himself in *France*, he began to bethink himself of a fit Yoke-fellow, and finding an honest Virgin of the Family of *Malivern*, he sought to her Parents for their consent, who having received a satisfactory testimony out of *Scotland*, of the Nobility of his birth, and competency of his Estate, they easily yeilded, and so he took her to Wife, with the great good liking both of the Church and *University*, who hoped, that by this means he would be fixed among them, so as never to entertain thoughts of returning to *Scotland* again, to settle there.

His Marriage.

— But e're long things fell out otherwise; for King *James* taking care of the *Universities* within his Dominions, and hearing of Mr. *Boid*, what great credit he had at *Samur*, and being told by some noble *Scotchmen*, who were of kin to him, that he was most fit to be placed over the Colledge of *Glascow*, as one that was like to adorn the *Divinity* Chair there, they so far prevailed that King *James* commanded him to return to his own Country; writing also to the Lord *Du Plessis*, that with his and the *Universities* good leave he might come away. Thus his former purposes being overpowred, neither himself, nor they in *France*, to whom he was obliged, being able to resist, with much difficulty getting the consent of his Wife and her Parents, he bid Farewel to the *University* of *Samur*, who, sensible of their great loss, dismissed him with much grief.

His return to *Scotland*.

— This removal from *Samur* to *Glascow* was *An. Dom.* 1615. where for the first four years space all things went according to his own desire. His exemplary Holiness, singular Learning, admirable Eloquence; his Gravity, Humility, unaffected Modesty, extraordinary Diligence both in his *Ecclesiastical* and *Scholastical* Employment, above the rate of ordinary *Pastors* or *Professors*, drew all to a Reverence, Love, and Esteem for, and many even to an admiration of, him. Under his conduct, with the assistance of his Colleagues, Mr. *William Blair*, Mr. *David Dickson*, Mr. *James Robertson*, Mr. *James Sharp*, and Mr. *Robert Blair*, the affairs of the *University* flourisht exceedingly. From the very beginning of the Reformation, the credit and concerns thereof, were in a very good posture, by the care, and endea-

His success there.

endeavours of Mr. *Andrew Melvin*, and Mr. *Thomas Smeton* the *Presidents* there, who were famous for their dextrous management of all things relating both to Discipline, Manners and learning: but after the coming of Mr. *Boid*, every thing grew to a far greater heighth.

His pains were unparallel'd, and indefatigable; for he sate daily at his studies, from morning till midnight, and sometime longer, saving only a few hours for the necessary refection of nature, and dispatch of the Exercises of his Place. For his Diet, he was very strict and severe: yet in his private conversation, when at any time he unbended himself thereto (for he was neither a man for all company, nor for any company at all seasons) he was most obligingly courteous, and among those with whom he was familiar, he was sometimes very pleasant and chearful, In all his publick *Lectures*, Piety, Learning and Eloquence strove which should get the Mastery. In the exercise of *Discipline*, whether in private *Classes*, or publick *Assemblies*, such was the severity of his Reproofs, the earnestness of his persuasions, the authority of his Injunctions, the charity and prudence of his Connsels, and in all such a prevailing persuasiveness, that his looks and words were more powerful to reform what was amiss, than the sharpest corrections of others. And one Engine he had of greater force than all the rest to work upon the most obstinate minds, and that was his solemn Prayers after the exercise of publick *Discipline*, and weekly censures, which he utter'd in *Latine*, with excellent and constant variety of composure, whereby he drew even rivers of tears from, and stir'd up troops of ardent desires in some of his hearers.

His Industry.

His rare Parts, and Practice.

Samur had abundant experience for six whole years together of his solidity in moderating, and determining in their Disputations, and *Glascow* had no less trial of his subtilty and profoundness in his *extemporary Disputations* in the solemn and frequent examination of Students: for, as for the *Problematical* sporting with Divinity, by young Men, so much used in most *Universities*, he thought it below the Majesty of that sacred Art: and therefore, though he were a most acute and skilful Master in the art of Disputing, and inferior to none, if not superior to most therein, yet he seem'd to have a peculiar conversation from it, and saw so many things which he thought fit to be reformed in your ordinary *Divinity* Disputations, that he resolved wholly to forbear that exercise at *Glascow*.

As for Conference and Discourse, though he condemn'd the practice of some in trifling away their golden hours in frivilous chat, and impertinent prattle, yet if any one came to him either for satisfaction in any doubt, or for Counsel, or Comfort, or upon any such serious account, none did entertain them with greater humanity and humility, or more fully and freely open himself unto them.

Prudence.

But above all, his peculiar Excellency did seem to lie in *Practical Divinity*, and resolving *Cases of Conscience*; as appears not only by the whole contexture of his rare *Comment* on the *Epistle* to the *Ephesians*, but especially by that part of it on the 6th Chapter.

Piety.

His manner of performing his Lectures was this; Twice a week he read for an hour and a half together; but he did not read out of his Papers all that he delivered, as the custom of most is, but uttered all in a continued Discourse, without any hesitation, and with as much ease and freedom of speech as the most Eloquent Divine is wont to deliver his popular Sermons in his Mother Tongue. One thing especially was admirable and astonishing in him, that all his Quotaions out of the *Greek* Fathers, which were frequent, and sometimes very long, he repeated by heart, and never made use of any Notes in the Chair, except for an extraordinary long passage out of *Chrysostom* once or twice.

We come now to the last part of his Life. For the four first years, after his coming to *Glascow*, all things ran smoothly, as was said; but afterwards the Clouds began to rise, and the Malice of the Devil did not suffer him to enjoy a much longer time of Peace. In the year 1618. as the Synod of *Dort* met together, which proved very happy and successful to the *Reformed* Churches; so there was held an *Assembly* at *Perth*, which proved as fatal and mischievous to the *British* Churches. King *James*, otherwise a most wise Prince, was fatally mistaken in this, in that he suffered himself; to be influenc'd so far by the Counsels of A. Bishop *Bancroft*, and other Court-Bishops, as to resolve either by art, or force, to conform the *Scottish* Church to the *English* in point of Government and Ceremonies: And as a little before he had obtruded some Bishops out of *England* upon the *Scotch* Churches sore against their minds; so by means of that *mock-counterfeit Synod* at *Perth*, he appointed that five of the Chief *English Ceremonies* should be brought into use in *Scotland*. Hence came that train of quarrels, troubles and confusions, which overturned from the very Foundations, that flourishing Church. And though many, some out of one respect, some out of another, did submit their necks to this yoak; yet divers of the most Eminent Ministers, both for Piety and Learning, stood up in defence of the Liberty and Purity of the *Scottish*

Troubles begin.

Church, againſt the Innovation and Violent Attempts of the Biſhops and Court-Party: And though Mr. *Boid* did not publickly intermeddle with theſe Controverſies, yet he did not obſurely favour the Diſſenters: But however, he extended his Charity to the Biſhops, as hoping well of them, not being as yet thorowly acquainted with their Deſigns and Practices.

But as ſoon as the Biſhops perceived that he did favour their Oppoſers, they lookt upon him with an evil *Eye*, and by their Emiſſaries did wreſt all his deeds and words to the worſt ſenſe. *Robert Bruce*, the Head of the *Anti-Epiſcopal* Party in *Scotland*, came frequently to a Houſe of his, which was near *Glaſcow*; thither Mr. *Boid* went once or twice to make him a Viſit, they being of Antient Acquaintance. This the Prelatical pick-thanks laid hold on, not only to ſpread abroad Rumors among the common people, but to write to the King alſo, That *Trochreg* was gone over into the Tents of the *Puritanes*, as they called them. Hereupon, that he might decline the King's diſpleaſure, which he was afraid of, and the Biſhops hatred, he entertained thoughts of leaving his publick Employment, and retiring himſelf to his own Eſtate which he had in *Carick*; from which yet he was earneſtly diſſuaded by all his Friends; but all in vain; for he was fully reſolved to lay aſide both all his *Academical* and *Eccleſiaſtical* Imployments, which accordingly he did ſore againſt the mind of all thoſe that were well-wiſhers to him, notwithſtanding all they could ſay to the contrary: Which courſe yet he ſoon after repented of; for he conſidered that no man ought voluntarily to put himſelf out of that Station and Employment wherein God by his Providence has plac'd him, except he be by violence forc'd thereto; and therefore he earneſtly deſired that God would open a Door for his return again to ſome Employment either in the Church or Univerſity, that ſo his Talent that God had intruſted him with, might again be brought forth to publick uſe for the honour of his Lord and Maſter.

He laid down his imployments.

His troubles.

While he lived in this Privacy and Retirement, he kept correſpondence with Dr. *Rivet* (as he had done all along from their firſt Acquaintance) and communicated all his Affairs to him; and among other things, he acquainted him how that ſome who had been his familiars, and pretended friends formerly, now diſcovered much Enmity againſt him: Whereupon he wrote to them modeſtly and meekly, declaring his Judgment, and beſeeching them by the bowels of *Chriſt*, to deal tenderly with their Brethren; and to uſe their beſt Endeavours for procuring them liberty from that intollerable yoak which was impoſed upon their conſciences: This they took ſo heinouſly, and treated him ſo roughly afterwards, that he ſaid he thought he might have found more favor from the *General* of the *Jeſuits*, with his four *Aſſeſſors*, than he did from them: He added, that according to the preſent poſture of affairs, he ſaw little likelyhood of obtaining any further publick employment; though there was fire kindled in his Breaſt ready to break forth, when as he ſaw and heard thoſe things which daily occur'd to his Eyes and Ears.

While he was thus ſolicitous what to do, there came Meſſengers to him from *Edinburgh*, deſiring him to come to them, and undertake the charge of the *Preſidentſhip* of the *Univerſity*, and of a *Paſtor* of a Church, both which were then void. This wiſht-for opportunity which thus unexpectedly offer'd it ſelf, he readily embrac't, and came immediately to *Edinburgh*, preparing himſelf to a diligent diſcharge of his undertaking. But the Devil fearing the ruine of his Kingdom by the ſingular accompliſhments of this eminent Servant of God, laid a block in his way at his very entrance; for ſome of the Miniſters of *Edinburgh*, who were leaven'd with pride and error, fearing the preſence of ſo holy and learned a man, wrote letters to *Spotſwood* A. B. of St. *Andrews*, and to the *Engliſh* Court, whereby they obtain'd from King *James* Letters to the Magiſtrates of *Edinburgh*, wherein he ſtraitly charged them that they ſhould by no means *ſuffer* Mr. *Boid* the uſe of either the *Chair* or the *Pulpit* in their City.

This holy Man had reſolved to diſcourſe upon the Goſpel of St. *John* in his Sermons to the People, but being thus ſtopt at the very beginning, he compoſed theſe Verſes with a ſorrowful heart, which he wrote at the end of the firſt Sermon he had prepared on that Goſpel.

Cætera ne quæras, nam hæc lumine capta ſub ipſo
Irati abrupit Regis violentia, qui me
Fuſtibus immeritum repetitis expulit illâ
E ſtatione, ubi me concordia vota piorum
(Qui nunc damna deſlent ſua) Chriſto *autore locârant.*
Cauſam quæris? Habe; Quia Pontificalis abollæ
Nec mihi forma placet, nec fimbria——

Thus

Thus he was ſent a ſecond time to his uneaſy privacy, where he lived a kind of baniſht or impriſon'd life; though by the diligent endeavours of his Friends he was almoſt recal'd again to *Glaſcow*. At length the charge of the Church at *Paſlet* was committed to him: but here new ſtorms aroſe: for the Widow of the Earl of *Abercorn*, Baron of *Paſlet*, who was neat a kin to Mr. *Boid*, being lately turned *Papiſt*, ſtirred up her Children and Servants to give this Servant of God all the diſturbance they could, and ſo to tire him out, and force him to leave the place; the Baron of *Streban*, a raſh young man, complying too much with his Mothers advice, took the opportunity of Mr. *Boid*'s abſence, his Kinſman, and brake open the doors of his Houſe, and in a tumultuous and reproachful manner, threw out all his Houſhold ſtuff into the Streets: whereupon it was obſerved that that Family never did thrive afterwards, but were in a decaying condition, till they were reduced almoſt to nothing. Mr. *Boid* being almoſt overwhelmed with theſe troubles, withdrew from all publick imployment, and continued at his own Houſe in *Carict*, until at length by his continual watching, grief, and exceſſive ſtudies he contracted a ſwelling in his Throat: wherenpon he went to *Edinburgh* to conſult ſome *Phyſitians* about it: but the diſtemper prevailing upon him, it put an end to his life.

He died *Jan.* 5. 1627. in the 49th year of his age, in the midſt of the ſighs and tears of his dear and neer friends, who were witneſſes of thoſe divine joys and conſolations wherewith his Soul was filled, even amidſt the aſſaults of Satan, and thoſe other trials that befel him. His Death.

Theſe following Verſes I thought fit to tranſcribe, as containing in them a brief account of the ſeveral places in which he had his reſidence from his Birth to his Death.

Glaſcoa te genuit; Titulos Trochoregia Patrum
Et Gentilitium ſtemma decuſque dedit;
Aira & Edina rudes annos formavit; at ævi
Excoluit florem Gallia culta tui;
Te Mont-alba Sophum gremio complexa benigno eſt;
Verthulium eloquii Ver tulit inde ſacri,
Salmura te Verbi Synodo ſuadente Miniſtrum
Evocat, & Cathedram contulit alma ſuam;
Poſtmodo te ſacri Præconem Glaſcoa Verbi
Accipit, imperio Rex Iacobe tuo;
Hic ubi florentis Doctor, Præſeſque Lycæi
Parta fuit ſtudiis meſſis opima tuis
Primorum arbitrio tandem ſelectus Edinam
(Præſidis a ſacris ſede vacante) colis;
Hinc pulſum rigido dominantis preſulis æſtro,
Amplexa eſt gremio Paſleta læta ſuo;
Inde odiis Strabane tuis vi pulſus, Edinæ
Finiit ærumnas mors tibi grata tuas.

The Life and Death of Dr. *Twiſs*, who dyed *Anno Chriſti* 1644.

DR. *Twiſs* was an *Engliſh* Man, born of honeſt Parents, who yet lived but in a mean condition. His Grandfather was a *German*, who upon ſome occaſion came over into *England*, and by a gracious Providence of God he left this his Grandſon, never to be forgotten among the Reverend Fathers of our Engliſh Church. His Parentage.

When he was a Boy, he was brought up in the famous Shool of *Wincheſter*, where were Bred alſo thoſe eminently learned Men *Bilſon*, *Lake*, *Hammer*, *Wotton*, *Hoſkins* (who was our *Twiſſes Uncle*) and he was familiarly acquainted with the other. He went to *Wincheſter* School.

When he was eighteen years old, he was ſent to *Wicham* Colledge in *Oxford*; where he applied himſelf, firſt to the Study of *Logick*, than of *Philoſophy*, and afterwards of *Divinity*, in which Studies he continued in that Univerſity for about the ſpace of twenty years. Thence to *Oxford*.

He was taken notice of in that Univerſity for his acute wit, his ſolid judgment, his integrity, His excellent Parts.

rity, and pleasing behaviour, his pious and humble mind, and at the last, he took his Degree of Doctor, with a general applause. For he had before given a great manifestation both of his Learning, and Industry, in his Lectures, and Disputations; as also in transcribing, and judiciously correcting the Writings of that profound Doctor, *Thomas de Bradwardine*, which were to be Published by Sir *Henry Savil*.

An excellent Preacher.

— Neither was he less famous for his Sermons which he Preached in the University, though some were not so well pleased with them, saying, that his Gifts were fitter for the Schools than the Pulpit. But how powerful he was in his Ministry, may appear by this instance? There was in *Oxford* in his time one *Joseph Barnet*, a *Jew* both by Nation and Superstition, who read *Hebrew* to divers young Students, and had cunningly pretended, and held forth, that he embraced, and believed *Jesus Christ* to be the true *Messias*: He professed that he was seriously and heartily grieved for his former Blasphemies against him. He mournfully bewailed that the Eyes of his Brethren, and Countrymen were so blinded, and their hearts so hardened. He seemed to desire nothing more earnestly, than that he might be judged worthy to be admitted into the Christian Church by the Sacrament of *Baptism*.

By these tricks of Legerdemain he deceived many of the Learned Doctors, especially Dr. *Lake*, the worthy Provost of *New Colledge*, and afterwards B. B. of *Bath* and *Wells*. And a *Sabbath* was appointed publickly, wherein Baptism should be administred to this new Disciple in the University Church of St. *Maries*, Dr. *Twiss* was commanded to Preach before the administration of this Sacred Ordinance, to add the more lustre to it. But the very day before he was to be Baptized, this dissembling *Jew* ran away.

Jewish Hypocricy.

— Dr. *Lake* being informed hereof, sent some on Horseback, others on foot to pursue him, who overtaking him, brought him back, though against his Will, to *Oxford*, where, on his own accord, he professed that he was returned to his old *Judaism*, which he had forsworn: he jeared at *Christ*, and despised *Baptism*: For he had now filled his Purse.

His great Labours.

— Hereupon our *Twiss* laid aside the Sermon which he had prepared, and instead thereof Preached an excellent Sermon upon occasion of *Barnets* revolt, wherein he shewed Gods just Judgment upon that perverse Nation and People, whom he had given up to a reprobate sense even to this very day. And this he performed with great applause, and to the admiration of the whole University; For that he had composed this in fewer hours, then the common Wits in the University could make a Sermon in so many weeks, yea months, and yet they consisted more in words then in profitable and useful matter.

— Hence it was that those *Catechistical Lectures*, which he read every *Thursday* in Term time in the Colledge Chappel, and those publick Sermons which he Preached every *Lords Day* throughout the year, in the Parish Church of *Olives*, were so much frequented by the Scholars, as well as by the Townsmen. And though he lay hid, as it were, in quiet in his *Academical Cel*, yet was his Name so celebrated in King *James* his Court, that that Prudent Prince made choice of him to be Chaplain to his only Daughter the Lady *Elizabeth* to wait upon her into the *Palatinat* to *Heidleberg*.

His Preferment.

His Prudence.

— Dr. *Twiss* being now to leave his Native Country of *Great Brittain*, before he went, he disposed of his Patrimony (which was about 30 *l. per annum*) and commended it to his Brother, requiring him, that out of the Rents of it, he should raise Portions for his Sisters. And thus having disposed of his small Estate, he went cheerfully with the Princess into the *Palatinat*: And to deceive the tediousness of the journy, he faithfully expounded some part of Holy Scriptures daily, whereby he prevailed with his excellent Lady, to moderate her grief, for leaving her dear *Brittain*, being taught by him, *That here we have no abiding City, but we seek for a better in the world to come.* By these and such like admonitions, he armed this rare Princess her mind to encounter with the strongest gusts of adversity with an undaunted mind. And truly she was put upon great trials, when, after she was Crowned Queen of *Bohemia*, she was forced not long after to fly out of that Country, being great with Child, and excluded out of the *Palatinat*, also (her Husbands Paternal Inheritance) and driven to live in exile all the remainder of her days, which sad dispensation of God towards her, she bore with a masculine, and undaunted Spirit, being forewarned, and forearmed by Dr. *Twiss*, whilst he waited upon her, against such changes, and occurrences:

— For he had taught her, *That Gods Divine Providence doth order all the Estates, and conditions of all Men, whether prosperous or adverse, according to his own good pleasure, and for the Eternal good of those that belong to him, according to that Promise.* Rom. 8. 28. *We know that all things work together for good, to them that love God, to them who are the Called according to his purpose.*

— And probably upon this account it was that Prince *Rupert*, one of the Sons of this Illustrious Queen, in the time of our unhappy Civil War, coming unto *Newberry*, where

Dr

Dr. *Twiſs* was Miniſter, entertained him courteouſly, and uſed him familiarly, making large Promiſes to him, that he would be of the *Antiparliamentarian* ſide, and write in their defence, and live among them, but our Doctor neither could, nor was willing to live among Courtiers, eſpecially when they were in Arms.

Before Dr. *Twiſs* had continued two months in that honourable imployment in the Court of that Prince Elector *Palatine*, he was commanded back into *England*, not without the grief of that excellent Lady, and her Princely Husband, for the loſs of ſuch a Jewel, which the ſaid Prince at the departure of Dr. *Twiſs*, expreſſed, and profeſſed in a *Latine Oration* which he made to him.

Dr. *Twiſs* being returned into *England*, did not betake himſelf to a Court Life; but wholly applied himſelf for the good of the Church, and in a Country Village fell more hard to his Scholaſtick Studies, and in a mean Houſe, laid the foundation of thoſe rare works, which all the Reformed embraced, and admired. His return into *Eng.*

After ſome years he was ſent for by the Magiſtrates of the Town of *Newberry* to be their Paſtor, that where he had firſt ſeen the Light, he might be *a burning and ſhining Light* to go before, and to guide and direct them in the way to Heaven: And there paſſed his time to the great content, and ſatisfaction of himſelf, and to the great profit and edification of the People. Goes to *Newberry.*

He was ſo far from ſeeking after Riches, and *Eccleſiaſtical* Dignities and Preferments, that he modeſtly refuſed them when they were offered to him. Yea, he often pleaſed, and congratulated himſelf in his low, and mean condition, as being therein expoſed to fewer Temptations: And he did often ſolemnly profeſs, that he was much indebted unto God, for that he had graciouſly placed him in a low, but far ſafer condition from ſuch dangers as an *Epiſcopal* Dignity might have expoſed him to. Humility.

A great part of the Fellows of *New Colledge* in the Univerſity of *Oxford* (in whoſe power it was to chuſe a *Provoſt* for the Government of the Colledge of *Wincheſter*) did earneſtly requeſt our Dr. *Twiſs* that he would be pleaſed to accept of that Place whereunto they had choſen him, and which was equal to the chiefeſt *Eccleſiaſtical* Preferment, at leaſt for matter of profit: But he as earneſtly contended againſt it, requeſting them to confer and beſtow it upon ſome other worthy Perſon: ſhewing hereby, that he rather deſired to attend his Studies in private, then to wax old and idle in a more honourable Place. And which is more to be wondred at, his Wife, though ſhe was the Daughter of one of the *Prebends of Wincheſter*, never repined, or was troubled at his refuſing ſo fat, and plentiful a Place, and Eſtate. For this excellent Woman did ſeriouſly conſider, that her *Twiſs* ſhould be nothing enriched thereby, but his Revenues would be ſpent upon others, and that her Husband would be occaſioned to looſe much time, which he eſteemed moſt precious, and be impeded in his Studies, which he took ſo much pleaſure in.

Not many years after a *Prebendary at Wincheſter* was laid at his Feet, which he, with an humble ſupercilioufneſs kicked from him. And this he did the rather, becauſe he foreſaw that it would breed a quarrel between Dr. *Moor*, and Dr. *Neal*; the one of them a B. B. and the other a *Prebend* of *Wincheſter*, and Father in Law to our *Twiſs*. And Dr. *Moor* had Preached freely againſt B. *Neal* in a certain Church, and had been forced to give in evidence to the Parliament againſt him for his innovations, though againſt his will.

The B. B. (by whoſe counſel it doth not appear) not long after, commanded Dr. *Moor* to Preach a Viſitation Sermon before the Clergy at *Wincheſter*. After the Sermon, the B. B. complained that he had often been unworthily abuſed by Dr. *Moor*, and he was reſolved to carry away a moſt Chriſtian Victory over him. For now, having better knowledge of him, he would put him into the Catalogue of his chiefeſt Friends; and that there ſhould be nothing which *Moor* ſhould not be aſhamed to ask, which he would not glory in granting. Dr. *Moor* returned great thanks to the B. B. And only begged of him, that himſelf being now worn out with Age, and labours, he would be pleaſed to beſtow his Prebendſhip upon one of his Sons in Law, either Dr. *Twiſs*, or Dr. *Metkerk*, Dr. of Divinity, and ſometimes Profeſſor of the *Hebrew* Tongue in the Univerſity of *Oxford*.

The B. B. readily granted this requeſt, and deſigned Dr. *Twiſs* for to be the Prebend: But he, returning his humble and hearty thanks both to the B. B. and to his Father in-Law, intreated them to give him leave to abide in *Newberry* to attend that Flock over which God had ſet him: judging himſelf unfit for a Cathedral employment, and ſaying, that it was hard for him, among ſuch eminent Men, as were the *Prebends* of *Wincheſter*, either to ſing *Muſically* enough, or to Preach *Rhetorically* enough to their liking.

Not long after, the Right Honourable, *Robert* Earl of *Warwick*, deſigned him to a better Rectory, but a ſmaller Pariſh than *Newberry* was; Dr. *Twiſs* (conſidering that old Age Prudence.

Prudence. was now creeping on, and his Strength was not like to hold out long) thankfully accepted of it, provided that he would take care that his People of *Newberry* might be furniſhed with a godly and faithful Paſtor at his leaving of them. Himſelf alſo went to the A. B. of *Canterbury*, with whom he had been familiarly acquainted while they had been Students in *Oxford*, and requeſted his favour therein: The Archbiſhop entertained him courteouſly and promiſed to grant all that he requeſted, adding that he would repreſent him to the King for a pious and learned man, and no Puritane: Dr. *Twiſs* being of a quick and ſagacious Wit, perceived that Snares were laid to entrap him; and therefore without applying himſelf any more to the Biſhop he returned to his former place at *Newberry*, and entertained no more thoughts of leaving it, and there he ſpent his time in Reading, Meditating, Preaching, and Writing, to his great Content and Satisfaction.

Piety.

— Surely many of the venerable Cathedral Doctors never preached ſo many Sermons as our Dr. publiſhed Books, and ſome never read ſo many Books as he compoſed: For beſides what he Printed, he left about Thirty compleated behind him. The reaſon was, becauſe he recreated his mind, not with playing at Cards as too many do, but with writing Books.

— His Recreations were friendly to debate with, and confute the Enemies of *Gods Grace*, of the *Sabbath*, and of the *Churches Peace*. And his abilities always encreaſed with his work; and by how much difficult the queſtions were, by ſo much more they were pleaſing to him: But of all his Adverſaries none put him to greater trouble then Dr. *Jackſon*, whoſe ſenſe and meaning he could hardlier find out than confute his Errours: neither could he ſo eaſily overthrow his Arguments as he could thoſe of *Arminius*, *Corvinus*, yea, and of the *Jeſuits* themſelves, all things in him being hidden in ſuch dark Expreſſions, and deep obſcurity.

His Abilities.

— After he had overcome and beaten down this *veterane Enemy*, who was a man of a greater and no leſs Induſtry, (yet who ſpent moſt of his time and labour in making clear things doubtful and obſcure.) After *Jackſon* there aroſe one *Hord*, a young Scholar (as he pretended,) but in truth this *Hord* was one *Maſon*, a man of about Sixty years old, who in his young days had been well acquainted in the Univerſity both with our *Twiſs* and *Jackſon*, him alſo our Dr. *Twiſs* encountred, whom he did not only weary, but wholly overthrew him.

— After *Maſon* there aroſe one *Thomas Godwin*, a very learned man, both in the antiquities of the *Hebrews*, *Greeks*, and *Latines*, but indeed fitter to inſtruct *Grammarians*, than to deal with *Logicians*, and who had more power as Maſter of the School in *Abingdon*, than as Dr. of Divinity: And our Dr. *Twiſs* quickly whipt this old Schoolmaſter, and that *Ferula* which he had uſed with Pride enough, he wreſted it out of his hand, and expoſed him to be derided by Boys.

— After *Thomas* one *John Godwin*, the Miniſter in St. *Stephens Coleman-ſtreet*, *London*, came upon the Stage, whom Dr. *Twiſs* encountred with, and condemned his Book of *Juſtification*, and eaſily diſcovered that that vainglorious Divine did but ſell to his Diſciples pompous trifles, and guilded Coals to be adored by them.

— Laſtly, our Dr. did not abſtain from dealing with Mr. *Cotton*, though his dear Friend, and an eminent Miniſter, about the *Grace of God*, (about which Mr. *Cotton* did ſomwhat err) with him he dealt gently: And becauſe he knew that the very name of *Cotton* was more prevalent with the Godly, though otherwiſe weak, than other mens Arguments, he dealt very candidly and gently with him, as he alſo did with *Piſcator du Moulin*, and Mr. *Mead*, all which he reverenced as his Fathers, at leaſtwiſe he loved them as his Brethren, and dealt with them accordingly, whileſt he examined their Opinions, which he judged leſs ſound. But in defending the cauſe of God and of his Grace, he feared not to encounter with any man living.

Dr. Heylin on ye Sabbath.

— Neither did he leſs ſtrenuouſly contend for the *Morallity of the Sabbath*, and among others he handled Dr. *Heylin* according to his deſert, whom never any other man meddled with with impunity.

— About this there came forth a Proclamation, wherein the People were allowed to uſe ſome ſports which they called *Innocent*, and all Miniſters were commanded to read the ſame in their Churches, upon the pain of Suſpenſion both from Office and Benefice. Dr. *Twiſs* refuſed to read it, yea, he modeſtly declared againſt it; diverſe other Miniſters did the like, for which that ſevere Penalty was inflicted upon them: But Dr. *Twiſs* ſcaped better: for King *James* being informed of his refuſal, ſecretly commanded the Biſhops that they ſhould not preſume to meddle with him.

— The truth is, the King knew very well, that though Dr. *Twiſs* had but a ſmall Eſtate, and lived meanly at home, yet his Fame was great abroad in all the Reformed Churches,

and

and that the Biſhops could decree nothing hardly againſt him, but it would redound greatly to their own diſgrace. And truly it was no ſmall diſparagement to them that they ſuffered ſo eminently learned a man as Dr. *Twiſs* to live without Preferment, who was ſo famous abroad, and yet at home a poor Curate in an obſcure Village. And Reverend Dr. *Prideaux*, upon an occaſion, ſaid, The Biſhops did little conſult their own Credit, for that they had not preferred Dr. *Twiſs* (though againſt his Will) to ſome ſplendid *Eccleſiaſtical Dignity*, by which (though they diſpaired to draw him to their Party, yet) they might at leaſt have taken off, or mollified the popular Envy, and not have heard themſelves to be expoſed to ſcorn by the Curate of *Newberry*.

Anno Chriſti 1643. In the beginning of the year the Parliament deſigning to Reform *Eccleſiaſtical Affairs*, called an Aſſembly of learned Divines to adviſe and aſſiſt them therein, and when they were met together with an unanimous conſent, they choſe Dr. *Twiſs* to be the *Prolocutor*: But he, according to his uſual Modeſty, often refuſed it, yet was it in vain; for he was placed in the Chair: But after ſome Months being broken with labour and Age, he fell dead in the very Pulpit. Prolocutor.

For indeed he had long born with much grief the Diſcord and Diviſions between the King and Parliament, which he foreſaw would prove Fatal to both Parties: And he often wiſhed heartly that that Fire might be quenched, though with his Blood. His Death.

Neither was it a leſs Affliction to him to ſee the Contentions; whileſt ſome would have nothing Reformed, others would have all things changed, and turned upſide down. And this added not a little to his grief, to ſee whither the evil Counſels of ſome that were not evil men tended; who under a pretence of purging the Church, would expoſe her to ſpoil and Rapine: For he feared that if the Church were robbed of her Patrimony, that Religion alſo would be deſtroyed: And though himſelf had learned to live chearfully on a ſmall Eſtate, yet he feared leſt many of his Brethren in the Miniſtry, if they ſhould be brought to the like ſtraits, whileſt they were ſolicitous about their worldly Affairs, would neglect their care of the Church of Chriſt.

And hence firſt it was that his thoughts were greatly diſturbed, and his diſturbed thoughts impaired his Health, and his Health being impaired, and his Private Studies and publick Employments not leſſened, whileſt he ſpake unto God in the name of the People, and to the People in the name of God, and raiſed up the hearts of his Hearers into Heaven, he fell down even in the very Pulpit: For his mind, whileſt he was too much buſied in ſpiritual Affairs, his weak Body was not able to bear up under it; for though his Conſtitution was naturally good, and he was of a chearful Diſpoſition, yet Age had now made it heavy and ſomwhat burdenſome.

Being carried out of the Church to his Lodging, and laid upon his Bed, there reſorted unto him men of all ſorts, who regarded either Religion or Learning, to whom for about a year together he gave notable Evidences of his Faith, and was a rare Example of Patience, at the end whereof God tranſlated him from his narrow Lodging to a ſpatious and bleſſed Pallace in the Kingdom of Heaven: He ſeriouſly uſed theſe words, (which were almoſt his laſt,) *Now at length I ſhall have leiſure to follow my Studies to all Eternity.*

The whole *Houſe of Commons* in a certain ſad and ſorrowful Pomp, followed him to his Funeral. Dr. *Harris* preached his Funeral Sermon moſt eloquently upon that Text, *Joſ.* 1.2. *Moſes my Servant is dead.* He was buried in *Weſtminſter-Abby*, not far from King *Henry* the 7th's Chappel, where the Kings and Peers uſe to be buried. He needed neither *Trophies*, *Marbles*, nor *Epitaphs*. He provided Monuments for himſelf by every Volume which he wrote, which will be more durable than either Braſs or Marble.

The day after the Parliament voted a Thouſand Pound to be given to his Children out of the publick Treaſury, but they never received any part of it, being cheated both of that, and of what elſe their Father left them, by ſome crafty Knaves: Yet it pleaſed God by his good Providence, ſo to provide for them, that they lived comfortably, and ſo as became the Children of ſo great and eminent a Man. Providence ſpecial.

Yet this excellent man was but a man, as himſelf oft confeſſed, and therefore thought nothing that was humane ſtrange unto him. He had his infirmities, whereof the moſt viſible was this: That he was of a facile Nature, and too prone to be deceived by giving too much credit to thoſe, whom, by Information from others, or in his own Opinion, he judged to be godly. Whence it came to paſs that he was often impoſed upon, eſpecially by certain crafty Heads, who ſolemnly profeſſed that their chiefeſt care was the preſervation of the purity of Doctrine, and reformation of Diſcipline, whereas indeed and truth they ſought the utter Subverſion of both. Whileſt he hearkened to theſe Diſſemblers, who yet pretended that they ſtudied nothing more than a purer Reformation, and gave too eaſie cre-

dit to them, and became a Patron to them, he failed too much, and afterwards he was more troubled at it, because it was too late to help it.

Good God! How seriously, though too late, did he bewail the sad lot of the Church, which he foresaw to be in danger of Ruine in the very Reformation? How greatly did he grieve that the Reins were let loose to *Heresies*, whereas he presumed they would have been straitned? How grievously did he sigh for that cursed Liberty granted unto *Blasphemers*, whereas he thought that all their audaciousness would have been repressed? How heartily did he grieve to see the woful confusions both in Church and State, whenas he hoped that all in both should have been reduced into better order? How holily was he displeased that too much Liberty was indulged to the *Pontifician* Fooleries, when he had believed that they should have been deservedly hissed out of the Church? How grievously did he bear the neglect, and suspitions, raised against Godly and Orthodox Teachers, when he looked that they should have been more honoured and esteemed?

He solemnly professed his Fears, that if he had been advanced to the *Episcopal* Chair, he should have been insnared with the excesses of unworthy Bishops. And he gave hearty thanks to God, who had kept him, through his meer Grace, from such Honours, and Prelatical Temptations as he might have been exposed to. And in nothing it more appeared with what excellent Graces God had adorned Dr. *Twiss*, than by his frequent Confession of the pravity of his Nature, which now he was astonished at. And out of his great humility, he was still admiring the Gifts and Graces of God in others, and highly prizing and commending them, though they were far inferiour to his own. He reverenced and esteemed all good men, and only thought meanly of himself.

Fasting & Prayer

He constantly kept a Monthly Fast in his own Family, whereby he endeavoured to quicken his Prayers, by which with great importunity he sought unto God in the behalf of the afflicted Church of Christ, that God would be gracious unto it, and restore it to Peace in his own due time. Every day he applied himself with great Zeal and Fervency of Spirit to the Throne of Gods Grace by Prayer, and always before Dinner and Supper he read a Portion of the sacred Scriptures, expoundiug the more obscure and difficult passages therein, for the Edification of his Family. And out of these Scriptures he prudently gathered Arguments, whereby he might the more abase himself and his, and with the greater importunity wrestle with God, for the obtaining of such mercies as he craved of him.

He was once sent for by the States of *Frizland* to be a Professor among them, which, in an Epistle that he wrote to them, he acknowledged with great Thankfulness; but preferred the Country Obscurity before the splendor of the University, which he also did when he was proferred the chief Professors place in *Oxford*. He never got any thing by the Books which he Printed, besides the applause of the Orthodox, and the Envy of the Innovators. His Pen was a Hammer to beat down the *New Pelagians*, as Truth was his Buckler. He dyed about the Year 1644.

The Life and Death of Mr. *Thomas Wilson*, who dyed *Anno Christi* 1651.

His Birth, Parentage, Education, Proficiency,

Thomas Wilson was born at *Catterlen*, in the County of *Cumberland*, *Anno Christi*, 1601. His Parents were Sober, Honest Persons: His Father had a competent Estate, and was of the best sort of *Yeomen* in those Parts. When our *Thomas* was fit for it, he was sent to School to *Blenton* in the aforesaid County, where, under the care of Mr. *Wilkinson*, his Schoolmaster, he profited even beyond expectation, and far excelled all his Contemporaries. And he was observed in his Youth to have a sharp wit, a firm memory, and to be indefatigable at his Book, which occasioned his Friends to hope that in time, he would prove (as afterwards he did) an Instrument of doing much good.

He goes to *Cambridge*.

His great Proficiency at School, encouraged his Father (when he was fit for it) to send him to the University of *Cambridge*, where he was admitted into *Christs Colledge*, when he was about seventeen years old; in which place he spent not his time, as too many others did

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in evil or idle courſes, but devoted himſelf wholly to his Studies, inſomuch as he was taken notice of, both by the Maſter and Fellows of the Colledge, for his great diligence and ſtudiouſneſs: It might have been written over his Study Door, *Nulla Dies ſine Linea*: No Day paſſed over his Head without ſome progreſs in his Learning: But though he did ſpend moſt of his time in *Academical* Learning (his acuteneſs, in which did appear above twenty years after he had left the Univerſity) yet did he not this while neglect the Study of *Divinity* but in order to his ſerving the Lord, and his Church in the work of the Miniſtry (if God ſhould ſee it fit) he read both *Poſitive*, and *Polemical* Authors: But of all Books none was ſo eſteemed, or read ſo much by him as the *Holy Bible*. So that it may be ſaid of him as the Holy Apoſtle *Paul* ſaith of *Timothy*, *From a Child he knew the Holy Scriptures, which are able to make us Wiſe to Salvation*. Himſelf told an intimate Friend, that before he was *Batchelor* of *Arts*, he had read the whole Bible, with the Annotations of *Junius* and *Tremelius* three times over.

His Studiouſneſs.

Scriptures ſtudied.

Some time after he had taken his Degree of *Batchelor* of *Arts*, he was removed from the Univerſity upon this occaſion. Mr. *John Briſtow*, a Reverend Miniſter, and Paſtor of *Chawſwood* in the County of *Surrey*, wrote to Mr. *Mead* of *Chriſts Colledge* (that eminent Perſon for Learning, who was his Tutor) to ſend him an able and Religious Scholar, to teach School in his Houſe, Mr. *Mead* ſoon pitched his thoughts upon his Pupil, Mr. *Wilſon*, not knowing how better to fit and gratify Mr. *Briſtow*, and glad he was that he could anſwer his requeſt ſo well.

He leaves the Univerſity.

At Mr. *Briſtow*'s he continued about four years, inſtructing the Youths committed to his charge with great diligence, and faithfulneſs: He made conſcience of improving his time, and truſt repoſed in him, and gave his Scholars more cauſe to bleſs God for their education under him, then *Socrates* had for being brought up under ſuch a Maſter as was *Plato*. He hath profeſſed that he knew no calling, except that of the Miniſtry, wherein a Man might be more ſervicable to God and his Church, than that of teaching Youth, It is noted by ſome that one chief cauſe of *Julians* Apoſtacy and profaneſs was, that he was bred under two *Heatheniſh* Tutors, *Libanius* and *Iamblicus*: But it was the happineſs of the Inhabitants of *Chawſwood* that they had their Sons brought up by one who had both a dexterity, and fidelity, to inſtruct them both in Humane and Divine Learning.

His Faithfulneſs.

Julians happiness.

Mr. *Briſtow* obſerving Mr. *Wilſon*'s fitneſs, and Ability for a greater and higher employment than that of inſtructing Children, and taking notice that his Heart was ſet upon the work of the Miniſtry, (to prepare himſelf for which, he made uſe of all his vacant hours from the School,) he judged it not convenient to deprive the Church any longer of ſo able and worthy a Labourer, and therefore though it was a conſiderable loſs to himſelf and the Pariſh, to looſe ſo good a man, yet he preferred the publick good of the Church before his private, and adviſed Mr. *Wilſon* wholly to betake himſelf to Preaching.

The firſt *Candleſtick* wherein this *Light* was ſet, was *Capel* in *Surry*, where he continued for ſome time, directing his People by his holy Example, and judicious, diligent Preaching the way to Eternal Life. And though the Pariſh gave him little or nothing for his pains, yet was he never the leſs faithful and laborious for the welfare of their Souls: For he *ſought not theirs but them*; not their Temporal Goods, but the Spiritual and everlaſting Welfare of their immortal Souls. Here he had the Love and Eſteem of all godly People, both Miniſters and private Chriſtians, round about; and indeed by his holy, heavenly, and humble Converſation he was ſuch a *Loadſtone* as wherever he came, he drew the Hearts of all ſober Chriſtians after him: What *Nazianzen* ſaid of *Athanaſius* may be truly ſaid of him, that he was *Magnes & Adamas*; A Loadſtone in his ſweet, gentle Nature, and yet an Adament in his ſtout and reſolute courage againſt all Errours and Profaneſs.

He enters upon the Miniſtry.

His Faithfulneſs therein.

His continuance at *Capel* was not long, but upon ſome Reaſons, by the means of the aforeſaid Mr. *Briſtow*, he was removed to *Farlington* (near unto *Portſmouth* in *Hampſhire*) an ignorant, heatheniſh People, whom he endeavoured (ſo long as he ſtaid among them) to Inſtruct and Reform. Though there was little of Religion amongſt his Pariſhoners, nor ſcarce any ſavour of Good, yet whilſt he abode there, the Church was much frequented (Chriſtians flocking in to hear him for diverſe Miles round about) and when he was called thence, his loſs was much bewailed by them.

His Removе.

He ſtaid not long in *Hampſhire*; and ſure he had very good grounds for his frequent Removals, and afterwards it appeared that God intended ſo able and uſeful an Inſtrument for more publick and General Service, not thinking good to confine ſuch great Gifts and Graces to ſuch ſmall Pariſhes.

His Removе.

His next Removal was to *Tedington* near to *Kingſton upon Thames*, in which place he con-

continued ſome Years, and (through the Bleſſing of God) his Miniſtry had great ſucceſs, and much acceptance among ſuch as feared God, during his abode at *Tedington*, he (being then about Twenty ſix Years old) had a deſire to viſit his Native Country, where his friends and Relations lived: And it pleaſed God ſo to aſſiſt him in his Labours among them, that in this journey he became profitable to the converſion of many Souls unto God. While he was in *Cumberland* he was requeſted to preach in *Penroth*, a great (if not the greateſt) Market Town in the County, where, time out of mind, there had been a conſiderable Market of all ſorts of Food kept every *Lords-Day*, till Nine a Clock in the Morning. But after he had preached two or three Sermons, he prevailed ſo far with the Miniſters and chief of the Town, that it was proclaimed the *Tueſday* following, (which was on their Weekly Market-day,) That no Perſon, for the time to come, ſhould bring any Victuals or Ware whatſoever, to be ſold on the *Lords-day*, but that *Saturday* ſhould be the time for the ſale of thoſe Commodities. And for many years after the People did forbear to ſell or buy any thing in the Town upon the *Sabbath-day*.

He viſits his Country.

Sunday market

Reformation.

His Remove into *Kent*. — His next Removal was from *Tedington* to *Otham*, within two or three Miles of *Maidſtone* in *Kent*; the occaſion whereof was this: There were many ſerious, underſtanding Chriſtians in *Maidſton*, who were much troubled and dejected for the dulneſs and deadneſs of the Miniſtry under which they lived. The Children craved *Bread*, and their Spirituall Fathers (by Profeſſion and Office) fed them with *Stones*, ſo that their Souls were ready to famiſh for want of Food: Hereupon Mr. *Robert Swinnoch*, an active godly perſon, and one of the *Aldermen* or *Jurats* of the Town, procured the *Preſentation* of *Otham* upon the Death of the *Incumbent*: After which he conſulted with his Friends and Chriſtian Neighbours, how he might procure an able Miniſter for that place, herein aiming, not only at the Good and Benefit of that Pariſh, but of the Chriſtians alſo of *Maidſton*, who, with a little trouble and Travel, might reap the fruit of his Labours at *Otham*.

— In purſuance of this Deſign, ſome of them repaired to *London*, where (by Gods Providence) they heard of Mr. *Wilſon*, to whom they preſently took their Journey, and heard him Preach at *Darking* in *Surry* to their great ſatisfaction, After Sermon they acquainted him with the cauſe of their coming, and the ſad condtion of the godly People in thoſe parts where they lived, and requeſted him to accept of the *Preſentation* of *Otham*. He who was never haſty and raſh, eſpecially in ſuch matters of Weight and Concernment, asked the judgment of his Neighbour Miniſters in the Country, and ſome in the City of *London*, who, after deliberation, did agree and concur in this, That in regard of the neceſſities of thoſe that feared God, in and about *Maidſton*, and the great opportunities that he might now enjoy there, of doing good to many Souls, he ought to embrace this Call. And accordingly upon the Declaration of their Opinion, he was preſented to *Otham*, where the Lord was pleaſed wonderfully to bleſs and proſper his Miniſtry, for the Converſion and Building up of many of his Hearers.

His great ſucceſs.

His Prudence. — Mr. *Wilſon* was a man that *divided the Truth of God aright: A work-man that needed not to be aſhamed:* A *Boanerges:* A Son of Thunder in preaching the Law, to awaken ſecure, ſenſleſs Sinners, ſo that his Hearers might ſay of him, as one of the Antients ſaid of St. *Paul*'s Epiſtles, *Non tam Verba quam Tonitrua audiebant:* That they heard not ſo much Words as Thunderclaps, when they heard him open the dreadful Curſes of the Law, and the terrible Wrath of God againſt Sin and Sinners. Many an one hath come to him as the Gaoler did to the Apoſtles, *trembling*, and crying out, *Sir, what ſhall I do to be ſaved?* To ſuch he was a *Barnabas*; A Son of ſweet Conſolation, and could ſo diſplay that exceeding Riches of Divine Grace in the Lord *Jeſus Chriſt*, as to attract and draw their Hearts to a ready and chearful compliance with, and a hearty acceptation of it. He, as a faithful Steward, gave to every one his *own Portion*: Terrour to whom Terrour belonged, and Comfort to whom Comfort, whereby (the Holy Ghoſt ſetting in with the Word) a numerous Iſſue of New-born Children were begotten, and brought forth to Chriſt. Here he preached, according to the Apoſtles Command, *in ſeaſon and out of ſeaſon*; Not only twice every *Lords-day*, but alſo every *Holy-day*, and at diverſe Funerals, yea, though the Perſon interred were ſo poor that nothing could be expected for his pains.

His Indefatigableneſs.

— Whilſt he was Miniſter at *Otham*, many from *Maidſton*, and Seven or Eight Miles round about, did ordinarily repair to his Miniſtry, and joined in Communion with him at the *Lords Supper*. But the number of thoſe that flockt to him was ſo great, that his Church could not contain them, which was a great Eye-ſore to the prophane World, and cauſed ſeveral Miniſters about him to envy and much to malign him.

Envy.

Sabbath reformed. — Before his coming, there was an evil cuſtom at *Otham*, for the *Fulling Mills* thereabouts to work every *Lords-day*; but he convinced the Owners ſo throughly of the Unlawfneſs thereof,

thereof, that they preſently gave over, and ſuffered their Mills to ſtand ſtill on thoſe days for many years after he left them.

But the only wiſe God who governeth the World, ſaw fit for ſome time, and for Reaſons beſt known to himſelf, to lay aſide this very uſeful Perſon: For he had not been many years at *Otham* when the Book for *Sports on the Lords-days* came forth, and was preſented unto him that he ſhould publickly read it on the next *Lords-day* in his Church, which he refuſing to do (whereof he gave divers Reaſons) was ſuſpended *ab Officio & Beneficio*. Upon his *Suſpenſion* his Cure was committed to ſuch Miniſters as he could not with comfort own, nor join with, whereupon he removed his Habitation to *Maidſton*, and he was a great help in private to the Chriſtians there, whilſt his *Suſpenſion* continued, and from them he received ſome ſupplies towards the maintenance of himſelf and his Family. He is ſuſpended. 1617 Removes to *Maidſton*.

Whileſt he continued at *Maidſton* he was ſtill ſollicitous for the good of his People at *Otham*, and therefore to encourage them to unite among themſelves, and to a Goſpel Converſation; as alſo to convince his Adverſaries, who had cauſleſly traduced him to be a Favourer and an Abettor of *Schiſms* and *Diviſions*, he wrote a Letter, to his Pariſhioners, wherein he exhorted them to fear the Lord and honour the King, and to walk in Love each toward other, *&c.* And not to nouriſh in themſelves a diſlike of Government, or Contempt of thoſe whom God had ſet over them, *&c.* This Letter was publickly read on a *Lords-day* to his Congregation, by one Dr. *Tuck*, which he did that ſo all his Congregation might know his judgment, and the advice which he thought neceſſary to give them; yet was it done without the Appointment of Mr. *Wilſon*. His Letter to his People.

The News of this Letter, and the publick Reading of it was quickly carried to *London*, where it gave ſuch diſtaſte to ſome, that both Mr. *Wilſon* and the Dr. were cited to appear in the *High-Commiſſion Court*, and to anſwer for what they had done. Both of them appeared ſeveral times to their great trouble and coſt, and notwithſtanding all they did, and could alleadg in their own Defence, yet were they enforced to continue their Attendance upon the Court for the ſpace of three Years: In this caſe Dr. *Tucks* trouble was far the greater, becauſe (his Body being unable to bear riding) he was neceſſitated to make theſe long Journeys of Thirty Miles at a time on Foot. New troubles.

During Mr. *Wilſon's* Suſpenſion, a Neighbour Miniſter being greedy of his Living, commenced a Suit againſt him, to eject him wholly out of *Otham*; but his Patron [Mr. *Swinoch*] made good his Title, and ſo the malicious deſign of his Adverſary was prevented. Malice.

His *Suſpenſion* continued to the Year 1639. about which time the *Scots* entred into *England*, a Parliament was called, and then Archbiſhop *Laud* took off his *Suſpenſion*. But his Troubles and Sufferings were not yet at an end: For *Anno Chriſti* 1640. *Septemb.* 30th, he, and other Miniſters, were cited to appear at a Viſitation of the Archbiſhops at *Feverſham* in *Kent*, to anſwer for their not reading the Prayer which was made againſt the *Scots*, as alſo to take a new deviſed Oath, commonly called, *The &c. Oath*. But when he, and his Brethren preſented themſelves at the place and time appointed, they underſtood that the Oath ſhould be wholly waved, and the only Queſtion ſhould be, Why they did not read the aforementioned Prayer? Upon this they conſulted together, whether it were beſt for them to appear before the Archbiſhops Vicar General or no: It was alledged by ſome, that the Parliament (which they apprehended would be ſome Relief to them) was to meet *November* the third following, and therefore they judged it prudential to hold off for the preſent; and in caſe they ſhould afterwards be cited to appear at *Canterbury*, that they ſhould only appear by a *Procter*, and ſo protract time ſo much as might, to ſee what the Parliament would do in this caſe. He is abſolved. New troubles.

But upon a ſerious weighing the Arguments on both ſides, it was concluded that they ſhould appear, and leave the ſucceſs to God, however he ſhould pleaſe to diſpoſe of them. Hereupon Mr. *Edward Bright* of *Gondhurſt*, and Mr. *Wilſon* immediately repaired to the Inn, where Sir *Nathaniel Brent* [the Vicar General] with the Archdeacon, and ſome inferiour Officers ſat. They no ſooner appeared, but Mr. *Bright* was pointed out by one preſent to the *Archdeacon*, who thereupon asked him his Name, and whether he had read the Prayer againſt the *Scots* or no. Mr. *Bright* anſwered *No*. Whereupon the *Archdeacon* preſently ſuſpended him *ab Officio & Beneficio*, without admoniſhing, or giving him any time to conſider of it, which raſh Act was deemed, even by the Favourites of that Court, to be neither *Prudential* nor *Canonical*. Though Mr. *Wilſon* ſtood by, and ſaw ſuch harſh dealing againſt his Brother, and perceived the Service much hotter than he expected, yet did he not fly from his Colours, no, nor ſo much as make a Retreat; but being called, anſwered to his Name, and being asked whether he had read the Prayer, he gave a His Courage.

negative

negative Anſwer, adding this Reaſon, becauſe in the *Rubrick* before the *Common-Prayer*, it is enjoined, that no Prayer ſhould be publickly read, except thoſe that were in the Book of *Common-Prayer*, as this Prayer againſt the *Scots* was not.

His Prudence.

This unexpected Anſwer ſo puzzled the *Archdeacon*, (who was not the readieſt or acuteſt to make a Reply) as cauſed him to have Recourſe to Sr. *Nathaniel Brent* for Advice, who, upon Information of Mr. *Wilſon*'s Reaſons, very ingenuouſly left the *Archdeacon* to himſelf, to do as he ſhould ſee cauſe, refuſing to meddle therein. Upon this the *Archdeacon* (the edge of his Fury being ſomwhat abated) proceeded more deliberately with Mr. *Wilſon* than he had done with Mr. *Bright*, and gave him fourteen days time to conſider of it, and then to give in his anſwer at *Canterbury*.

New troubles.

But notwithſtanding this intermiſſion, the Archbiſhop had not yet done with Mr. *Wilſon*: For in *March* following he was again proſecuted by him. Upon a *Holiday* in that Month Mr. *Wilſon* Preacht in publick, and after Sermon he, with ſome other Friends, met at the Parſonage Houſe, whereof one Mr. *Butcher* (a man eminent for Piety) had a part, to repeat the Sermon and to pray. After theſe Duties were ended, in a room, which was peculiar to Mr. *Butcher*, one knockt at the Door, to which Mrs. *Wilſon* was about to go, but ſuddenly ſtarted back, fearing that it might be a *Meſſenger* ſent to apprehend her Huſband: But the Meſſenger immediately came into the Room where Mr. *Wilſon* and his Friends were, and putting off his Hat, enquired which was Mr. *Wilſon*, pretending that he had ſome private buſineſs with him. And though Mr. *Wilſon* was there in his Gown, having newly Preached and Prayed, and thereby was eaſily to be diſtinguiſhed from all the reſt, yet God ſo ordered it by his good Providence, that the Meſſenger obſerved him not.

A ſpecial Providence

Preſently after the Meſſenger came in, Mr. *Wilſon* ſtepped behind ſome of his Friends, and Mr. *Butcher* wiſely ſtepped forward, and told the *Meſſenger* that the Room wherein they were was his, and bad him look for Mr. *Wilſon* in his own Rooms. Upon this the *Meſſenger* withdrew into the Hall, and in the *interim* Mr. *Wilſon* went up the Stairs into his Study, where he concealed himſelf until Night, and then eſcaped to the Houſe of one Mr. *Hall*, in the Park of *Maidſton*. The *Purſivant* looking about in vain, went again into the Parlor, and miſſing one whom he had ſeen there before, charged upon all there preſent that they had conveyed away Mr. *Wilſon*, and told them that they muſt find him out. He produced alſo his Warrant, under the Hands of many of the Privy Council, of whom the Archbiſhop, and the B.B. of *London* were two, requiring him to attach the Body of *Thomas Wilſon*, Rector of *Otham*, and bring him before them.

The *Purſivant* having ſhewed them his Warrant, required and commanded Mr. *Butcher* and one Mr. *Morgſan* to aſſiſt him in ſearching the Houſe for Mr. *Wilſon*; but notwithſtanding all his diligent ſearch, he miſſed his Prey: For Mr. *Wilſon* could not be found. The *Meſſenger* was very angry that he ſhould ſee, and yet thus looſe him. But when, in ſome threatnings to the Perſons preſent, he had vented his Choller, he grew ſomwhat cooler, and after ſome private Diſcourſe with Mrs. *Wilſon*, he took his leave, ſaying, that he had been a *Meſſenger* to the Council-Table Thirty ſix Years, and was never ſerved ſo before. For he confeſſed that he heard him Preach that day in publick, and yet when he ſaw him ſo ſoon after, and that in his Gown, yet he did not know him. But God (who in the like ſort hid *Athanaſius*) had a Hand in it, *Whoſe Kingdom rules over all*, Pſal. (103. 19.) He hath ſundry ſtrange ways for the Preſervation of his People.

Strange Providences.

The *Circumcellians* laid an Ambuſh in the way where they knew St. *Auguſtine* was to go, but by a good Providence of God, his Guide, miſſing his way, led him about another way, whereby he eſcaped their Hands. In Qu. *Maries* days, *Stephen Gardiner*, B. B. of *Wincheſter*, ſent after Mr. *John Fox*, who afterwards writ the *Acts and Monuments*, as far as *Ipſwich* to apprehend him: The Barque in which he was was newly gone out of the Haven when the Meſſenger came to take him; the next day, by reaſon of Storms, he was driven back into the ſame place again; but before his Return, the Meſſenger (deſpairing to meet with him) was departed. And ſince thoſe days Mr. *Parker* (a very learned and godly man) was proſecuted by Archbiſhop *Bancroft*, for his Book againſt the *Croſs*, &c.

On a time the Archbiſhop having Intelligence that Mr. *Parker* was in a certain Citizens Houſe in *London*, thinking that now he was ſure of him, ſent one preſently to watch at the Door of the Houſe, to ſee that none ſhould ſtir out, till others came with a *Warrant* to ſearch it for Mr. *Parker*. The Perſon ſent, ſat him down at the Door, boaſting that none ſhould come forth but he would know what and who they were.

Mr. *Parker* and his Friends within, were much troubled what to do, and how Mr. *Parker* might be ſecured; At laſt it was reſolved that he ſhould attire himſelf like a Citizen, and ſo venture out: by this means he might poſſibly eſcape, and if he ſtaid within, he would

would certainly be taken: Accordingly he came forth thus cloathed, and Gods Providence ſo ordered it, that the Waiter eſpying a Maid which he loved and courted paſſing by on the other ſide of the Street, ſtept over to her juſt as Mr. *Parker* came forth, ſo that though he ſtayed but a very little while with her, , and immediately returned again, yet the Bird was flown: Mr. *Parker* was gone: And when the reſt came with Power to ſearch the Houſe, the Perſon whom they ſought for was not to be found.

Thus Mr. *Wilſon* hid himſelf in the Country from the Storm till the Parliament was begun; and then he repaired to *London*, and continued there, ſometimes changing his Apparel, that he might not be commonly known, till his Liberty and Freedom was procured by the means of Sir *Edward Deering*, one of the Knights of the Shire for *Kent*, who, in one of his Speeches which he made in the Houſe, gave this Character of Mr. *Wilſon*. He is reſtored to his Liberty.

Mr. *Wilſon*, (ſaid he) for ſo is your Petitioner named, is a Man as *Orthodox* in his Doctrine, as conformable in his Life, as laborious in Preaching as any we have, or that I do know. He is now ſeparated from his People to both their griefs; for 'tis not with him as with others, who are glad to ſet a *Purſivant* on work, that they may have an excuſe to be out of the Pulpit. It is his Delight to preach.

By this means he obtained his Liberty, and returned to his Charge and wonted pains at *Otham*. But ſometime after he was by the Parliament choſen a Member of that Reverend, Pious, and Learned *Aſſembly of Divines* which ſat at *Weſtminſter*; upon which he ſeduloufly attended for the moſt part of the Week, and notwithſtanding his pains there, ſupplied his Cure each *Lords-day*, though it was Thirty five, or Thirty ſix Miles from *London*. He was much eſteemed in the Aſſembly for his ſolid, and judicious Diſcourſes upon ſundry occaſions, and for his meek and humble deportment among them. He is one of the Aſſembly.

His laſt Remove was to *Maidſton*, the Shire Town of *Kent*. And indeed who was ſo fit for ſo populous a place (where there is but one *Engliſh* Congregation) as one of ſuch vaſt Parts, exemplary Piety, and of ſo ſtrong a Conſtitution of Body as he was? And as ſoon as the way was open for his admiſſion into *Maidſton*, (through the Ejection of the former Incumbent by the Committee of *Plundered Miniſters*) his old Hearers there, whoſe Hearts were knit cloſe unto him, longed for his Settlement among them: But the Parliament having made an Order, that plundered Miniſters ſhould firſt be provided for, where any Livings were vacant, they of *Maidſton* could not for the preſent obtain their deſires: For one Mr. *Smith* (an able and holy man) was by the *Committee of Plundered Miniſters* ſent down to that place, yet Mr. *Smith* had not been long at *Maidſton*, before news was brought that the moſt able and eminent Miniſters ſhould be removed to Cities and great Towns, that they might be capable of doing the more good, and in particular, that Mr. *Wilſon* ſhould be tranſplanted from *Otham* to ſome more conſiderable place. Upon this Report the People of *Maidſton* were much ſtartled, fearing that they ſhould loſe their beloved Paſtor. His Remove to *Maidſton*.

To prevent which, they applied themſelves to Mr. *Smith*, deſiring him to accept of ſome other Living, that *Maidſton* might be free for Mr. *Wilſon*. Mr. *Smith* ſeriouſly conſidering the vehement deſires of the good People after Mr. *Wilſon*, yielded to refer the buſineſs to ſix judicious Miniſters of the *Aſſembly*, whereof three ſhould be choſen by him, and three by them of *Maidſton*. The Miniſters met accordingly, and having heard what could be ſaid of both ſides, and weighed the matter throughly, gave their Advice that it would be beſt for Mr. *Smith* to leave *Maidſton* to Mr. *Wilſon*, which he did accordingly, having a conſiderable place [*viz. Harriſon*] about ſeven Miles from *Maidſton* provided for him, to which, ſo ſoon as he could with convenience, he removed. And thus at laſt, by Gods good Providence, Mr. *Wilſon*, and the People of *Maidſton* (who at firſt brought him into *Kent*, and who were long before joined together in Heart,) were now joined together in Relation, and Habitation, among whom he continued with much Love and Faithfulneſs, till God called him out of this World.

Although Mr. *Wilſon* now left *Otham*, yet did he not leave to take care for the Souls of his People there; but ſtill retained his Title to that place, leſt (if he had reſigned it) the Patron ſhould put in an inſufficient or unworthy Miniſter, and himſelf provided for them a pious, learned, and painful man, to whom he gave the whole profits of the Living. For he held not the Title to the place upon any covetous or worldly Reſpect, but meerly upon Reſpect to the good of the Peoples Souls. His Prudence and Piety.

When he had been ſometime at *Maidſton*, his firſt care was to promote the Reformation of the Church, and to ſee to the due Adminiſtration of the Sacraments, according to the Rule of Gods Word: For which end, in his Miniſtry, he diſcovered to them the neceſſity of Church-Ordinances, and of Diſcipline, with the qualifications of the Subjects thereof; A Reformation.

thereof, &c. And then (God accompanying his holy Endeavours, notwithſtanding the obſtructions he met with, not only from the prophane, but alſo from ſome that profeſſed the Fear of God,) he in time brought it to a good Iſſue, and put it in practice, to the great Comfort of them who were truly godly. Upon the Diſſolution of the *Aſſembly*, he being freed from his Attendance there, applied himſelf wholly to the work of the Miniſtry, with as great pains and diligence as a man could poſſibly do.

His great pains.

— On *Saturday* Night he uſually continued very late at his Studies, yea, often till Midnight, that he might the better prepare himſelf for his Work on the *Lords-day*. On *Sabbath* Morning he uſually aroſe by two or three a Clock, and was much diſpleaſed with himſelf if he paſſed that hour. About ſeven a Clock he came down to his Family, whom he called together, and read ſome portion of Scripture to them, which alſo he expounded, and required thoſe that were preſent to give him an account of what they remembred of his Expoſition: Sung ſome part of a Pſalm: Prayed with them, and concluded all between Eight and Nine a Clock, that they might be all ready to attend the publick Ordinances.

Sabbaths ſanctified.

— About Nine a Clock he went to Church, and commonly began with ſinging two ſtaves of a *Pſalm*; after which he Prayed briefly for Gods Aſſiſtance in, and for Gods Bleſſing upon his own holy Ordinances; Then he read ſome part of the *Old Teſtament*, and expounded (ſomtimes three, or four, or more Verſes, as more or leſs matters was contained in them) for the ſpace of an hour; For he had an Hour-Glaſs in his Desk to guide him therein: He had an excellent faculty and dextery in expounding the Scriptures. His cuſtom was, firſt to *Analize* the Book, then the Chapters as he came to them; then he gave the ſeveral Readings, and Expoſitions of the Verſes which he handled. He had *Junius*, *Tremelius*, *Piſcator*, *Calvin*, *Beza*, and ſeveral other *Comentators ad unguem*, inſomuch that in the *Aſſembly of Divines*, if at any time they doubted what was the Opinion of any of the aforenamed Authors, Mr. *Wilſon* was called forth to ſatisfie them. After he had declared the ſeveral Readings, and the Judgments of Expoſitors, as there was occaſion, he drew Obſervations from the Coherence, Dependance, and matter of the verſes which he briefly illuſtrated and applied.

— Having ended his Expoſition, he ſpent about an hour in the Pulpit: And when he came home to his Family, he conſtantly went to Prayer with them before Dinner, wherein he begged that the Truths delivered out of the Word might be written by the Spirit of God upon all their Hearts, ſo as to bring forth fruit in their Lives. Then, uſually eating little or no Dinner, he went into his Study till his Family had dined: And then coming down he ſpent ſome time with them in ſinging, and other Religious Exerciſes. In the Afternoon at Church he did as in the Morning, only his Expoſition then was upon ſome part of the *New Teſtament*.

— After the publick Duties were ended, many of his Neighbours came to his Houſe, where he called his Family together, required of them, and of others preſent, an account of his Sermons preached that day; and moſt of thoſe that were preſent would tell him ſomwhat; one what the Text was, another the Diviſion of it, another the Doctrine, another the Reaſons, and others the Explications and Uſes, methodically as he had delivered them, all whom he would help and encourage. Hereby their Underſtandings and Memories were much improved. For they, knowing before-hand his cuſtom, were the more attentive in hearing, and the more careful to remember what they heard, whereas when the Maſter of the Family repeats all himſelf, Children and Servants (who naturally have an averſneſs to, and hatred of all that is good) are uſually heedleſs in hearing, and mindleſs both in publick and private of what they hear. After Repetition he ſung a Pſalm, and concluded with Prayer, and ſo went to Mr. *Swinock's* to Supper, who had been his *quondam Patron*. And by that time they had ſupped, there would be a hundred, or more, gathered together to Mr. *Swinocks* Houſe, to join with him in the concluſion of the day: And among theſe were perſons of all Ranks, the *Mayor*, *Jurates*, and their Wives, who by their Examples encouraged others to the ſervice of the great God.

After Supper he came forth amongſt them, began with a ſhort Prayer: Then he read the Verſes he had expounded in publick in the Fore and After noon, and asked them what Obſervations were raiſed from ſuch and ſuch a Verſe, till he had gone over all the Verſes. Then he enquired what the Texts on which he had preached were, what the Doctrines, Explications, Reaſons, and Uſes, all in order as he preached them: He ſeldom named any one Head himſelf, but ſtill heartened them to ſpeak, and only aſſiſted them when they were at a loſs. Then they ſung a *Pſalm*, and he concluded with Prayer about Ten a Clock at Night.

Once

Once a Month he adminiſtred the *Lords Supper* to a conſiderable number of ſolid, ſerious, Chriſtians, which he performed with that Life and Warmth in Prayer, and opening the Scripture, that ſome of his Communicants have thought themſelves in the Suburbs of Heaven when they have joined with him in that Ordinance; in which he uſually ſpent about an hour and an half. Thus he ſanctified the *Lords-day*, ſpending Nine or Ten hours in publick and private Worſhip, beſides what time he ſpent in ſecret Duties, in which he was no Niggard: So that the *Lords-day*, which was a day of *Reſt* to others, was a day of the greateſt Pains and Labour to him; yet was it eaſie becauſe delightful to him: And at the end of the day, when thoſe that took not half his Pains, have complained of their wearineſs, he would be exceeding lively and chearful: Such was his great Love to his Saviour, and to the Souls of thoſe that were committed to his Charge. The *Sabbath* was to him a *Day of Light and Gladneſs, and a good Day.* Monthly Sacraments.

Yet he thought it not enough thus to inſtruct his People on the *Lords-Days*, but the Town being very populous, and the Pariſh large, whereby he was uncapable of going from Houſe to Houſe, in the Week-days he laid out himſelf in the ſervice of his Lord for the Benefit of his People. For every *Thurſday* (which was their Market day) he preached a Lecture, unto which many Miniſters reſorted, and ſat with delight under his Miniſtry. On *Fridays* he met in private with as many of his People as would or could come together, unto whom he ſometimes expounded the Word, ſometimes Preached, and always ſung and prayed with them. His great pains.

Alſo upon *Mondays* or *Thurſdays* (for he altered his day as he ſaw occaſion) he appointed a Conference in the publick Meeting-place, where the Queſtion, which before was made known to them, (as what was the Nature of Repentance, of Faith, *&c.* and what the Signs, what the Means, and what the Motives, *&c.*) His People were prepared to give in their Anſwers, and he ſo demeaned himſelf therein, that by his wiſe and courteous Deportment, and pleaſing Language, he won their Hearts, and by this means he drew them to the ſtudy of the Scriptures, and other good Books, that ſo they might be able to ſpeak to the purpoſe. Days of Conference.

As they ſpake, when he ſaw occaſion, he would help and aſſiſt them, ſtill taking care to keep them in the way of Truth, and to ſee that none did go beyond their bounds by encroaching upon the work of the Miniſtry. When they had done ſpeaking, he would gather together their ſcattered Notions, bring them into an orderly Method, apply to them ſuitable Texts of Scripture, add of his own what he thought neceſſary, and ſo rendered the Meeting exceeding profitable and comfortable to his Flock. *Chriſtian Communion managed with Prudence, is that which keeps our Religion in Breath, and without which it will be ready to die.*

When he ſaw fit to lay down this way of *Conference*, inſtead thereof he took up *Catechiſing* in the Week-days in publick; and this he continued till he had gone through all the Town, except ſome few out-houſes, whom alſo he intended to have Catechiſed, but was prevented. He did work the work of the Lord, who ſent him into the World for that end: He ſpent himſelf, as the Silkworm to cloath, and as the Lamp to give Light, to others: He buried not his Talent in a Napkin of Idleneſs, like too many Miniſters, who will rather ſuffer their Children (to whom they ought to be Nurſes) to cry and ſtarve, than be at the pains to draw forth their Breaſts unto them. He catechiſed.

Mr. *Wilſon* was of a Noble and Communicative Diſpoſition, very free upon all occaſions to impart knowledg unto others; not like a Whirl-pool that ſucks all to itſelf, but as a Fountain that diſperſes its ſtreams for the Refreſhment of many. Seldom were any in his Company, but they might (if it were not their own fault) receive good by him. He was neither vain in Oſtentation, nor niggardly in Reſervation: Some may think that he did ill in taking ſo much pains conſtantly, both on the *Lords-days*, and on the *Week-days*, and upon all occaſions, to the ſhortning of his Life; But he never thought that he could labour too much for his Lord and Maſter, and that God makes no difference between *nequam* and *nequaquam*: An idle and an evil Servant. And for this cauſe it was, that when he was adviſed by his Friends to be mindful of his Body, and not to work it ſo hard, he was deaf to all ſuch Counſel, and was ready to ſay with Mr. *Calvin*, (when he was perſuaded by his Friends to take care of his Health) *Would you have my Lord when he comes to find me idle?* And with Dr. *John Reynolds* of *Oxford*, when the Drs. perſuaded him *non perdere ſubſtantiam propter accidens*, replied, His painfulneſs.

Nec propter Vitam vivendi perdere cauſas.

Coming to a Friends Houſe, when he had travelled neer Forty Miles that day, yet notwithſtanding his great wearineſs, he would needs ſpend ſome time in Expounding a Portion

of Scripture to the Family, beſides Singing and Prayer (which he never omitted) before he would go to Bed.

Time redeemed. — St. *Auguſtin*'s Wiſh was, That when Chriſt came to call him hence by Death, he might find him *aut Precantem, aut Predicantem*, either Preaching or Praying: And truly ſuch ſeemed to be the deſire of Mr. *Wilſon*, by his Indefatigable Labours in his Maſters buſineſs. — He was never given to any Recreations (tho never ſo innocent,) but he was exceeding ſparing in his Expence of time. A little after Dinner he would ſometimes ſit and diſcourſe a while; but uſually, if he was at home, his Study was the conſtant place of his Abode. He was *Helluo Librorum*, an Indefatigable Student, ſtealing time from his Sleep (and that when his Body needed and called for it) to his Book. It is recorded of Mr. *Bradford*, Martyr, that he ſlept not above Four Hours in a Night, and that his Book went not out of his Hand till Sleep came: And that Mr. *Latimer* roſe, Summer and Winter, at Two a Clock in the Morning. And of another Martyr its ſaid, he was ſpare of Meat, ſparer of Sleep, but ſpareſt of Time. So Mr. *Wilſon* made much Conſcience of his Expence of Time, eſpecially upon the *Lords-days*.

Mr. Bradford
Dr. Latimer

His Zeal. — When he was invited to a Feaſt, his Zeal for God's Glory, and the good of Souls was ſuch, that commonly after Dinner he would call for a *Bible*, ſing a *Pſalm*, expound ſome Verſes of Scripture, and pray with his Friends. Mr. *Will. Fenner* of *Eſſex* (that eminent Servant of *Jeſus Chriſt*) meeting Mr. *Wilſon* once at Mr. *Butcher*'s Houſe, was ſo extreamly taken with his active, chearful Spirit for God and Godlineſs, that he ſaid to Mr. *Butcher*, *I am even aſhamed of my ſelf to ſee how Mr.* Wilſon *gallopeth towards Heaven, and I do but creep on a Snails pace.*

His manner of Preaching. — Though he was a good Linguiſt, and well read, both in ancient and modern Authors, yet (ordinarily) he Preached, though always with Evidence of Reaſon, yet ſtill in a plain, and clear Stile, by Doctrine, Reaſon and Uſe, that ſo he might be underſtood by the meaneſt Capacity. His conſtant Preaching ſhewed that he was an able workman: His Doctrines were clearly raiſed from his Text: His Heads pertinent to his Subject, and he had a rare faculty in applying ſuitable Scriptures (which is the principal way of convincing mens Judgments, for it is the Authority of God that muſt do the Work) to all his Heads. On the *Lords-days* in the Afternoon, for ſome conſiderable time, he Preached over the Heads of Divinity, and therein he diſcovered ſo much Learning and Judgment in his plain Preaching, that if theſe Sermons had been preached in either of the Univerſities, they would have been highly approved.

His Family Duties. — He was ſo much eſteemed for his great abilities, that there was ſcarce any publick Occaſion for Sermons in the Country, but he was choſen to preach them. Somtimes he preached before the Judges of the *Aſſizes*, and twice before the *Parliament*. He was not of the number of them, who are zealous abroad to get themſelves a name, but cold and careleſs at home, not much minding what becomes of their Families: But as *David, He walked in the midſt of his Houſe with a perfect Heart*, and brought up his Children in the Nurture and Admonition of the Lord. He was as good within as without Doors. Every Morning and Evening he read ſome part of the Scriptures, expounded it to them, ſung part of a *Pſalm*, and prayed. He uſed often to ask his Children Queſtions about the Principles of Religion: Examined them on the *Lords-days* about his Sermons, and cauſed them to learn ſundry portions of the Scripture without Book.

Dr. Hooper — It is Recorded of B. *Hooper*, that he ſo governed his Houſe, that in every Corner of it there was ſome ſmell of Virtue, of good Example, honeſt Converſation, and reading the Scriptures. If it was not ſo in Mr. *Wilſons* Houſe, ſurely the fault was not the want of a good Governour. He Prayed often with his Wife apart from the Family, and himſelf ſpent much time in ſecret Prayer, knowing that of *Lactantius* to be a great Truth, *Non eſt vera Religio quæ cum Templo relinquitur*: That's no true Religion, when we leave it behind us at Church.

His holy Life. — He was very exact and watchful always to ſet a good Example before his Children and Servants, knowing that ſuch are led and formed more by the Eye than by the Ear; and what their Superiours *do*, than of what they *ſay*: and indeed his whole Converſation was a practical Expoſition upon the Goſpel; and what he taught on the *Lords-day* in his Doctrine, he preached over all the Week in his Life. He was exemplary in his Converſes with all men, and ſpake much by his carriage, even when he was ſilent, and ſpake not a word. His good works were unanſwerable *Syllogiſms*, invincible *Demonſtrations* to convince his Neighbours, whereby he drew their Hearts, and engaged their Affections after the Beauty of Holineſs. He practiſed what he preached, and did what he taught. See 1 *Tim.* 4. 12. *Be thou an Example in words, in Converſation, in Charity, in Purity.* Tit. 2. 7. *In all things ſhew thy ſelf a Pattern of good works* Maid-

—*Maidſton* before Mr. *Wilſon*'s coming was a very prophane Town: They uſed to have Morrice-Dancing, Cudgel-playing, Stool-ball, Crickets, and many other ſports openly, and publickly on the *Lords-day*; yea, they would jeer, and deride ſuch as profeſſed Godlineſs, and went abroad to hear Sermons on the *Lords-days* when they had none at home. Commonly after the Evening Service, many uſed to go to the Ale houſe, others to walk in the Fields: And it was their conſtant cuſtom to ply the Conduits on the *Lords-day*, for drawing of Water. Indeed the former vain, and ſinful cuſtoms of Sports was reformed before he came; But by his preaching he prevailed with them to forbear vain walking abroad, ſitting idly at their doors, as alſo to fetch their Water on *Saturday* Nights, which they were to uſe on the *Lords-day:* Inſomuch that though the Town was large and full of People, yet you ſhould hardly ſee one perſon in the Streets after the Sermons on the *Lords-day:* So that when the *Mayor* hath ſearched the Inns, and Ale-houſes, he hath ſcarce found one Townſman there. Sabbath reformed.

—One of the Judges at an *Aſſize* taking notice of it, ſaid publickly, *That in all his Circuit he never came to a Town where the* Lords-day *was obſerved ſo ſtrictly.* Yea, by his Miniſtry he ſo wrought upon the People, that the very Pot-hearbs were gathered and made ready on the *Saturday*, and the proviſion for their Dinners was fitted for the Fire againſt that day. He was much of the mind of thoſe Primitive Chriſtians, who when any of them were asked, *Servaſti Dominicum?* Haſt thou kept the *Lords-day*? Anſwered, *Chriſtianus ſum, omittere non poſſum*: I am a Chriſtian, I cannot neglect it. The Sanctification of that day is exceeding uſeful to keep up the power of Godlineſs in our Hearts and Lives. And as God on that day beſtows great Bleſſings upon them that humbly and reverently worſhip him, on that *Queen of Days*, that *Market-day of our Souls*, (a. 58. 13, 14.) ſo he hath inflicted dreadful Judgments on the Prophaners of it, and when men have neglected to puniſh them, God hath taken the Sword into his own Hand, and done it himſelf. *See ſundry Examples of it in my firſt Vol. of Examples.*

—One Example there was in *Maidſton* before the Reformation wrought by Mr. *Wilſon*. On a *Sabbath* day as ſome Children were playing in the Streets, near unto a Wall, againſt which ſome Waggon-Wheels were ſet up, there came a ſudden guſt of Wind, which blew down a Wheel upon one of the Children, and cruſhed it to death.

—Upon the Week-days alſo (ſuch was the Bleſſing of God upon his Miniſtry and holy Example) many Families did ſet up Religious Exerciſes both Mornings and Evenings, ſo that if you had walked through the *Great Street* about Nine or Ten a Clock in a Morning, you might hear them ſinging in many Families: For it was their manner, together with Reading and Prayer, to join ſinging. Reformation in the Town.

—He was of a couragious and undaunted Spirit, not diſcouraged by any obſtacles, which lay in his way of Duty. He feared God and none elſe: He was like St. *Chryſoſtom*, who, having a threatning Meſſage ſent him by the Empreſs, bid the Meſſenger return this Anſwer, *Nil niſi peccatum timeo*: I fear nothing but Sin. And like Dr. *Rowland Tailor*, who in the time of the *Marian* Perſecution, being perſuaded by his Friends to fly, ſaid, *I know the Cauſe to be ſo good, and the Truth ſo ſtrong on my ſide, that I will (by Gods Grace) appear before them, and to their Beards reſiſt their falſe doings*; *for I believe I ſhall never be able to do God ſo good Service as now.* His Courage.

—He ſhewed his Courage alſo in his bold reproving of Sin: For as Chriſt ſaid of the Church of *Epheſus*, *He could not bear thoſe that were evil. Elijah* durſt reprove *Ahab*, and Mr. *Wilſon* feared not to reprehend the greateſt, when there was cauſe for it. —If men were bold in ſinning, he was as bold in telling them of it, and in giving their Sins the due Accents. Yet as a wiſe *Phyſician*, he could diſtinguiſh between Pimples and Plague-ſores; between Infirmities and Scandals, and dealt with them accordingly. His Zeal.

—He was very zealous for God and his Glory, embracing all opportunities of doing him Service, and wherever he came he promoted the ſtrict Obſervation of the *Lords-day*; and this he did the rather, becauſe he obſerved what diſhonour was done unto God by the profaneſs and contempt of Gods Ordinances by ſome, and by the Errours, and wilful withdrawings from the Ordinances by others, which he bewailed bitterly to his dying day: —Some, who it's hoped had the root of the Matter in them, queſtioned his Call to the Miniſtry, nay, ſuſpected his Call to be *Antichriſtrian*, and ſo ſeparated from him, though they withal acknowledged that he was their ſpiritual Father, and had begotten them to God through the Goſpel, to whom he might ſay as the Apoſtle *Paul* did to the *Corinthians: Ye are the Seal of our Miniſtry: Do we need, as ſome others, Letters of Commendation to you? Ye are our Epiſtle, known and read of all men*; *For as much as you are manifeſtly declared to be the Epiſtle of Chriſt miniſtred by us, written not with Ink, but with the Spirit of the Living God,* He oppoſed Schiſms.

not in Tables of Stone, but in fleshly Tables of the Heart, 2 Cor. 3. 1, 2, 3. How frequently and affectionately did he urge that upon them which separated from him, *Isa.* 11. 6, 7, 8, 9. This causeless sinful Separation lay near his Heart, even when he lay upon his Death-Bed.

His Zeal against Heresies and Schism.

—The great danger of their immortal Souls, as also of those who did wholly cast off the care of their eternal good, caused him in the course of his Sermons and Expositions, when the Scriptures led him to it, to reprove their sins *sharply*, according to the Command of the Holy Ghost, and he could do it ἀποτόμως, *cuttingly*, that he might be found in the Faith, *Tit.* 1. 13. 'Tis reported of St. *Bazil.* that one hearing much Commendations of him, had a great desire to know what manner of man he was: Hereupon in a Vision there was represented to him a Flame of Fire, with this *Motto*, *Talis est Basilius:* Such an one is *Bazil.* And truly such a Man was Mr. *Wilson*, meek and cold when at any time himself was reproached and abused, but as hot as fire in the Cause of God. The Zeal of God's House did even burn him up. Errours and Heresies were very odious to him, such was his love to the Truth. It might be said of him as it was of St. *Austin*, that he was *Hæreticorum Malleus*, the Maul of Hereticks: And as of Mr. *Arthur Hildersham*, that he was *Schismaticorum Malleus*, The Hammer of Schismaticks. He often quoted and commented upon those Scriptures, *Heb.* 10. 25. 1 *John* 2. 19. with much warmth and vigour, that, if it were possible, he might reduce and bring back such as went astray.

—And though such as were touched in their sores were angry, and said it was passion, and that his natural heat was Kitchen-Fire, the effect of his natural Spirit, yet those that were judicious knew it to be otherwise, *viz.* That it was *a Coal from the Altar*; true Zeal; the Fruit of Gods Spirit in him; knowing that *he was set up for the defence of the Gospel*, as *Phil.* 1. 17. Some of those that separated were very dear unto him, of whom he might say as *David*, *It was not an Enemy that reproached me, then I could have born it willingly: Was it he that hated me, that did magnifie himself against me? But it was my Friend and mine Acquaintance; we took sweet Counsel together, and (formerly) walked to the House of God in Company*, Psal. 55. 12, 13, 14. But as dear as they were to him, the Truths of the Gospel were much dearer. *Amicus* Socrates, *amicus* Plato, *sed magis amica Veritas.*

—He was a man of such clear convincing Light, and as its said of *Apollos*, (*Act.* 18. 24.) δυνατὸς ἐν ταῖς γραφαῖς, able, strong, mighty in the Scriptures, that had they been wilfully blind, or very weak Ey'd, they must have seen their Errours. It's observed by some as a special Providence, that the same day in which *Pelagius* the Heretick was born in our *Britain*, St. *Austin*, the great Confuter of his Heresie, was born in *Africk*; God so disposing it that the Poison and the Antidote should come into the World together: So was it a good Providence to *Maidston*, that in a time when so many Errours sprung up, there was such an able and faithful Husbandman to watch them and root them out; Otherwise many more than did, might have *fain from their own stedfastness*, and been led away with the Errours and Heresies of the Times.

St. Austin & Pelagius born the same day.

His Faith.

—He was not only sound in the Faith, and held fast the Form of sound words, (2 *Tim.* 13.) But also, as *Abraham*, he was strong in the Faith, (*Rom.* 4. 20.) And in the greatest dangers and difficulties could rely upon God, and trust him with himself, and all that he had. He met with much opposition (as is before declared) both from open Enemies, and seeming Friends: For *Satan* knowing him to be so great an Enemy to his Kingdom of darkness, both by his Exemplary Life, and sound Doctrine, raised great Winds and Storms, if it were possible, to put out this *burning and shining Light*: Yet still he remained undaunted in the midst of all, *not moved by any of those things, neither counted he his Life dear unto him, so he might finish his course with joy, and the Ministry which he received of the Lord Jesus*, (Act. 20. 24.) He minded his own work, consulted his Duty, and left Gods work (the Issues and Events of all) to God himself.

His Courage.

—He was an immoveable Rock, though the Waters beat sore upon him, and had often that saying of *Luther* in his Mouth, *Mallem rure cum Christo, quam regnare cum Cæsare*; —I had rather fall with *Christ* than reign with *Cesar*. He knew God could and would take care of his own Cause and Interest, whatever became of him and other Instruments. His Spirit could argue as *Luther* did with *Melancthon*, *Si piam & justam causam defendimus cur Dei Promissis non confidimus? Præter hanc vitam miseram Satanas & Mundus nihil nobis eripere possunt: At vivit, & in sempiternum regnat Christus, in cujus tutela consistit veritas: Is nobis aderit, is causam hanc, quæ non nostra, sed ipsius est, ad optatum producet finem.* If —the cause be good that we defend, why do we not trust God, who hath made us such gracious Promises? The Devil and the World can take nothing but our frail and miserable Lives; but Christ lives and reigns for ever, *&c.*

Mr.

—Mr. *Wilſon* was a Man that had lived much above the World; the great things thereof were little in his Eyes: Though his Habitation was on Earth, his Converſation was in Heaven. Indeed he had but a ſmall Eſtate conſidering his great Charge; but a poor man may be as earthly and covetous as one that is rich: For Covetouſneſs doth not lie in the Cheſt, or in Bags, or great Mannours, but in the Heart. But he was Maſter of, not Slave to that little which he had. His Mind was fitted to his Eſtate, and notwithſtanding he had many opportunities and advantages for the getting of Riches, if he had ſought after them, yet he never made uſe of them for that purpoſe. He was wholly taken up with his Treaſure in Heaven, and was ſo far from minding of earthly things, that he ſeldom or never meddled with them, but left the management of them to his pious and prudent Yoke-Fellow. His indifferency to the things of this Life was admirable. A little before the Inſurrection in *Kent*, *Anno Chriſti* 1648. there was an Hundred Pounds brought into Mr. *Wilſon*'s Houſe, being a Legacy given to his eldeſt Daughter, by Mr. *Brigg*, a gracious man, and one of the Jurats of *Maidſton*, (which was the greateſt Portion that any of his Children had,) which Money, in time of the Inſurrection, was by the Souldiers (when they ſearched his Houſe for Arms) diſcovered, and taken away, (though it was ſoon reſtored again) Mr. *Wilſon* being then at *London*.

His heavenly-mindedneſs.

Contempt of the world.

—When afterwards the Country was quiet, and Mr. *Wilſon* was returned to his Houſe again, an intimate Friend asked him whether he was not much troubled when he heard that his Money was gone? He anſwered, *That he was no more troubled when he heard that the Money was carried out of his Houſe, than he was when he heard it was brought into his Houſe.*

—The ſame Friend asked him what frame of Spirit he was in when he went from *Maidſton*? —For the Town and County being in Arms, many of the mean and prophane Rabble reproached him, when he was going out of the Town, and took his Horſe by the Bridle, and twice or thrice led him back again, crying out, *Wilſon*, *Wilſon*, where is your God now? He anſwered his Friend thus: *Truly I thought* (when they blaſphemouſly ſaid unto me, where is your God?) *on that Text*, My God is in Heaven and hath done whatſoever he pleaſed. *Pſal.* 115. 3.

— Great were his Gifts as well as his Graces: God was pleaſed to beſtow upon him very large natural Endowments, whereby he became much the more capable of doing good. He had a quick apprehenſion, a clear Underſtanding, a deep and ſound Judgment, and a moſt tenacious Memory. He was none of thoſe Preachers whoſe Tongues are galloping, whileſt ſober Reaſon and convincing Senſe ſtandeth ſtill, or at beſt doth but creep. He diſcovered his ſtrong Judgment in few words. His Body was of a ſtrong Conſtitution, and truly ſo was his Soul. He would preſently find out the meaning of hard Authors, and whatſoever he read was his own: Few have the like ſtrength of Memory. Though he was careful to write down his Sermons, Heads, Proofs, and Explication, yet in the Pulpit he never made uſe of any Notes.

His natural Endowments.

His Memory.

—He made a good uſe of his Memory; it was not like a Childs Pocket, ſtuffed with traſh, but as the *Ark*, wherein the two Tables were laid up. He had ſcarce his equal for his Remembrance of the ſacred Scriptures: —He was tried for a good while together: One took a Bible and read a Verſe in one Chapter, and another a Verſe in another, and ſo went forwards and backwards, both as to the Books, Chapters, and Verſes of the Scripture, —and he all along told the Reader the Verſe, Chapter, and Book, without miſtaking any one Text; and himſelf ſaid, *That he believed he could tell the Book, Chapter, and Verſe, which any ſhould read to him all the day long:* Much whereof appeared in his Prayers; For —on a Faſt day he hath prayed an hour together, and moſt of the time in Scripture Phraſes. The Word of God was dear unto him, his daily Delight and Meditation.

A Childs Pocket

—And that which made all his parts uſeful, was, that he made *Hagar* to wait on *Sarah*; and as *David* conſecrated the Spoils taken from the Gentiles to the Temple: So he dedicated his natural accompliſhments to his God, and made them ſerviceable before his own honour.

Prudence.

—Notwithſtanding all his great, natural, and gratious Accompliſhments, he was cloathed with Humility: None thought ſo meanly of him as he thought of himſelf: His Face, like *Moſes*'s ſhined, ſo that all his judicious friends could not but obſerve and admire it, yet he knew it not: He had not the leaſt affectation or ſhew of Oſtentation in his deportment, Language, or any other way.

Humility.

— Empty Veſſels make the greateſt ſound; thoſe which are full are the more ſilent. —Ignorance and Pride, Emptineſs and Arrogance are uſual Concommitants: He knew much, yet the more ſenſible he was of his Ignorance, Nothingneſs, and Unworthineſs, and walked the more humbly with his God. As a Bough laden with Fruit or an Ear with Corn, the fuller

and

and weightier, the more they bend downward: He (as a Violet) hung down and hid his Head, though his Fragrancy and Sweetneſs diſcovered what he was.

In his Apparel he was always grave and ſober, never minding the whimſical Modes or Faſhions, but ever kept to the ſame manner of Attire. A Friend ſtanding with him at his door, when a great Gallant *antickly* habited went by, whereupon he privately ſaid, *I have made a Covenant with mine Eyes, why ſhould I behold Vanity?*

His rare Accompliſhments.

This good Man was ſurely excellently accompliſhed, ſeeing he had ſuch rich natural Gifts, and ſuch great gracious Habits, which, as the Diamond to the Ring, added true value to his Naturals. Alas! What are all natural Abilities without Grace, but as Ciphers without a Figure, inſignificant, and in Gods account ſtanding for nothing? Nay, uſually the greater Parts, the greater profaneſs: Satan makes much uſe of ſuch acute Wits, as ſharp Swords to do the more miſchief: At beſt they are but as Toads with Pearls in their Heads, and Poiſon in their whole Bodys. But Mr. *Wilſon* had this happineſs to have his great Gifts adorned and enameled with great Graces, whereby he hourly became the greater Inſtrument of God's Glory.

His Wives, and Children.

When he was about Twenty ſix years old he married the Daughter of Sir ——— *Zinzan*, who being in a Conſumption before ſhe was married to him, (for Love of him, her Parents judging him much below her,) died within ſeven or eight Months after ſhe married him.

About a Year after her death, he married Mrs. *Damaris Cable* (Daughter of Mr. *James Cable* of *London*, Merchant,) who was a meet help to him both in his civil and ſacred concerns: By her he had Eleven Children: His eldeſt Son [*Samuel*,] who feared the Lord in his Youth, died young, the other Ten he left all living at his death with his deſolate Widow. He had little of this worlds Goods to leave to his many Children, not above a hundred pounds a piece, and that after the deceaſe of his Widow; yet he left them much if we conſider the many fervent Prayers which night and day he poured out before the Lord in their behalfs. It's recorded of a good and gracious Woman, who, when ſhe lay on her Death-Bed, ſaid thus to her Children; *I have little to leave you; but this I muſt tell you, there is not one room in the Houſe which is not perfumed with Prayers for you.* Often did this holy man cry out, *O that my Children might live in thy ſight! Lord come down by thy Spirit into their Hearts, leſt my Children die, leſt they die eternally.* He had the happineſs promiſed to the good man, *Pſal.* 128. 3. *Thy Wife ſhall be as a fruitful Vine by the ſides of thine Houſe: Thy Children like Olive Plants round about thy Table.*

His Sickneſs.

That Piety which did ſhine ſo brightly in his Life did ſparckle wonderfully at his Death. The Meſſenger which the Lord ſent to call him hence (for *Morbus eſt via ad Mortem*) was a violent Fever, which he welcomed, as knowing it was ſent by a gracious Father, to call him home to his Fathers Houſe. No gueſt comes at any time amiſs to him that keeps a conſtant Table: No Providence, no nor Death itſelf can come any time amiſs to him that is always ready, and that dieth daily while he lives. Mr. *Wilſons* Lamps were burning, his *Oil* was ready in his Veſſel, when the *Bridegroom* came.

His carriage in his Sickneſs.

His Fever had continued but a little while before his Friends did *Prognoſticate*, that it would prove Mortal, and remove him from them, whom they loved as their own Souls, and under whoſe Miniſtry they had ſat with ſo much delight. But what he had been in the courſe of his Life, the ſame he continued to be to his Death. Though his Diſeaſe was violent, and his Fits often acute and ſharp, yet he never complained. Groan he might, yet he did never grumble. His pain might cauſe him to mourn, but it did not make him murmur: He reverenced the Rod in the Hand of his Father; and that Cup which his Father gave him to drink he ſubmitted to. In his extremity his Faith and Patience did eminently ſhine forth to the Honour and Glory of God, and to the great comfort of thoſe about him, and thoſe that came to viſit him.

His care for his People.

Being ſenſible of his approaching Death, he was exceeding ſollicitous for the Town and Pariſh whereof he was Miniſter. It is an excellent Speech of *Lælius* (in *Cicer. de amicit.*) *Mihi non minori curæ eſt, qualis Reſpublica poſt mortem meam futura ſit, quam qualis hodie ſit:* My care is as great what ſhall become of the Common-Wealth when I am dead, as what it ſhall do while I live. So this good Man was very ſollicitous what ſhould become of his People when God ſhould call him away. As *Moſes* before he died was careful to appoint a Succeſſor that might lead Gods People (which he had brought unto the very Borders) into the Land of Promiſe, the Earthly *Canaan:* So Mr. *Wilſon* before he died took care for a Succeſſor that might further that good work that he had begun, through Grace, in many of his People, and to be helpful to conduct them to their heavenly *Canaan.* And for this end he ſent for ſome of the Town, who were prudent and gratious, and adviſed them to conſider of ſome able and godly Miniſter to ſucceed in his place: And he commended

mended unto them Mr. *John Crump*, a worthy Miniſter, as the fitteſt that he knew, to be their Paſtor; and accordingly Mr. *Crump* did ſucceed him, not only in his place, but alſo in his Faithfulneſs and Diligence, and Serviceableneſs to the great comfort, and advantage of the People.

He bleſſeth his Wife & Children.

— And as *Jacob* before his Death called his Children together, to direct and foretel them what ſhould befall them, ſo Mr. *Wilſon* called his Wife and Children to him, and deſired his Wife not to be diſcouraged at his Death, nor to *ſorrow as thoſe that have no hope*; but to continue to ſerve God in Chriſt, to truſt God, and be chearful in him; adding this for her comfort, that though now they muſt part for a time, yet that there was a time coming when they ſhould be joined again, never to part any more, his Children were moſt of them young, but thoſe that were capable of Inſtruction, he exhorted to labour for the Fear of God betimes; and directing his Speech to his elder Daughter, he ſaid, *Look you to it that you meet me not at the day of Judgment in an Unregenerate State.* And ſo he commended all his Children to the Lord, and left them with him in much Faith in the Covenant which God had made to him and his.

To meet in Christ

His Counſel to his Friends.

— When Chriſtian Friends came to viſit him, he always endeavoured to requite their kindneſs by giving them godly Counſel and Exhortation: He adviſed them to be frequent in reading the holy *Scriptures*, to prize highly, and to meditate much upon the Promiſes; to be holy and blameleſs in their Converſations; by no means to forſake, but ſtick cloſe to all Gods Ordinances, and to hold on in Communion with Gods People in the Town. 'Tis reported of *Epictetus*, that when he had broken his Leg, he diſcourſed with his Friends as if his Soul had been in another mans Body; and when the Bones of Mr. *Wilſon* were ſore vexed with the violence of his Diſeaſe, he uſed to diſcourſe in ſuch a compoſed Heavenly manner, as if he had ailed nothing.

His patience.

— When one or two of thoſe who had ſeparated from Communion with him came to viſit him, he did with much affection bewail their *Schiſm*, and prayed that God would bring them back again; and told them that he could willingly lay down his Life, ſo they might join in Communion with the other godly People in the Town.

Schiſm reproved.

— As *Jacob* when he was dying *worſhipped, leaning on his Staff*, (Heb. 11. 21.) ſo he on his Death-Bed was frequent in praying to, and praiſing God. Two nights before his death (though he was very ſick and weak) yet he made his Bed his Pulpit, out of which he preached to ſome that came to ſee him, concerning the pretiouſneſs of the Promiſes, and bad them to look on that Text, 2 *Pet.* 1. 4. *Whereby are given unto us exceeding rich and pretious Promiſes, that by theſe you might be Partakers of the Divine Nature*, &c. And concerning the pretiouſneſs of Chriſt to believers, he deſired them to turn to 1 *Pet.* 2. 7. *Unto you that believe he is pretious.* And Oh, with what affectionate Expreſſions did this Miniſter and Member of Chriſt commend his Head, the Pearl of ineſtimable value, and the Promiſe which he had ſo dearly purchaſed, ſaying to them, *That one of thoſe Promiſes was more pretious than all the World!*

Promiſes commended.

Conſcience good.

— He kept a pure Conſcience while he lived, and through Gods Mercy, had a peaceable Conſcience when he died. 'Tis ſaid of *Oecolampadius*, that being asked on his Death-Bed, whether the Light did not offend him, clapping his Hands on his Breaſt he ſaid, *Hic ſat lucis*: Here is Light enough within: Mr. *Wilſon* all the time of his ſickneſs manifeſted much Calmneſs and Serenity of Spirit. 'Tis recorded of Dr. *Taylor*, Martyr, that when he came within two Miles of *Hadley*, the place where he was to ſuffer, he fetched a Friſk and ſaid, *God be praiſed, I am almoſt at my journeys End: I have but two ſtiles to go over, and then I am at my Fathers Houſe.*

Comfort at Death.

— The Apprehenſions that Death drew near were very comfortable to Mr. *Wilſon*. A Gentlewoman of his Society coming to take her leave of him, (being about to remove out of *Maidſton*) he pleaſantly ſaid to her, *What will you ſay* (good Mrs. *Criſp*) *if I get the ſtart of you, and get to Heaven before you get to* Dover? When another came to viſit him, he asked her what ſhe thought of him: She anſwered, Truly Sir, I think you are not far from your Fathers Houſe: To which he replied, *That's good News indeed, and is enough to make one laugh for joy.*

His death.

— When others ſpake to him of his Death in a mournful way, he ſaid unto them: *I bleſs God who hath ſuffered me to live ſo long, to do him ſome ſervice: And now I have done the work appointed me, that he is pleaſed to call me away ſo ſoon.* Thus in the Breathings of his Faith and Hope, he departed this Life, and commended his Spirit into the Hands of him that redeemed it, and that on the *Lords-day*, upon which Day he uſed to work ſo hard, which now was the day of his Eternal Reſt, where he keeps an endleſs *Sabbath*, *Anno Chriſti.* 1657.

He

He needeth no Picture nor Monuments to preſerve his Memory. His good Works (though tranſient in themſelves, are yet permanent in the Hearts of many) and *praiſe him in the Gate*: For as *Ageſilaus* dying ſaid, *If I have done good that will be my Monument*; *if ill, all the Statues you can make will not keep my Good Name alive.*

When he died he was about Fifty two Years old; of a ſtrang Conſtitution for ſtrength, and might in the courſe of Nature (if God had ſo pleaſed) have lived much longer: But he brought forth good fruit early, and was ripe when others of his age began but to bloſſom, and therefore it was no wonder though God gathered him to himſelf ſo ſoon. He was in his Meridian, when others were but juſt peeping above the Horizon, and therefore might well ſet before them.

It was much deſired and prayed for by many that he might have lived longer, but God's time is beſt, and his time is come: He *had fought a good fight, he had finiſhed his Courſe, he had kept the Faith*, and his Maſter called him to receive his *Crown*. It may be ſaid of him as one ſaid of B. B. *Fuel, Diu vixit, etſi non diu fuit*; He lived long and much in a little time.

He did not waſte out with the Ruſt of Idleneſs, but did wear out with Labour; yet he was a Light that did not blaze out needleſly and unprofitably, but burnt out for the enlightning of many, and directing them in the way of Life; which Life himſelf now enjoyeth: And *happy are they whom when their Lord comes ſhall find ſo doing*: *Of a truth I ſay unto you, he ſhall make them Rulers over all that he hath.* Luk. 12. 43, 44.

A Teſtimony given by a Reverend and godly Neighbour Miniſter concerning Mr. Wilſon.

His Character.

MR. *Wilſon*'s natural parts (ſaith he) were generally known to be very high: In depth of Judgment, readineſs of Memory, and quickneſs of Apprehenſion: He was beſt at much in a little, with clearneſs of Judgment, and exactneſs of Method that I have heard, or am ever like to hear. His ſpiritual Endowments for Graces and Gifts were anſwerable. In his Miniſterial Abilities, he was taller by the Head and Shoulders than moſt of his Brethren: His indefatigable pains were anſwerable to his parts, which wore out his Spirits, and ſpent him for good, to be the ſooner with God: And that which to me adorned all, was the depth of his Humility in the height of his Sanctity. He had well learned that hard Leſſon, to receive much from God: and yet to be little in his own Eyes. His Memory is yet pretious to my Thoughts: The general loſs is great, yours in particular at *Maidſton* greater. I ſhall heartily deſire that his indefatigable Labours, and pious exemplary Life may ſtill live in your Lives, in which he, though dead, yet ſpeaketh, *&c.*

On the much lamented Death of Mr. *Thomas Wilſon*, Paſtor of *Maidſton* in *Kent*.

IF Grief can help to verſifie,
And paſſion Poets make, I'le try,
Though long deceas'd, to ſigh a Verſe
To offer at a Kingdoms Hearſe,
And not ſit mute in diſcontent:
Sorrow will kill that hath no vent.

I could my Soul in ſadneſs ſteep:
I could whole Floods of Waters weep.
I could, as Niobe, *bemoan*
My ſelf, till turn'd into a Stone:
I could become an Heraclite,
And ſpend in Tears each day and Night:
Or, Hermit *like, to ſome cloſe Cell*
Retire, and ſay, vain Mirth Farewel.

Alas! I'th World what can I view?
But what bids me bid joy adieu.
I ſee Monſters of Vice abound,
Ev'n Hell appearing above ground,

And

And Devils of the Humane Race,
Daring th' Almighty to his Face:
Such as can teach Nero *to ſin,*
To whom no age hath equal bin.

I ſee the Shepherds laid to ſleep,
Who tender were of th' harmleſs Sheep;
Whilſt ravenous Wolfs and Bears ſurvive,
Who only to devour them ſtrive.
I ſee to ſet the greateſt Lights,
And haſtening on us darkſom Nights.
All this I ſee, and cann't prevent,
And is't unlawful to lament?
What Marble is not wet with Tears,
When ſuch a doleful Change appears?

The Great Aſſembly, *once renown'd,*
(Whoſe Fame in foreign parts did ſound)
Diſplac'd on Earth, in haſte remove
Their Seſſions to their Houſe above.
Seraphick Twiſs *went firſt, 'tis true,*
As Prolocutor, *'twas his due:*
Then Burroughs, Marſhal, Whitake, Hill,
Goug, Gataker, Aſh, Vines, White, *ſtill*
Sharp Swords ſoon'ſt cut their Sheaths, Pern, Strong,
Spurſtow, Tuckney, Calamy, *they throng*
The Gate of Bliſs, as if their fear
That Heaven would fill e're they got there.

But why ſuch haſte? Death, haſt no meaſure?
Doſt think 't no theft to rob the Treaſure
Of th' Church? Or art become ſo wiſe,
To ſeize firſt on the richeſt Prize?
Or are thy Laws ſo ſtrict they cann't
The Benefit of th' Clergy grant?
Or is't thine aim to caſt the Stone
Where thou maiſt kill many in one?
Thou need'ſt not ſhake the Pulpit-Glaſs,
Look with what haſte the Sand doth paſs.
Their work, though great, is quickly done,
And too ſoon out of ſight they're gone.

They cann't themſelves, who others ſave,
No though great Clerks *decline the Grave.*
Scarce have I fully dri'd mine Eyes
For one, but ſtraight another dyes:
Now Wilſon's *gone, that gallant Mind,*
That lofty Soul that thither enclin'd
Whilſt here, and always did aſpire
To join with the Cœleſtial Quire:
Whoſe Head a living Library:
Whoſe Heart the Ark wherein did lie
The Law: whoſe Prayers could Heaven ſtorm:
Whoſe Preaching Sodoms *did reform.*

Oft did he break the ſtony Heart,
Then bind it up with heavenly Art.
His Life the Goſpel did expound,
And its Comment in the Text was found.
Had I as many Mouths to fill
With praiſe, as he in Tongues had skill;

All were unable to set forth
His great, his large, his matchless worth.
Had I his Grace, his Gifts, I'de vie
With a whole Kingdoms Ministry.

He's with the rest the praise to sing
Of our most loving Lord and King.
There no dissenting Brethren be,
But all as one in one agree;
One Mouth, one Mind, one Heart, one Way;
No strife which side shall bear the sway.
(All doubts resolv'd, all knots unti'd,
All Truths in th' God of Truth espi'd)
With hottest love they there embrace
Each other full of perfect Grace:
Their Glory's great, their Wealth is vast,
But O the pleasure they do taste
I'th Tree of Life, and in the sight
Of that blest Face that's all Delight!
What Tongue can tell? what Mind can think
What joy 'tis of this Spring to drink?

Go fawning World, tempt me no more
With thy skin-deep and fading store:
Thy best, thy whole is but a Toy
To that these happy Souls enjoy.
My God invites to Angels fare,
To which thy Trash cannot compare.
On Swinish Husks why should I feed
When I may eat what's Meat indeed.

Lord why should I contented be
Whilst I am thus absent from thee?
Can there be day without the Sun?
Or Bodies live when Souls are gone?
Thou art my Sun, my Soul, and I
Absent from that do daily dye.
What do I here when all's above
That is deserving of my Love?
My God, my Christ, my Friends are there,
My Heart, my hopes; what do I here?
O let my Heaven-born Soul expire
Itself in Salleys, and desire
Only to rest and make its stay
Where thou art All in All for aye!
O come thou down with speed to me,
Or take me quickly up to thee.

G. S.

An Epitaph upon Mr. Thomas Wilson.

Lo here of *Wilson* but a shadow slight,
He was a Star of more Illustrious Light:
Such *Wilson* was in Life, such in his death,
God grant we so may live, so yield our Breath.

A brief



A brief account of the latter part of the Life and Death of Dr. *Samuel Bolton*, who died *Anno Christi* 1654.

I Have no Account of his Parentage, Birth, and Education in his younger Years: About the time that the All-wise God translated him hence, he was pleased, within a little space to take to himself many learned, godly, and able Ministers, which, without doubt, was a presage of the dreadful and terrible Judgments which ensued not long after: And it was the greater Judgment, because most People were so little sensible of it. *Isa.* 57. 1. *The Righteous perisheth* (saith the Evangelical Prophet) *and no man layeth it to Heart; and merciful men are taken away, none considering that the Righteous is taken away from the Evil to come.* The *Jewish Rabbins* have a saying, *Quando Luminaria patiuntur Eclipsin, malum est signum Mundo:* It is an ill sign to the World when the *Luminaries* of Heaven are eclipsed.

God extinguished many glorious Lights about that time, especially in and about *London*, as Dr. *Gouge*, Mr. *Walker*, Mr. *Gataker*, Mr. *Whitaker*, Mr. *Strong*, &c. And in the University of *Cambridge* Dr. *Hill*, Dr. *Arrowsmith*, and Dr. *Samuel Bolton*, sometimes Mr. of *Christ's* College there: Upon whose Commendation if we should enter, it may be truly said what *Gregory Nazianzen* said of his Sister *Gorgonia*, That there is more fear that we should speak too little, than that we should speak too much.

He was a *Burning and a shining Light* in this old *Israel*: An *Interpreter one of a Thousand*: A man of excellent Ministerial Abilities: A *workman that needed not be ashamed, dividing aright the word of Truth.* He was one that did study not only ἐφαίνειν, but ἐμφαίνειν: not only to Preach well, but to Live well. His Life was an excellent Commentary upon his Sermons. As *Nazianzen* said concerning *John* the *Baptist*, (who is called, *The voice of the Cryer*,) that he was *All Voice*: A Voice in his Habit; a Voice in his Diet; a Voice in his Dwelling; A Voice in his Conversation as well as in his Preaching: So that it may be truly said of this *Man of God*, he was *Tota Vox*, All Voice: A Voice in his Life as well as in his Doctrine. He lived his own Sermons, and preached louder by his good Conversation, than by his Heavenly Doctrine; *Nam vita Prædicatorum est vocalissima*: The Life of Ministers is the Life of their Ministry, and Teachers Sins are the teachers of Sins. His Character.

— What *Ruffinus* said of *Gregory Nazianzen*, may fitly be applied to this Reverend and holy Minister; He did those things himself that he taught to others, neither did he condemn himself by practising contrary to what he preached. He had not only *Dona bonoraria*, but *Dona salutifera*; Not only Gifts for the good of others, but Graces for the good of his own Soul. There are many Ministers that have rare Gifts, but they are like a Pearl in a Toads Head, a Pearl in the Head, but the Body all Poison, because their Lives give a lye to their Doctrines: But this our Brother had not only *Gratias gratis datas*, but *Gratias gratum facientes*. He was not only learned, but religious, and (which is the highest commendation) he was an humble Saint. The Applause from others did not make him proud.

What makes a Minister.

— There are four things (saith *Luther*) that make a Minister; *Prayer*, *Reading Meditation*, and *Temptation*. Our Christian Brother was not only a man of Prayer, Reading, and Meditation, but a man assaulted with manifold Temptations; yea, probably with more than many hundreds of Ministers are. He was often buffeted by Satan, and therefore proved the more able to comfort them that were in trouble, by the *Comforts wherewith he was comforted by God.* (2 Cor. 1. 4.) And he left a Writing behind him wherein he had recorded all the outgoings of God towards him, and all the Experiences of Gods shining with the Light of his Countenance upon him; and also of his withdrawings, and hiding his Face from him. He hath written down both the *Apogæum's* and *Perigæum's* (as I may so say,) both those times wherein God stood at a distance from him, and when he approached nearer to him.

His Temptations.

His Prudence.

His painfulness.

— His desire of winning Souls to Christ by his Preaching, was so great, that though he was Head of a Colledge in *Cambridge*, and had no Ministerial charge of his own, yet notwithstanding he preached *gratis* once every *Lords day* for many Years together. The like is recorded of that Reverend, Godly, and Learned Minister Dr. *Hill*, sometimes Master of *Trinity* Colledge.

— This worthy Dr. *Bolton*, in the ordinary course of his Ministry, had a little before his Death preached over the third Chapter of St. *Paul's* Epistle to the *Philippians* to the latter end of the Twentieth Verse, and was come to Verse the One and Twentieth; *Who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the mighty working whereby he is able to subdue all things to himself.* And it pleased God by his Providence so to order it, that Mr. *Edward Calamy* preaching at his Funeral, happened, that he made choice of this very Verse (though he knew nothing of this till afterwards) for his Text at his Burial. But though Dr. *Bolton* lived not to preach upon this Verse, yet he now lives in Heaven, waiting for that blessed time when his vile Body shall be raised out of his Grave, and be made like unto the glorious Body of our Lord Jesus Christ.

A special providence.

— Before he was made Master of *Christ's* Colledge, he preached three or four Years at St. *Martin's Ludgate*, *London*: Also six or seven Years at St. *Saviour's Southwark*; And for some time at St. *Andrew's Holborn*, in all places to the great satisfaction of all the godly that waited upon his Ministry. And though he be now dead, yet he still speaks, not only by the Holiness of his Life, and graciousness of his Doctrine, but also by the many excellent Books which he hath left in Print, in which may be beheld a fair Character of his Piety, and Ministerial Abilities.

His works.

— He was very *Orthodox* and sound in his Judgment: He had no Spiritual Leprosie in his Head, witness those two Books of his, called, *The Arraignment of Error*, and *A Vindication of the Rights of the Law, and Liberties of Grace.* He was of a publick Spirit, witness that Book of his, called, *A Word in Season to a sinking Kingdom.* He was very careful in admitting Men and Women to the Sacrament of the *Lords Supper*; witness that Book of his called, *The Wedding Garment.*

His Sickness.

— The time of his Sickness was long, tedious, and costly: His Diseases many, very many, but his Patience was exceeding great. He would usually say, that though the Providences of God were dark towards him, yet he had Light within. A little before he died, he said to one that was lifting him up, *Let me alone, let me lie quietly, for I have as much comfort as my Heart can hold.* The last time that Mr. *Calamy* visited him, he found him wonderously desirous to be dissolved, and to be with Christ: He said, *Oh this vile Carcass of mine! When will it give way that my Soul may get out and go to my God? When will this rotten Carcass be consumed, that I may mount up to Heaven?* And when he saw any probable *Symptoms* of Death, (which he called, *The little Crevises at which his Soul did peep out,*) he was exceeding joyful.

Death desired.

His humility.

— It was his desire to be buried without any Funeral Pomp, which may mind us of a saying recorded by *Melchior Adamus* in the Life of *Pellican*, of an Uncle of his who would not be buried

buried in his Scholaſtick Habit (as the cuſtom in that Country then was) *Teſtamento cavit* (ſaith he) *ne aliter ſepeliretur quam ſimplex alius Chriſtianus:* He ordered it in his laſt Will and Teſtament, to be buried as a private Chriſtian, and not as a Doctor, and the Reaſon he gave was, becauſe he hoped, *Reſurrecturum ſe ad judicium, non ut Sacerdotem & Doctorem, ſed ut humilem Chriſtianum;* That he ſhould riſe at the day of Judgment, and appear before God, not as a *Presbyter*, or a Doctor, but as an humble Chriſtian. This was the deſire and hope of our Reverend Brother, and this Text preached upon at his Funeral was matter of great rejoicing unto him, whileſt he thought on that day, wherein his *vile Body*, ſubject to ſo many Diſeaſes, ſhould be made like unto the glorious Body of Chriſt, *according to the working, the mighty working* (as he three times repeated) *whereby he is able to ſubdue all things to himſelf:* And ſo he quietly ſlept in the Lord, and was honourably buried in the Church of St. *Martins Lungate*, *Octob.* the 16th. *Anno Chriſti* 1654. His Death.

An Epitaph on the truly Religious and Learned Dr. *Bolton*, Maſter of *Chriſts* Colledge in *Cambridge*.

TIr'd with a Body, and the Age, here lies
One that was holy, learned, juſt and wiſe;
Liv'd when the Court ſeem'd heavy, and the See
Grew proud, yet Patience preach'd and Modeſty.
Though Fears urg'd Fears, and Hope purſued Hope,
Pulpits 'gainſt Pulpits bandied, yet the Scope
Both of his Text and Life, was Peace, fair Peace!
Heavens Legacy, the buſie world's ſcorn'd eaſe!
By taking care of Souls he did not mean
Providing Lordſhips for his Heirs; So clean,
So ſpotleſs were his aimes: His greateſt ſtore,
Was Love, and Praiſe; Promotion made him poor.
'Twas not the practice of his Zeal to groan
Againſt Pluralities, and neglect his One.
His Matter always did become the place,
Diurnals *never turn'd the ſecond Glaſs.*
Call'd from the City he ſucceeded one
Turn'd out by Death; Fates Sequeſtration.
Which place he ſerv'd with chearful love & care.
Firm Juſtice, open Candour, hearty Prayer.
(Free from baſe ſhrivel'd Faction, hungry ſtrife)
Ev'n to the loſs of Riches, Health, and Life.

Stay (Reader) and beſtow a Tear
On this duſty fruitful Bed,
The Spring will then dwell always here,
And Violets ne're hang the Head.

Pray, the Earth may lightly preſs
Her entruſted Urn below;
May the ſame Prayer thy Reliques bleſs,
When they reſt as his do now.

T. Standiſh.

Upon the Death of the Pious and Learned Samuel Bolton, *Dr. of Divinity, and Maſter of* Chriſts *Colledge in* Cambridg.

NOt that my gadding *Muſe* affects to ſhew
Her courſer Beauties to the common view,
Not that ſhe thinks ſuch harſh untuned Lays
As hers are fit to celebrate thy Praiſe;

Darts

Dares ſhe preſent theſe Verſes: But as they
Who hundreds hold of others, yet do pay
Nought but a Pepper-Corn: By this ſhe ſhows
Though ſhe brings little, yet 'tis much ſhe owes
To thy dear Memory, and honour'd Name,
Immortal *Bolton*; Heir of laſting Fame.
Whoſe known Deſerts, and unreproved worth
Needs not her ſlender skill to blaze it forth:
But can commend itſelf to aftertimes
Without the help of *Elegiack* Rimes.
Though others under Braſs and Marble plac'd,
Kept not their Names and Titles undefac'd;
Though Monuments themſelves decay and muſt
Confeſs their Ruines, and reſolve to duſt;
Though all things elſe be ſubject to the Laws
Of fickle Change, and Times devouring Jaws;
Yet Wiſdom hath a ne're decaying Root
And virtuous pains bring everlaſting Fruit:
And they that laboured have, and liv'd like thee,
Their Names ſhall live to all Eternity.
Nor ſeems it ſtrange that virtuous men ſho'd beſt
Oblivion ſcape, which oft involves the reſt
Of Things and Perſons, whoſe Poor low deſires
Are not affected with ſuch high Aſpires.
The Principles by which moſt men do move,
Are private Intereſt, and baſe Self-Love.
So far their Friendſhip, and their Hate extends,
Itſelf, as ſerves their own contracted Ends.
Hence, as that Earth-begotten Brood, which grew
From Teeth which *Cadmus* in the Furrows threw,
Within a while by civil Diſcord ſlain.
Return'd unto her Mother Earth again,
And ſcarce left any token to appear
To tell th'enſuing Age that once they were.
So bad Men quickly vaniſh and are gone,
Buried in th' Earth, and dark Oblivion.
But thoſe like thee whoſe more enlarged Breaſt
With better thoughts, and purer Fire's poſſeſt;
Who make themſelves no ſcope to which they bend
Their Actions; but the common good attend;
Cannot paſs unregarded hence, but Fame
Enobles and perpetuates their Name.
Whoever did to th'Infant World impart
Some ſignal Benefit, or uſeful Art,
Had Temples built unto him; hence aroſe
Ceres and *Bacchus*, and ſuch Gods as thoſe.
Would Truth diſpenſe, and Piety admit
Of ſuch like *Deities*, 'twere far more fit
T'account thee one, than thoſe that taught us how
To tread the Wine-Preſs, and to hold the Plough:
Since this grand difference 'twixt thee we find
And them; They fed the Body, thou the Mind.

Wm. Wobriche.

On

On the deplored Death of the Reverend Doctor *Samuel Bolton*, Mr. of *Chriſt*'s Colledge in *Cambridge*.

TO mourn in Verſe, and write an Elegie,
Is even grown as common as to die;
Poetick *Sorrow ſerves but for a Maſk*
To other Paſſions; 'twere an eaſie taſk
For Grief that's feigned, or at beſt but faint,
To boaſt itſelf in Eloquent Complaint.
But where internal Sorrow hath poſſeſt
The very Vitals, and corrodes the Breaſt
With inward care, where the oppreſſed Heart
Doth lie in languiſh with conſuming ſmart,
The Soul is choaked, and the Spirit's ſpent
With mutual Conflict e're they find a vent.
Such real Anguiſh, ſuch unfeigned Grief,
Doth ſcarce admit the pittiful Relief
Of Sighs and Tears; ſuch dolor ſcarce affords
Imperfect Sentences, and broken words.
The caſe is ours, when Sorrows violence
Hath ſtrongly touched with a vigorous ſenſe
Of our Calamity: whoſe deep Diſtreſs
Our Minds with Grief aſtoniſh'd can't expreſs.
No wonder then in ſo juſt cauſe of Tears
And ſad Complaint, ſo little Pomp appears
Of mournful Elegies and Fun'ral Songs;
This loſs doth more affect our Hearts than Tongues.
Our ſincere Mourning ſeeks not after Fame
In theſe juſt Rites; let others then proclaim
Their forced ſorrows with exalted cries,
Our real Grief makes ſilent Obſequies.

W. Leigh.

Upon the Death of the Reverend, his never to be forgotten Friend, Dr. Bolton, *Mr. of* Chriſt's *Col.* Cambr.

IS *Bolton* dead? And ſhall not *England* weep,
That we no longer ſuch a Saint could keep!
Alas! the World not worthy was of thee,
The Saints above did want thy Company.
Thy Virtues, Graces, Praiſes, and thy worth,
No Tongue alive is able to ſet forth.
Thou waſt a burning, and a ſhining Light
In this our Orb; few left which ſhin'd ſo bright.
Thy Miniſterial Gifts, thy Zeal, were rare,
Thy Piety, no leſs thy Gifts in Prayer.
And in a Word (bleſt Soul) thee to commend;
Thy Praiſe knows no beginning, nor no end.

John Croſts, Miniſter,
C. C. C.

A brief

A brief account of the Life and Death of Mr. *Richard Vines*, who died *Anno Chriſti* 1655.

His Birth & Education.

Richard Vines was born at a Town called *Blazon*, in the County of *Leiceſter*, about the Year 1600. His Parents finding his Towardlineſs and Ingenuity, kept him at School till he was fit for the Univerſity, and then ſent him to *Cambridge*, where he was admitted into *Magdalen* Colledge; In which place he ſoon diſcovered much quickneſs of Wit, and pregnancy of Parts, which, though they were lively and facetious, yet never ſinful or prophane.

His proficiency.

— In that Colledge he followed his ſtudies very hard, and profited much in the Arts and Tongues: And after he had continued ſome good time in the Univerſity, going into his own Country, he was choſen to be a Schoolmaſter at *Hinckly*, a little Market-Town, bordering upon *Warwickſhire*.

— There he continued for ſome good time, training up his Scholars in Religion and Learning, till the Death of Mr. *James Crunford*, head Schoolmaſter in the Free-School of *Coventry*, who alſo was Rector of *Weddington* in the ſame County; by whoſe death that Rectory falling void, Mr. *Adderly*, a godly and Religious Gentleman, who was Patron of the place, and lived in the Pariſh, preſented Mr. *Vines* to it.

He is choſen to *Weddington*.

— The Pariſh was very ſmall, and the Miniſters means of maintenance anſwerable, being not above 60 *l. per annum*, yet Mr. *Vines* accepted of it, and laboured faithfully in the work of the Miniſtry, with much Evidence and demonſtration of the Spirit and Power, ſo that many reſorted to his Miniſtry from places adjacent, and Mr. *Adderly* took ſuch a Love and liking to him, that he beſtowed his Daughter upon him, who proved a loving and loyal Wife unto him all his days.

His Marriage.

— Having continued ſome time at *Weddington*, there was another little Pariſh within leſs than a Mile of it, called *Cawcot*, which falling void by the death of the Incumbent, the Patron conferred that upon Mr. *Vines* alſo, becauſe the Churches being but about half a Mile aſunder, he might preach in the Morning at the one, and in the Afternoon at the other; or one *Lords-day* at one, and another at the other, yet the Profits of both did not amount to 100 *l. per annum*.

To *Cawcot*.

— His Parts and Pains were ſo conſpicuous that they were not fit to be bounded within ſo narrow a compaſs, and therefore at the requeſt of divers Friends, he undertook a Lecture at *Nun-Eaton*, a large Market-Town near unto him, and about ſeven Miles from *Coventry*, unto which multitudes reſorted, both of the Gentry, Miniſtry, and private Chriſtians, whereof many came from places divers Miles off, as I my ſelf was ſomtimes a Witneſs.

His Lecture at *Nun-Eaton*.

— There he continued till the Civil Wars brake forth, *Anno Chriſti* 1642. between the King and the Parliament, at which time, for his ſafety, he retired with his Family into *Coventry*, as divers other Miniſters did; and conſidering the heavy Judgments of God upon the Nation, and the great danger that they were in, they agreed amongſt themſelves to ſet up a Morning Lecture, which began at Seven, and ended about Eight a Clock, which they kept by turns, to the great Comfort and Edification of the Citizens, and others of the Gentry, that were retreated into the City. Mr. *Vines* was one that kept up this Lecture, and preached alſo ſomtimes on the *Lords-days*, with great approbation, and content to his Hearers.

His remove to *Coventry*.

— There he continued to the year 1643. at which time the *Aſſembly of Divines* was called, and he was choſen one of the Miniſters for *Warwickſhire*, and it was a Mercy to the Church of God that he was ſo: For how much good he did there about the matter of Church-Government, may ſafely be concealed, but ſcarcely be expreſſed without offence to ſome.

Choſen into the Aſſembly.

— This occaſioned his coming to *London*, and ſoon after he was choſen to preach before the Houſe of Commons on one of their ſolemn Faſt-Days, which he performed with much judgment, Maſculine and Nervous Oratory, as may be ſeen in his Sermon, printed by Order of the ſaid Houſe: And he was taken ſo much notice of, that ſoon after he was choſen Miniſter of *Clements Danes*, a very large, and conſiderable Pariſh, wherein, beſides Citizens, there were ſome Nobles, and Perſons of Eminency.

His coming to *London*.

To *Clements Danes*.

— And *Eſſex-Houſe* being in that Pariſh, that Noble Earl was his frequent Hearer, with whoſe

whoſe Miniſtry he was ſo pleaſed and taken, that he became his great Friend to his dying Day, and after his death Mr. *Vines* was made choice of to preach at his Funeral, which curious and ingenious Sermon is to be ſeen in Print. He was called often to preach before the Parliament, ſometimes bofore the Houſe of Lords, and ſometimes before the Houſe of Commons, all which he performed to the great Satisfaction of his Hearers, eſpecially of the moſt judicious. And how effectual his Miniſtry in his own Pariſh was, ſome yet living can, and have teſtified, not without many Tears, being much troubled for the drying up of thoſe Breaſts, from which, for ſome years, they had ſuch wholſom, pleaſing, and profitable nouriſhment.

— After ſome time ſpent in that place, by the ſollicitation, and procurement of the Earl of *Eſſex*, (*Clements Danes* being ſo large and unweildy a Pariſh) he was removed to the Rectory of *Watton*, in the County of *Hertford*. The Parſonage was of good value, yet much over-rated in the common Report, (as moſt *Eccleſiaſtical* Livings uſe to be;) but it proved ſmall to him, by reaſon of his great Charges in repairing a ruinous Houſe; great Taxes (the tenth of all which was laid upon him by his Neighbours, who knew not how to value ſuch a Pearl,) and (as himſelf told me) being forced to find a Horſe and Arms without any other joined with him: Beſides, in regard of his neceſſary abſence ſometimes, he was fain to maintain an Aſſiſtant to ſupply his room. His Remove to *Watton*.

— When the Univerſity of *Cambridge* was reformed by the noble Earl of *Manchester*, he was choſen, and appointed to be Maſter of *Pembrook Hall*: And few there were more fit for Learning, or a Spirit of Government, and for ſuch a truſt than he. When he came to it, he found the Houſe very empty of Students, and the Buildings much out of Order, by abuſe of rude Soldiers that had been quartered in it: But the Fame of Mr. *Vines*, now made Maſter, quickly drew Scholars; the Chambers were repaired, and made fit for their Entertainment, & the Houſe flouriſhed with godly, and learned Fellows, and Scholars. There he continued, promoting Religion and Learning to the utmoſt of his Power, till he was put out for refuſing the *Engagement*, even that *Engagement*, which, though ſome did ſwallow, yet to others it proved a ſtone of ſtumbling, and a Rock of Offence to many other tender, Conſciencious Heads of Houſes, Fellows of Colledges, and Miniſters in the Kingdom. To *Cambridge*.

— From being Paſtor of *Watton* (a place too mean for his Gifts) he had a fair Invitation and Call to the Paſtoral Charge of *Lawrence Jury*, *London*, and ſo he returned to the City again, where he exerciſed his choice Talents to Gods Glory, and the great good of his People, and others that flocked to his Miniſtry: And God ſo bleſſed his Labours, and gave him ſuch room and Intereſt in the Hearts of his People, that whereas his Houſe was old and incommodious, they pulled it down, built it new, and enlarged it out of their own Purſes, which coſt them (as I was informed) about Five Hundred Pounds. To *Lawrence Jury*.

— Whileſt he was Miniſter there, he was choſen to be one of the weekly Lecturers at St. *Michaels Cornhill*, which Lecture was ſet up and maintained by ſome godly and well affected Merchants, who frequented the ſame, together with multitudes of other Citizens, out of all parts of the City, and it was a means (through Gods Bleſſing) to edifie many, and to ſettle and eſtabliſh others in thoſe giddy times.

— As he was thus indefatigably ſpending himſelf, and labouring in the Lords Harveſt work, it pleaſed God to afflict him with a great diſtemper, accompanied with much pain in his Head, which ſuddenly almoſt took his ſight from him, inſomuch (as himſelf told me, with whom I was intimately acquainted for about Fourteen years before his Death) that he could not ſee to read the largeſt Print, neither would any Spectacles help him. This occaſioned a very great change; for whereas before he was of a lively, chearful, and active Diſpoſition, now he became dull, and Melancholly: whereas before he was of a ſtrong, and healthful Conſtitution, now he became weak and crazy, yet would not be taken off from his Labours to the laſt; but was deſirous to ſpend and be ſpent in the work of the Lord. His Sickneſs.

— On a *Sabbath* Day he preached his laſt Sermon, and adminiſtred the Holy Sacrament of the *Lords Supper*, not finding any ſenſible change in himſelf, till about Ten a Clock at Night, when he was going to Bed, at which time he fell into a great Bleeding at the Noſe, probably having over-heat his Blood by the labours of the Day; and having finiſhed his courſe upon Earth, and faithfully diſcharged the Work and Errand for which God ſent him into the World, between Two and Three a Clock that Night, he quietly and comfortably reſigned up his Spirit unto God that gave it, and was honourably buried (multitudes attending his Corps to the Grave, with much Lamentation and Mourning) at *Lawrence-Jury London*, *Feb.* 7. *Anno Chriſti* 1655. and of his Age about Fifty Six: And from the Sanctification of the *Lords-Day* he went to his everlaſting *Reſt*. His Death.

His Character. He was (as *John* the *Baptiſt*) a *burning and a ſhining Light: An Interpreter one of a Thouſand*: Of very great and eminent Parts: taller by the Head and Shoulders then moſt of his Brethren. A Man mighty in the Scriptures; Another *Apollos* in that; excellently and exquiſitely accompliſhed in all parts of Learning. A perfect Maſter of the *Greek* Tongue; a good *Philologer*; an excellent *Orator*. He was a ready and piercing *Diſputant*, and ſo he approved himſelf even to admiration, in thoſe two famous Treaties, the one at *Uxbridge*, the other at *Newport* in the Iſle of *Wight*; in both which places, being (with ſome other Divines) appointed to attend their Commiſſioners ſent from the Parliament, in the former Place to treat with the Kings Commiſſioners, and in the latter with the King himſelf, he ſtrenuouſly enervated the Arguments of thoſe, who aſſerted the *Divine Right of Prelacy*, and aſſerteſt the *Presbyterian* Government.

He was a ſolid and judicious Divine, who read much, and concocted what he read; One who was able to give a weighty and pithy Deciſion in any controverted point: He was a notable confuter of Errours, he ſeldom ſpake to them, but hit the Bird in the Eye, and made him die, not a lingring, but a ſudden Death. In the courſe of his Miniſtry he was highly *Orthodox*, ſound in the Faith, very powerful, very ſpiritual; His whole deſign and drift in his Miniſtry was to clear up that great Doctrine of Juſtification (in which he was eminently, and throughly ſtudied) to debaſe Mans Righteouſnes, and to exalt the Righteouſneſs of *Jeſus Chriſt*; He was one that knew how to ſpeak a word in ſeaſon to wounded and bruiſed Spirits. There was a great *Light*, who is now with God, Mr. *Angel* of *Grantham*, who, being under a ſore and grievous Deſertion, did receive much Comfort by diſcourſe with him.

His Induſtry. His diligence in his Work and Calling was great, in Labours much, in Preaching much, and towards his end his great weakneſs neither did, nor could hinder him from his Maſters Work, with St. *Auſtin*, he deſired, that when *Chriſt* ſhould come, he might find him *aut Precantem, aut Prædicatem*; Either Praying or Preaching. That which would have made ſome to keep their Beds, could not keep him out of the Pulpit. And as he Preached, ſo he lived, By his Parts he did ὀρθοτομεῖν; By his Grace he did ὀρθοπολεῖν: What he Preached to others he practiced himſelf, and was not like a *Mercurial Poſt*, that directs the way to others, but never ſtirs it ſelf.

Lutherlike. For his natural temper, he was a Man of a Heroical and undaunted Spirit, ſome called him *Luther*, not being much unlike him (as it ſhould ſeem by his Picture) and indeed he was another *Luther*; he feared not the Faces of any in the diſcharging of a good Conſcience. In his Deportment he was ſomewhat blunt and inobſervant, yet not in the leaſt Proud, or moroſe, and ſupercilious. Two things were objected againſt him by ſome: Firſt, his frequent removes from place to place, towards his latter end; And ſecondly, Covetouſneſs, which they inferred from the former. But their is no queſtion but that a Miniſter may have juſt and lawful occaſion of removing from one place to another, eſpecially in ſuch unſetled times as thoſe were (yet it is confeſſed that, for the avoyding of Offence, they ſhould be very wary and circumſpect therein) but for his particular caſe, after he had long continued in his Paſtoral charge in the Country (tho the Place was obſcure, and the means ſmall) in all his latter removes, he can ſcarce be ſaid to have undertaken a Paſtoral Charge in any of them, except in the laſt of *Laurence Jury*.

Vindicated. As for the charge of Covetouſneſs, I remember that Mr. *Calvin* had the ſame aſpertion caſt upon him, but his laſt Teſtament ſhewed that he dyed a very poor Man: For all his Goods, yea and his Library, being ſold very dear (ſaith Mr. *Beza*) ſcarcely amounted to three Hundred Crowns. And Mr. *Calvin* himſelf in his life time, hearing of this impudent ſlander, anſwered, *If I cannot perſuade men whilſt I am alive to believe that I am no great Monyed Man, yet my Death will ſhew it.* And the Senate at *Geneva* could teſtify that his ſtipend being very ſmall, he was ſo far from not being contented with it, that when they offered to enlarge his Penſions, he utterly refuſed the ſame: By this ſmall eſtate which he left at his Death, it appeared that either his Gifts were not great, or elſe that he ſpent as God ſent: So Mr. *Vines* by what he left at his death, made it abundantly appear, that his Heart was not much ſet upon the World; For if it had, ſure there would have been more of the World in his Purſe: for it may be confidently affirmed, that their was not a Miniſter of any repute in the City of *London*, for ſome years, that died with ſo ſmall an Eſtate as Mr. *Vines* did.

If we take him as a Chriſtian, he was another *Enoch*, a true Walker with God, a very Holy Man: more cannot be ſaid of any Man; leſs cannot be ſaid of him, without wronging his his memory. His Life was like *Enochs* Life, and his Death was like *Enochs Tranſlation*; for he died ſuddenly. He went to Bed, ſlept, and dyed. His Death was a ſleep indeed:

deed: Being weary and ſpent with his Work, God took him to Heaven, there to give him a Cordial: From the Pulpit he went to the Throne: As ſoon as he had ended his *Sabbath* here, he entred upon his everlaſting *Sabbath* in Glory. He went warm from his Work to his Wages. That's a bleſſed thing for a Miniſter to be found by Death about his Lords buſineſs. Mr. *Vines* his work was done, he was weary and feeble, and God his good Maſter took him to himſelf, crowned him with Life and Immortality, and inſtead of hard Labour here, called him to that joyful work of ſinging forth Praiſes and *Hallelujahs* to his God and Father.

Quod ſi digna tuâ minus eſt mea pagina laude,
At voluiſſe ſat eſt———— Lucan.

Let us alſo hear what Mr. Simeon Aſh, *and Mr.* Edmund Calamy *have left upon Record concerning Mr.* Vines.

IT hath been (ſay they) no ſmall Grief unto us, that ſo many Faithful, Fruitful, Orthodox Miniſters, eminent both for Learning and Piety, have been of late removed from us, now in the time when we have moſt need of their Counſel, Preaching, and Prayers, for our preſent healing, and the preventing of our future feared dangers.

— Oh! How ſad a ſight is it to behold our Pilots, our Steerſmen, lying dead upon the Deck, when the Winds riſe, the Seas ſwell, the Clouds blacken, and the Heavens lowre, preſaging approaching Storms? How awakening a Providence is this, to have our Quarters beaten up, and at the ſame time to ſee our Captain, and Standard-Bearers laid lifeleſs in the Duſt? We cannot without Sorrow remember the Death of many of our Worthies, whoſe ſignal Characters of deſerved Commendations have already been made publick for the uſe of ſucceeding Ages: And this our late blow received in the removal of famous Mr. *Vines*, doth cauſe our former Wounds to bleed afreſh.

His Character.

— Mr. *Vines* his natural *Acumen*, together with acquired Abilities were extraordinary. He was a ſmart Diſputant, as it was obſerved in many places with admiration; Not only in the *Aſſembly of Divines* againſt Diſſenting Brethren, but likewiſe at the Conferences at *Uxbridge*, and in the Iſle of *Wight*, about the *Jus divinum* of Prelacy, where ſome of his learned Oppoſites were very ſenſible of his ſtrength.

— He was a well ſtudied Orthodox Divine, his Miniſtry was ſolid, pithy, nervous, quick, and ſearching, as his moſt judicious Auditors, both in *Warwickſhire*, *Cambridge*, and *London*, will acknowledg. His Sermon preached at the Funeral of the Earl of *Eſſex*, doth prove him to have been an excellent *Rhetorician*, and an eloquent *Orator*. The Sermons which he preached before both Houſes of Parliament, do not only diſcover his high parts, but do tell the World, that he was neither a Flatterer, nor a Time-ſerver.

— As he had a clear Head, and could dive deep into a knotty Controverſie, ſo he had (*Luther*-like) an undaunted Spirit, and was not afraid of Men, but could and would ſpeak his Mind in any Company, with brave Mettal, and high Magnanimity. The great deſign of his Miniſtry (eſpecially towards his latter end) was to drive Man out of himſelf, and to draw him unto Chriſt; to diſcover the cheats of Mans deceitful Heart, and to throw down all ſandy Foundations of Hope of Heaven, to encourage an humble dependance upon the Lord Jeſus Chriſt; as alſo to quicken inſide Holineſs with the Power of Godlineſs in a Chriſtian Converſation.

— And (that which was the Crown of all other his Excellencies) he was a man of a right, gracious, and tender Spirit, whereof this was an evident Demonſtration, (to inſtance in no more) that he reſolved rather to ſuffer, by being turned out of the Maſterſhip of *Pembrook-Hall* in *Cambridge*, than to ſubſcribe the *Engagement* againſt his Conſcience: Yea, he was (out of Knowledge) an hearty *Presbyterian*, notwithſtanding the manifold diſcouragements, which were from every hand, caſt upon that way of God, in thoſe woful and declining times.

— Now upon the Death of this worthy man, our much endeared Brother, our words cannot ſufficiently expreſs the grief of our Hearts. And to move others to mourning for ſuch a loſs, (beſides ſundry other Arguments which we will not mention) we may truly apply ſome of the paſſages of *David's* Lamentation over *Saul* and *Jonathan*. (2 *Sam.* 1.) *Weep over* Saul, *who cloathed you with Scarlet, with other delights; who put Ornaments of Gold upon your Apparel.. The Bow of* Jonathan *returned not back: They were ſtronger than Lions.* How profitable pleaſant? How warm in Afflictions? How delightful in Language? And how rich in Notions was pretious Mr. *Vines* in his Miniſtry? And with what irreſiſtible

ſtrength was he wont to ſhoot Arrows of Conviction into the Conſciences of his Auditors? But alaſs, alaſs! Now this Champion; This Prince of Preachers is laid ſilent in the Duſt (with many other of our Reverend deceaſed Brethren) never any more to awaken, to warm, to encourage, and to edifie our Souls by his Miniſterial Endeavours.

He left only two Daughters behind him.

Many *Elegies* were made for him: I ſhall only preſent ſome of them to you.

Richardus Vines.

Anagramma.

Charus Dei ſinu.

Una deeſt Anagrammate litera, ſed tibi nullus
(O dilecte Deo) deſideratur Apex.

It's true our Anagram doth limp a little,
That ſpeaks thy Bliſs; but it wants not a tittle.

Will. Spurſtow, D.D.

Richardus Vines.

Ἀναγραμματικῶς.

Hic rarus *videns*. 1 Sam. 9. 9.

Hic eſt ille Videns, *quo non eſt rarior alter.*
Aſſertor Fidei; quo non nervotior alter.
Malleus Hereſium; quo non ſolertior alter.
Præco Dei Verbi; quo non divinior alter.
Nec Vitæ abſimilis voci; non ſanctior alter.
Huic plures, Deus alme, pares concede Videntes.

T.D.

On his receiving the Lords-Supper, *not many Hours before his Death.*

STrange Miracle! *Elijah*'s bleſt Repaſt
In Forty days brought him to God at laſt:
But ſtranger this; our *Vines* to God does go
In ſome few hours, and without Faſting too.
And yet in me it ſhall no wonder move,
A Raven did bring that, but this a Dove.
Delicious Fare! He reliſh'd naught beſide;
But taſting of it, lik'd it not, and di'd.
Yet ſtay, I'me out; for know he is not dead,
But after ſuch a Supper went to Bed.

Peter Vinke, Th. B.

Upon the Death of ſo many Miniſters of late.

STill we do find black Cloth wears out the firſt;
And Fruits that are the choiceſt keep the worſt.
Such Men, ſo many, and they die ſo faſt,
They're precious (Death) O do not make ſuch waſte!

Scarce

Scarce have we dried our Eyes for loſs of one,
But in comes tidings that another's gone.
Oh that I had my former Tears again,
(All but thoſe few laid out upon my Sin)
Had I an *Helicon* ine ither Eye,
I have occaſion now to Verſe them dry.

Tryumph (Lycentious Age) lift up thy Song,
Presbytery ſha'nt trouble you ere long;
Thoſe that tormented you before your Day,
Are now apace removing out o'th' way.
Yea rather, tremble (*England*) ſtand agaſt,
To ſee thy glorious Lamps go out ſo faſt;
When Death (like *Sampſon*) thus laies hold upon
The Pillers of the Church, --- the Buildings gon.
When we do ſee ſo many Stars to fall,
Surely it bodes the Worlds great Funeral.
London, look to't, and think what Heaven is doing — A Prediction.
Thy Flames are coming, when thy *Lots* are going
Well may we all fear God intendeth Wars,
When he commands home his Ambaſſadors.

That venerable *Synod* which of late
Was made the Object of mens ſcorn and hate,
(For want of *Copes* and *Miters*, not of Graces)
Are now call'd (with *Moſes*) and their Faces
Where they return, ſhall ſhine; God ſees it fit,
Such an *Aſſembly* ſhould in Glory ſit.
The Learned *Twiſs* went firſt, (it was his right)
Then Holy *Palmer*, *Burroughs*, *Love*, *Gouge*, *White*,
Hill, *Whitaker*, Grave *Gataker*, and *Strong*,
Perne, *Marſhall*, *Walker*, all gone along.
I have not nam'd them half: Their only ſtrife,
Hath been (of late) who ſhould firſt part with Life.
Thoſe few who yet ſurvive, ſick of this Age
Long to have done their Parts, and leave the Stage.

Our *Engliſh Luther Vines* (whoſe Death I weep)
Sloth away (and ſaid nothing) in a ſleep:
Sweet (like a Swan) he Preach't that Day he went,
And for his Cordial, took a Sacrament:
Had it but been ſuſpected ---- he would Die,
His People, ſure had ſtopt him with their Crie.
My blear-ey'd *Muſe* ('tis Tears have made them ſo)
Muſt waſh his Marble too before ſhe go.

Upon the much Lamented Death of the Reverend Mr. Richard Vines.

ART thou gon too (Thou great, and Gallant mind)
And muſt ſuch ſneaks as I be left behind?
If thus our Horſemen and Commanders Die,
What can the Infantry do then but fly?
Oh Divine *Vines*! Tell us, why wouldſt thou go,
Unleſs thou could'ſt have left thy Parts below:
If there's a *Metempſeuchoſis* indeed,
Tell us where we may find thee at our need?
Who hath thy Memory? Thy Brain? Thy Heart?
Whom didſt thou leave thy Tongue (for every part
Of thee can make a Man (what if we find,
(As I'le not ſwear this Age wo'nt change her Mind)

Prelacy

Prelacy (tho her Lands are ſold) revive?
Or Independency (who hopes to thrive,
No where ſuits Trump) ſhould dare diſpute at length?
Where haſt thou left thy *Preſbyterian* ſtrength,
With which thou got's the Game, i'th' Iſle of *Wight*,
Where the King cri'd, that ----*Vines* was in the right?
When *Eſſex* di'd (the Honour of our Nation)
Thou gav'ſt him a new Life in thy Oration.
But when great *Fairfax* to his Fate ſhall yield,
Whom haſt thou left --- to fetch from *Naiſby* Field,
Th' Immortal Turf, and dreſs it with a ſtory,
That ſhall perpetuate his Name and Glory.
Where's thy Rich Fancy (Man?) To whom (beneath)
Did'ſt thou thy lofty and high ſtrain bequeath?
Tell us for thine own ſake, for none but he
That hath thy wit, can write thine *Elegy*.
Till he be found, let this ſuffice, which I
Leave on thy Stone. --- *Here lies the Miniſtry.*

An Expreſſion in Mr. *Vines* his Sermon on my Lord of *Eſſex*.

R. Wilde, Miniſter of *Aynhoe*.

Upon the Death of the Learned and Pious Mr. *Rich. Vines*.

DEath that was wont the tender Graſs to mow,
And crop with gentle Syth the Flowers that grow
In Broidred Fields, now fells our ſtouteſt Oaks,
Tall Sedars, choiceſt Vines *with fatal ſtroaks;*
And to compleat our miſery at one blow
All theſe in one fierce Death did overthrow.
For him in whom the ſtrength of Oaks did reſt,
Beauty of Cedars, and of Vines the beſt:
By a ſwift, ſecret ſtroke too, envious Death,
Out of our ſacred Grove removed hath.
Thus Vines *cut down, and 'cauſe we for his fall*
Cannot lament enough, our Children ſhall.

Mat. Newcomen.

To the Honourable Memory of Mr. Richard Vines.

BUt why ſo ſoon? Why mak'ſt ſuch haſte away?
Could'ſt thou not brook a little more delay?
And give ſome warning of ſo ſad a blow;
No private but a common overthrow?
As when the Fabrick of ſome ſtately Tower
Comes near the Period of its fatal Hour;
Hear ſhrinks a Rafter, there a Pillar groans,
And all the Parts breath out their Farewell moans;
That ſo ſome juſt, and ſeaſonable fear,
May the Indwellers for the ſtroke prepare.
And was it thine intent to verifie
What we thought falſe, That *Seraphims* can Die?
Sure could they Die, juſt ſo they'd loſe their Breath,
Nor would they pray againſt a ſudden Death.
What was the cauſe thou wa'ſt ſo hurried hence,
Nor with a moments ſtay would Death diſpence?
Was it becauſe that reſtleſs Helliſh Crew,
Did with good Angels their Diſpute renew

'Bout

'Bout *Moſes* Body? And th' *Arch-Angel* choſe
Thee for his Second to confound his Foes?
Or did thoſe bleſſed Spirits (who uſe to pry,
And ſearch into the Goſpels Myſtery)
Come to a Riddle, and reſolve it thus,
To ſend for thee to be their *Oedipus*?
Were it not heatheniſh to apprehend
Mortals could to a Deity aſcend,
I ſhould expound thy ſudden change to Bliſs,
A token of thine *Apotheoſis*.
As *Romulus*, when to be *Deifi'd*,
He muſt to Heaven in a Whirl-wind ride.
Or was't becauſe had a more lingring Death
Giv'n timely notice of thy paſſing Breath,
Such Rivers would have flown from Mortals Eyes,
As might the World with a new Flood ſurpriſe.
Or elſe (like *Niobe*) ſuch had been our moan,
That all Mankind had wept into a Stone.
But now amazement did our Tears ſuppreſs,
And made our Grief the more, but danger leſs.
Forraign *Geographers* did once ſurmiſe,
That *England* had three Univerſities;
London was one: But now they'l change their Tone:
'Tis now too true, *England* hath leſs by one:
Oh you *Caligula's*, whoſe monſtrous Rage
Could wiſh that all the *Levites* of this Age
Had but one Neck, that ſo one bloody Sword
Might cut off all the Conduits of the Word;
Forbear, 'tis done, and here doth bleeding lie
As in a Map, all *England's* Miniſtry.
You brood of *Munſter*, whoſe prodigious Ire
Deſtines all *Libraries* unto the Fire:
Surceaſe your barbarous Rage, within one Span
Here lies the Aſhes of the *Vatican*.
When *Lambeth-Sea* of Books was to forſake
Its ancient Seat, and a new Channel take,
Our Senate did eſpouſe thoſe choice Remains
To *Sion-Houſe*, *Cambridge* forbad the Banes.
'Twas doubtful where that walking Library
Would fix: Both places were reſolv'd to try
Their Titles; but at laſt did thus agree
To ſend it to the Univerſitie
Upon theſe tearms, they ſhould with *Vines* diſpenſe,
And ſend him hither for a Recompence.
He was tranſplanted. Thus our common Mother
Found one vaſt Library, and loſt another.
Or if you pleaſe, you may compound it thus,
They got the Shadow, th' Subſtance came to us.
Some blam'd the publick Body of the Nation,
Becauſe they did not call a *Convocation*;
They ſent for *Vines*, and what need further coſt?
In him a whole *Aſſembly* was engroſt.
It could not then be ſaid to *Englands* ſhame
It hath no *Synods*: For ſuch was thy Fame,
That in thy Head, as in a Common-Hall,
The ſaw, they heard a *Council General*.
Some ſay that *Englands* preſent Miniſtry
Is nothing but an *Antichriſtian* Fry;
Then ſure thou waſt the Pope; for 'twas confeſt
Thou hadſt all Laws i'th' Cabinet of thy Breaſt.

But peace, my whining *Muſe*, and ſay no more;
Of unknown worth conceal his hidden Store,
Bury the reſt, leſt Mortals too much prize
His ſacred Reliques, and *Idolatrize*.
Leſt other Students when his Parts they hear
Grow negligent, and ſink into deſpair.
Do but name *Vines*, more needs not be expreſt,
Tagus and *Ganges* will report the reſt.
Each *Eccho* at the mention of his name
Will be a ſounding Trumpet of his Fame.
Sure that at *Uxbridge* will ſpeak his Renown
Oftner than th' *Eccho* at *Pont-Charetoon*.

Mat. Pool.

On the ſudden and unexpected Death of that famous and incomparable Preacher of the Goſpel, Mr. *Rich. Vines*.

I'M pleas'd much more to ſee a Vine, though weak,
Laden with cluſters till its Branches break
With weight of Grapes, than view a ſturdy Tree
Barren, though ſtanding to Eternity.
A Knife that cuts the Sheath I'le rather chuſe,
Though 't wear apace, than that's not fit for uſe.
A brave Man's gone; but this ſhall be my ſtrife,
Juſt ſo to live, though ſo I end my Life.
My Fancy runs too flat; for every Line
Should yield a flavour of the ſprightly Vine.
I would not drop a crabby Tear on's Hearſe;
Eager Devotion martyrs him in Verſe.
Yet farewel Mirth. Juſt reaſon for complaint,
When Vines *are dead no wonder though we faint.*
Nothing but Cypreſs *penſive Heads ſhall dreſs;*
The Vineyard is become a Wilderneſs.
Sour Grapes, I know, there are in every Hedge;
But he who eats them ſets his Teeth on Edge.
Thy Grapes were ripe (Pure Soul) ſo that the Preſs
Was needleſs, ſince the ſtreams of Happineſs
Ran from thee freely, and thou didſt diſtil
The bleſſed Dictates of thy Makers Will.
For Souls inflam'd with Luſt, thy Art Divine
Afforded Water, when they long'd for Wine:
And where a Soul lay proſtrate with deſpair,
Thy Wine prov'd Aqua Vitæ, *cordial, rare:*
Milk unto Babes, ſtrong Meat to manly Stature,
Thy Doctrine Sympathiz'd *with every nature.*
Thus the Vine *flouriſh'd till a ſoveraign Fate*
In Paradiſe did it inoculate.

Sa. Jacomb.

The



Mr Richard Blackerby Dyed in the yeer 1648 in his 74th year
P. H. Van Hove Sculp

The Life and Death of Mr. Richard Blackerby, *who died* Anno Christi, 1648.

THat eminently holy Divine Mr. *Richard Blackerby*, was born in the year 1574 at *Worlington* in *Suffolk*. He was second Son of *Thomas Blackerby*, a person of good Estate and Quality, whose Nephew (the Worshipful *Thomas Blackerby* Esquire) was lately one of the Aldermen of the City of *London*, and afterward high Sheriff of *Suffolk*, and is yet living a Justice of Peace in that County; being Honoured by all men for his eminent Service to God and his Country, in all his publick stations; *Richards* Father had nine Sons and one Daughter; unto all whom he gave Pious Education: who designed his second Son (from the first) for the Ministry, and first put him to the School of St. *Edmundsbury* in *Suffolk*, where he profited so much, that at the Age of Fifteen years he was admitted a Student in Trinity-Colledge in *Cambridge*, where he lived nine years, and became an eminent Scholar in all parts of Learning, especially in his great skill in the Hebrew, Greek and Latine Tongues, being reckoned one of the best *Hebritians* in *Cambridge* in those days.

His Birth, Family and Education.

While he was in the University, famous Mr. *Perkins* was a Preacher and Lecturer in the Town of *Cambridge*, upon whose Ministry he diligently attended; whereby his Soul (when he was middle Batchelour of Arts) was deeply wrought upon, and truly converted, but he lay some years in great distress of Conscience, and much perplexity of Spirit, when his Father took him for some time home to *Worlington*, to see if change of Air might a little relieve him in his Melancholy, which his Friends thought proceeded from temper of body, though it had another cause, which neither Air nor Company could remove.

He is first convinced of sin by the Ministry of Mr. *Perkins*.

After a short time, he desired to return again to Mr. *Perkins*, for satisfaction of Soul, and it pleased God (as he was returning to *Cambridge*, and Riding alone upon *New-market* Heath, bemoaning his sad condition before the Lord) to reveal his recon-

reconciled face in Christ Jesus to him, and to give him that Peace of Conscience (so well grounded, and so clearly evidenced) that he never lost it to his dying day.

From the University he went and lived first in the nature of a Chaplain in the House of Sir *Thomas Jermin* of *Rushbrook* in *Suffolk*, who was Father of the present Earl of St. *Albans*, in which Family he both Morning and Evening, not only prayed, but opened some Portion of Scripture, during the whole time of his abode there.

Then with Sir *Edward Lewknor* at *Denham*, where he married the Daughter of a Reverend Divine.

From thence he removed to live with the Renowned and Pious Knight, Sir *Edward Lewknor* of *Denham* in *Suffolk*, (great Grandfather to the Right Honourable and Virtuous, the late Lady *Townsend*) with whom he lived till he married *Sarah*, the eldest Daughter of Mr. *Timothy Prick*, alias *Oldman*; which *alias Oldman* was assumed to the Family in the days of Queen *Mary*, the Father of the said *Timothy*, being forced then to abscond, and to change his name, being persecuted for the Protestant Religion.

He was offered the Living of *Feltwell* in *Norfolk*, but seats himself at *Ashen* in *Essex*.

Mr. *Blackerby* lived two years with his Reverend Father-in-Law, Minister of *Denham*, and from thence was called to be Minister at *Feltwell* in *Norfolk*, where he continued without Institution or Induction for some time, but then by reason of his Non-conformity, he was forced to remove, and hired a House at *Ashen*, a Village in *Essex* near *Clare*.

Here, not being capable to receive any Ecclesiastical Preferment upon the account aforesaid, he betook himself to the way of Boarding young men, and Educating of Youth, spending three and twenty years in that imployment in part; for during the whole time, he almost constantly kept Lectures in some Neighbouring Town, Preaching weekly in one place or other; and for the last ten years of the forementioned time, he Preached statedly either at *Castle Heningham*, *Stoke* by *Clare*, or *Hunden* in *Suffolk*.

His general course of life.

In the way of his life, he seemed never to lose one moment of time in idleness, or non-improvement thereof; and herein is wrapt up even all the practical wisdom of mortal man, *viz.* to improve time for immortality. He rose early in the Morning Winter and Summer, and spent the whole day in Reading, Meditation, Prayer, and teaching of others. After a competent time spent in his Study in the Morning, he would early call his Family (or any other Family in which he was, and wherein he had any influence) together, and as constantly as the Sun rose and set, he failed not Morning and Evening to spend some time in Reading and Expounding some part of the Scripture and Prayer, unless in very extraordinary cases; and not being capable of a Benefice, because he could not subscribe, he spent much of his time in teaching young Scholars, Boarding in his House always a great number of youths, the Sons of Pious Gentry, Tradesmen, and Yeomen in the Country, whom he daily instructed both in Religion and Learning. They sate round about the Table at his Expositions; and if he saw any behaving themselves as not minding, he would call out to that Youth by name, and ask him what he had said last; by which means he made them continually attentive.

He Educated and Instructed many persons afterwards Famous in their Generation.

He was a great Walker, and, like the old Peripateticks, he would oft call forth his Scholars abroad, and teach them both Natural and Divine knowledge; fitting some for the University, and others for other Callings. He walked continually before them, as the Picture of Jesus among his Disciples, abounding in Wisdom, Heavenliness and Love. Many grew to be excellent persons in Church and State; and indeed, his example was enough to commend Religion to the Head and Heart of every spectator. The observance of his Life did seem immediately to dash all thoughts of Atheism and Irreligion, whenever they arose in the hearts of any spectators, it was the saying of some of his Scholars, that they were as satisfied that he lived in the virtue of a Divine and holy principle, as that they did ever see men walking on Earth by virtue of a living Soul within. Divers young Students (after they came from the University) betook themselves to him to prepare them for the Ministry, whom he taught the Hebrew Tongue, to whom he opened the Scriptures, and read Divinity, and gave them excellent advice for Learning, Doctrine and Life; and many eminent persons proceeded from this *Gamaliel*; as Dr. *Bernard*, afterwards Dean and Bishop in *Ireland*, whom he commended to Archbishop *Usher*, with whom he had great acquaintance; Mr. *Prose* Minister of two *Dutch* Congregations, first in *Colchester*, then in *London*; Mr. *Stone*, afterwards famous in *New England*; holy and learned Mr. *Fairclough*, and Mr. *Burret*, and many others.

He

—He was a man much in Prayer, much in Closet Prayer, much in walking Prayer, much in solitary Prayer by himself; much in conjugal Prayer (for he daily prayed with his Wife alone) much in Family Prayer; daily with his own Family, and almost daily with some other Family; very much in Fasting and Prayer; for which he took all occasions that seemed in any measure to require it. Much in Prayer.

— The instructing of his Family, and teaching youth, took him not off from his publick Ministry: for though he could never have a Benefice, yet he usually Preached some Lecture in some Neighbouring place, as hath been told; and he also Preached frequently occasional Sermons. If he were suspended in one County, he would go and Preach in another; for his Habitation was near to two or three several Counties; he used much to Ride about from Family to Family (when possibly he could be spared from his Scholars) and only alight and pray with them, and give them some heavenly exhortation, and then away to another Family. And in the next Neighbourhood to his House, where he could walk, he would frequently visit those near Inhabitants, especially the Poor, painfully instructing them, and fervently praying with them; and would give them Catechisms and Bibles, and money, if he had it, and they had need of it; by which his going about and doing good, many backs and bellies praised God in time, and more Souls will to all Eternity. The way of his publick Ministry.

—His Preaching was not altogether in the usual manner, but much in opening the Scripture, and making excellent, spiritual, short observations, and brief and close Applications. He had great skill in the Original Tongues, spent much Study to understand the Scripture, and lived much in Divine Converse; by all which he became a singular Textuary, and famous Divines would frequently send to him for his Opinion in Scripture difficulties. He was a mighty man in wounding Consciences by the Sword of the Spirit, and in healing them by the Blood of Jesus. His Voice used not to be very loud, but his Preaching was accompanied with such an Authority of the Divine presence and power of the Spirit, that Souls fell exceedingly under the Yoke of Christ by his Ministry; so that he has (being urged by some reasons thereto) been constrained to acknowledge to some intimate Friends, (though far from boasting) that he had reason to believe, that God had made him a Spiritual Father to above two Thousand persons. Indeed the Word of God in his Lips was so unmixt with any appearance of any self, or by-respects, and came so pure, as it were immediately from the Holy Ghost, that like the Word of God, *Heb.* 4. *it was very quick and powerful*, and men soon became, either Converts to it, or flyers from it; or with all their might fighters against it; The direct rays of Divine Light falling on the Conscience, will have a speedy and great effect; When 'tis mingled and diluted with a Carnal Spirit, or not directly levelled at the heart, it may fall, many years, upon the outward Ear, and may sometimes affect men, but never a piercing drop doth enter the Soul; or if it does, it is quickly choaked there, with the body of death and power of darkness; but his Preaching was such as must be yielded to, fled from, or fought against. Many prophane persons that could both hear other Pious Ministers, and would curse them bitterly when they had done; yet dared neither to hear him, or speak against him if they did. There was so much of God in him and with him, that he left a perpetual dread upon many Souls that would play with others Sermons, and with their names and persons. Multitudes of very prophane persons did fall under the power of the Word Preached by him; a particular instance whereof, happened in or near *Castle Heningham* in *Essex*, where a Society or Club of young persons, (who used to have their set times to meet, and dance, and frolick it in their youthful sports, sins and vanities) were by his Preaching there, all or most of them converted, and became a company of gracious Christians, and used afterwards to joyn in Prayer, as before they had done in sin and folly. The manner of his Preaching.

— Some whose Consciences were scared, would sometimes rise up against his Preaching with rage and violence; but the Wrath of God did often most eminently take hold of such. As in *Hunden* in *Suffolk*, where sometime he had a Lecture, he met with great opposition; divers persons of considerable Estate in the Town, joyned together, ond procured his suspension; but all of them were notoriously afterwards, blasted in their outward Estates; some brought to beggery, and all but one died miserably: One of them the next Lords-day after his Suspension, boasting in the Church-yard, That now they had got *Blackerby* out of the Pulpit; to which, Gods vengeance on his Persecutors.

— a Woman ſtanding by and hearing, replyed, *Blackerby* will Preach again in *Hunden* Pulpit, when you are crying in Hell; and that very day eight years that man was buried, and the Lords-day after, Mr. *Blackerby* had liberty to Preach again, and Preached in *Hunden* Pulpit.

The eminency of his Holineſs, and Heavenly mindedneſs in General.

— The particular acts of his great Religion, the little Piety of the next, and this preſent Age, have ſuffered many of them to ſlip out of their memories, and have been much wanting as to the copying of them out in their Lives and Converſations; but there was yet never any perſon who had the happineſs to converſe with him (and ſome of them are yet living) who did not behold both his Heart and Life, ſo greatly ſanctified, and ſo generally raiſed, to ſuch an univerſality and heighth of true Chriſtian Godlineſs, as cannot be equalized. Few perſons have ever been acquainted with, or ſcarce ever read or heard of any meer man, that did exceed him, though others might equal him in ſome corporal ſeverities, and ſeem more heated in ſome particular parts of Religion or Obedience, yet for the impartiality, conſtancy and ſweetneſs of Holineſs, very few have came near him, and none ſince the Primitive times did excel him. He (in good earneſt) made it his buſineſs to live with God, and to his Glory, not as it is to be feared of too many Profeſſors, that they ſatisfie themſelves in the frequent motions of their affections in ſome pangs of indigeſted reſolutions, or ſome fits of Pious Converſation, as if theſe were the Life and Power of Godlineſs, all which are very good and deſireable; but yet at beſt, they are but ſome ſeeds and bloſſoms of the Divine Nature, which is firſt conceived by the Holy Ghoſt in the Soul, in a real abſolute Conſecration of the whole Man to God, and grows in a diligent endeavour of perfect Conformity to this Conſecration. He, the buſineſs of whoſe Heart and Life is not in all things (fetching ſtrength from Chriſt by Faith, who is the careful and faithful Head of his Church) to live to God, is yet no living Child of God, what preparatories ſoever there may be in him towards it. It would make ones heart tremble to think what multitudes of half Chriſtians drop daily down into everlaſting deſtruction, cheating themſelves with pious ſentiments, as if they were the life of Godlineſs, which cannot be but in an abſolute Union with Chriſt, and living in the virtue of him, and faithful Obedience to him, as this Saint did. He lived not without infirmities, but in the eye of all knowing, impartial, daily ſpectators, he was free from the allowance of himſelf in any ſinful act in the World, and without the viſible acting of any ſin of Commiſſion, not ſo much as ſpeaking of an idle, or an angry word (but in reproving of that which he accounted ſin) or loſing any moment of time that he could redeem, or that he was ſenſible he might better ſpend; and this by the ſpace of above forty years, as by diligent inquiry, and perſonal acquaintance of many years, will be juſtified. His deportment was always ſuch, as if at that moment he ſaw God, and had Gods Law, his own Covenant with God, and the day of account juſt then before his eye, ſo that whenever the Lord ſhould come and call him, he would ever have been found ſo doing. To any underſtanding converſer with him, there always appeared wrote in his face and demeanour, A ſenſe of the Divine Majeſty and Holineſs a moſt pleaſing conſciencious and full dedication of himſelf to God, a watchfulneſs upon his own Heart and Life, leaſt he ſhould offend; a great mortification of heart to all the World; a wonderful purity from ſinful pollution; and an admirable tranſformation of Spirit unto the Divine ſimilitude and converſe. Indeed, conſtant Holineſs ſeemed perfectly natural to him, when it ſeems but laboured and endeavoured after by others. That he ſinned, his converſers knew not, but by, First, the infinite due of God, and perfection of his Law, to which no depraved Son or Daughter of fallen man can (in his affections and operations) be adequate or exactly correſpondent. Secondly, by ſome miſtakes that ſome might apprehend in his Judgment in ſome diſputable things. Thirdly, by the great complaints uſually made of the Plague of his Heart.

Great Humility.

— For with this heighth of Holineſs was joyned the depth of Humility. He has ſometimes, walking with his eldeſt Grand-child, then but a youth, took occaſion to ſay (after other ſerious diſcourſe) Oh Lad! thou little thinkeſt what a vile heart I have, how I am plagued with proud thoughts; Child (if thou haſt acquaintance with God in Prayer) pray for me, that God would purifie this filthy heart; oh! if God did not enable me in ſome meaſure to keep a watch over it, I ſhould act to the ſhame of my face; which expreſſions did greatly affect the heart of this young perſon,

perſon, to hear one who lived ſo like an incarnate Angel, to ſpeak at ſuch a rate of his heart; to hear ſo grave on Apoſtle, who never uſed to ſpeak unbecomingly, ſo talk to one but a youth, and his Grand-child.

— And ſuch diſcourſes as theſe were frequent with him to other perſons, when a fitting ſeaſon offered it ſelf. He ſeemed to have ſmall ſenſe of any ſelf-excellency, though Satan would fain have defiled him with it (but he walked in continual admiration of the vouchſafements of free Grace unto him) from his Humility came that readineſs in him to be perſwaded or diſpoſed of by others, much inferiour to him, in any thing (ſo Religion and Duty ſuffer not by it) little valuing in what place he was put, or what account was had of him, ſo he might keep cloſe to his Duty, and enjoy the Light of the Divine Countenance.

— And that which did ſet him moſt high above all others who lived in theſe later days, was the moſt impartial univerſality of his Obedience, joyned with the greateſt Charity and Candour to all others, wherein was the leaſt appearance of good. No hopes of preferment, or ſmart of ſuffering, could prevail with him to depart from his Light; he could not ſo conform to the Church of *England*, as the Law required, to make him capable of a Living, or ſecure from the puniſhment of ſome Laws; yet wherein he thought it his Duty, or becoming Religion to Conform, no man more exact than he. The impartiality of his Conſcience.

— And therefore being no Enemy to the greateſt part of the Common Prayer, he would all days, Lords-days and Week-days, when Divine Service was read in the Pariſh-Church, go with his Family to the very beginning, and there behave himſelf with that Reverence and Heavenlineſs, as I never ſaw any like him therein.

— That Religion will never ſtand before God, that by Zeal in ſome things thinks to purchaſe Liberty for tranſgreſſion in others. It is a ſingle eye that will reach Heaven, that aims only at Divine pleaſure wherever he finds it; all the Will of God is amiable to it, unmingled with by-ends or ſelfiſh concernments. Its true, circumſtances of things may impoſe or diſcharge from the actual performance of poſitive commands; that act may be a Duty to day, and to this man, that all things conſidered, will be a ſin to morrow, and to another perſon; and the heart may have a ſingle eye, when that of the underſtanding may have a cloud of miſtakes upon it; but integrity impartially inquires, chearfully embraces, and diligently purſues all Gods revealed pleaſure.

— And there is nothing more contrary to the Law of Chriſt, to the Eye of Knowledge, and to the Nature of the Goſpel, than to ſet my ſelf down in an Infallible Chair, and paſs ſentence on the Light and Truth, Knowledge and Grace of all others, by the meaſure of my own ſentiments; herein Pride, Folly and Cruelty are come to the heighth, when I would be a Prince, and judge not only over mens acts, but their heads and hearts, as though I were not fallible and corrupt as well as any of them. His candid and charitable ſpirit.

— Bleſſed be God, who will in Chriſt accept of mens faithfulneſs to their Light, though their Neighbours ſee it not. This Saint was ſo far from the crime of cenſuring, that if any fault were viſible in him, it was that of exceſſive Charity to all others, in whom there was the leaſt appearance to him of good, which charitable credulity of his, ſome perſons did abuſe; with which, when he has ſometimes been charged, he would uſually repeat a ſaying of his Father in Chriſt, famous Mr. *Perkins*; That when a man is once acquainted with his own heart, he will be apt to think every one better than himſelf; an appearance of the love of God in any, would make him put the beſt conſtruction on all their words and acts.

— But he was as far from countenancing any known evil in any: I believe none that ever converſed with him, but will bare him witneſs, that he never ſuffered what he thought ſin in them, without admonition and reproof; as ſure as he obſerved the evil, they ſhould hear of it from him; but ever with ſo much evident love, as well as ſeriouſneſs, that at the ſame time, both their Conſcientes were awed by the gravity of his advice, and their Affections inflamed with the ſweetneſs of his Spirit. His reproofs were truly, as one well expreſſes, Nailes dipt in Oil, driven with power into the inmoſt of the heart, and received with all acceptation, because of the overcoming kindneſs they were accompanied with. Moſt mens reproofs by pride, paſſion, or imprudence, bar the door againſt their own entertainment; but his Sun would woo away mens evil, when others violent Storms make them in rage hold His faithful, kind and wiſe reproving.

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it faſter. When he has been in company, and heard great perſons ſwear, or ſpeak prophanely; he would with a ſad Countenance (leaving the Table, or departing the Room) rebuke, and afterward privately addreſs the great Perſon with ſo much ſeriouſneſs and reſpect, that they would be much taken with his dealing with them, greatly thank him for his reproof, and the manner of it; and one told him, had you ſpoke to me at Table, I had ſtabb'd you, but now I heartily thank you. He would neither ſuffer ſin in men unreproved, nor provoke to ſin by his rebuke.

Sanctification of the Lords-day. He was very zealous for the holy obſervation of the Lords-day. On *Saturday* at four in the Afternoon, he conſtantly Preached in his Family, (to which divers Neighbours would reſort) preparatory for the next day. Of all Mornings, he would riſe moſt early on the Lords-day Mornings; and wherever he was, and had any power, would call up all the Family, but eſpecially his own, to Prayer and Reading. He uſually prayed ſix times every Lords-day in the Family. Firſt, as ſoon as he had got them up in the Morning, expounding ſome part of the Scripture to them. Secondly, when he was going to the publick Congregation, he carried his Family with him, and before they went out of door, would pour out ſome Petitions for Gods aſſiſtance and bleſſing in the publick Worſhip of the day. Thirdly, when he returned again from Church in the Morning, he conſtantly prayed for a bleſſing on what they had heard. Fourthly, he led them out again in the Afternoon with Prayer. Fifthly, a while after they were returned in the Afternoon, the Sermons were repeated, the Family examined what they remembred; which they concluded with Prayer. Sixthly, after Supper, when the Family was ready to go to Bed, he commended them again to God by Prayer. But this muſt be obſerved, he prayed oft, but never (unleſs upon an extraordinary occaſion) very long, neither Lords-days nor Week-days, at home or abroad, in Family or Congregation; nor in Preaching, would he ever be tedious or over-long; but the graciouſneſs of his Spirit in the Ordinance, brought a peculiar delight with it to all that joyned with him, and had any love to their God or Souls; ſo that his Exerciſes (though frequent) were never burdenſome. On the Lords-day he was impatient to hear any idle word, or ſee any idle action, nor could he endure any worldly word or act, but what was of Charity or Neceſſity; but after Dinner he would call upon all, eſpecially thoſe that were apt to ſleep at Church, to go and take a Nap, as he himſelf uſually did, leaſt they ſhould prophane Gods publick Worſhip, or ſhould hazard the ſalvation or edification of their immortal Souls, by ſleeping in the Congregation; and therefore alſo he frequently inveighed againſt great Dinners on the Lords-day, as apt to make them heavy and dull on thoſe glorious days, ſet apart for celebration of Divine praiſes, and edification of mens precious Souls. At a place called *Linton* in *Cambridge-ſhire*, there was a Fair uſually kept on the Lords-day once a year; at which time he was once invited to Preach, and he then ſo plainly convinced the Town of the greatneſs of the ſin, and evil of it, that they would never more keep the Fair on the Lords-day. Though he lived every day as ſinleſs, and as heavenly as if it had been a Sabbath, yet he was very ſenſible, that our time is then much more to be ſpent in outward Religious Exerciſes, than on other days. The buſineſs of his Life, was all the Week to Obey, Glorifie, and have Communion with God; but on the Lords-day, the object of his acts was all Religious or Charitable performances.

His tender frame of Spirit. He was much free from the ſtone in the heart, a man of a moſt tender and contrite Spirit. Any (greater than the moſt common) ſins or providences, made deep impreſſions on him; if any ſuch ſin were committed in a Neighbour Town, or any Judgment fell ont in the Vicinage, or in the Nation, he would be ſure to get divers Miniſters and Chriſtians together, and keep a day of Faſting and Prayer. In Nights of great Thunder and unuſual Tempeſt, he would call up all his Family to Prayer, and expound ſome part of the Scripture to them, to affect their hearts with greater Reverence towards God. Any notable Scripture, any eminent Providence deeply entered his Soul, and raiſed up his Graces into act.

His readineſs for, and delight in Gods Ordinances. As his Life was ever led as in the Divine preſence, ſo his Heart and Tongue were ever ready for Prayer, or any holy Duty; and he ſo enjoyed God in every Religious Exerciſe, that he would almoſt conſtantly ſay when he roſe up from Prayer, or came from a Sermon, or any holy Converſe, or any Religious Exercise (eſpecially a day of Faſting and Prayer) that he muſt bleſs God for ever for ſuch an Ordinance, and would not for many worlds, but have been in it; a frequent expreſſion with him,

him, and if an Hyperbole, the only one that he observed to use; but this worlds delights were so small, and Heavens so dear to him, that we might believe his expression to be a truth (in the very Grammatical sense) and spoken from his heart.

His Night-wakings.

—When he awaked in the Night, he was ever in Meditation or Prayer; he would oft at Midnight, make *Greek*, *Latin*, or *English* Verses, exalting the Praise of God, his Attributes, the Acts of Christ, or the Graces of his Spirit, or the like, and give them in the Morning to his Scholars.

His Dreams.

—His Dreams were usually such, as shewed a heart that lived with God, full of gracious Communications from God to him, and of Faith, Love and Obedience to God, and in abhorrence of sin; and he would in the Evening usually pray, that his Dreams might be holy; and usually holy Dreams are certain signs of much love from God, or gracious habits in the man.

Answers to his Prayer.

—He oft received immediate answers of Prayer. I heard an eminent Divine once say, he knew Eighteen Persecutors taken away remarkably upon his Fasting and Prayer. God seemed also to make a covenant for him with the Beasts of the Field: His Daughter *Burrel* was much affected with a remarkable Providence, which happened to him when she was waiting on him one day, to visit one afflicted in Conscience; and their way lying through a Field where was a raging Bull, that used to do much mischief; which Beast seeing them, made towards them with great Fury; and being come very near them, he put off his Hat, and prayed in these words, *Lord, if our way be of thee, stay the Fury of this Beast*; which immediately stopt its way, and Roaring, turned from them. They that believe our Saviour, who saith, *Not a hair of our Head, or a Bird in the Air, falls to the Ground but by the Counsel of Providence*, will think she had cause to be affected with this mercy.

His Diaries.

—He kept three Diaries of his Life, one in *Greek*, another in *Latin*, a third in *English*, where he set down all the remarkable acts of God towards him, and of himself towards God; and had not those some way or other perished, (it is supposed by a Fire that burned down the House where he lived not long before his death) we had not been so barren of memorable instances of his Life, as now we are; these he would oft read over to affect his Soul, and improve them to Divine Glory.

Mortification of inordinate affection.

—His heart was as *Pauls*, so crucified to the World, and the World to him, that all Worldly concernments seemed a perfect nothing to him; (but where Duty obliged him) the World seemed to have no temptation to him, and he no taste for the World. His Passions were so much subdued, that though he was one that was most tenderly affected to his Relations, yet their loss discomposed not his Mind, interrupted not his Communion with God. His eldest Daughter was a most excellent person, and one in whom he took great delight; who died a few hours after her last Child was born, and he being present at her death, commended her Spirit to God more affectionately; but as undisturbedly, as when he gave her Person to her Husband in Marriage. He desired to Preach her Funeral Sermon, which he did; and therein gave her this Testimony, That he believed she had feared the Lord in sincerity, from three years old; yet Preached so, as shewed he had not lost his God, though he had lost his dearest Child. Nothing of Creatures could in the least draw him from his Life with God.

His Prophetical Spirit.

—Living much in Divine Communion, he had great insight into Scripture Prophesies, and had many future events deeply impress on his Mind. Men know but little of Gods Mind, because they live but little in his Presence and Converse. He was one of the first that convinced men in those parts,

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of Gods intent to convert the Nation of the *Jews*. Famous Mr. *Rogers* of *Dedham*, and Mr. *Stephen Marſhall*, and divers others, much oppoſed that Opinion at firſt, but were at laſt (by his Diſcourſes) fully ſatisfied, and really perſwaded of the truth of it. He lived much in the foreſight and delight of the Glory and Peace of the Church in the laſt Ages of the World. He oft ſaid (many years before it came to paſs) to divers of his Friends, that they would, (and he believed himſelf ſhould) live to ſee never a perſecuting Biſhop in power in *England*; and ſo he did. The firſt time when the *Scots* Army came into *England*, in the beginning of our late Troubles, he ſaid to ſome that were much troubled for it, That that Army ſhould go back again without a ſtroke ſtruck; and ſo they did. He ſaid after the Battle of *Naſeby*, that many ſtrict Profeſſors of Religion ſhould have reſt for a little time; but afterwards a blacker time would come unto them than ever they had; which was in part fulfilled: but he uſed to add, the Storm would not laſt very long. And theſe were his very laſt words which he ſpake at his Death, uttered to his Daughter *Burrell*, a little before he breathed his laſt; There is a ſharp Storm coming, but it will be but ſhort; the former part is in a conſiderable meaſure already proved true, God grant that (in the fulneſs of Gods time) the other part may alſo be accompliſhed, though the wretched decay of powerful Godlineſs among us may lengthen the Furrows on Profeſſors backs, and put good things farther from them.

He uſed to ſay, God had two Sieves for the Profeſſors in *England*, one of a courſer make, and that he had uſed; but there would come a finer one, which all ſhould ſtand ready for; and this its doubted, is in a great degree to come. He uſed to ſay, That it was very probable this Nation would be puniſhed by the *French*, after whoſe Fancies they went ſo much a Whoring. And he much believed Popery would come in, but it would not laſt; for it could not recover its firſt ſtrength again in *England*; which laſt part of the Propheſie I pray God fulfil.

His hopes of his Poſterity.

He expreſſed at his death, great hopes which he had, that there would be found many hundreds proceeding out of his Loins, ſtanding at the laſt day at Chriſts Right Hand; and in all Charity, every one that have known them, muſt believe, that all his own Children were Heirs of Eternal Life; and there are great hopes of all his Grand-children, divers of whom are eminent and gracious perſons; and ſome (of his fourth Generation) of his great Grand-children appear already moſt Conſciencious and ſerious Chriſtians.

Some things were peculiar in him.

There were ſome particularities in him that may ſeem of leſſer moment; but of good remarque. He could not endure to ſee any Bible lye contemptuouſly about the Houſe; but would have them carefully and cleanly uſed, or laid up; he thought there ought a negative Reverence to be given to the out-ſides of ſuch ſacred Oracles.

He was exceeding careful to have none of Gods Creatures loſt; he would always have a Fowl or two allowed to come familiarly into his Eating Room, to pick up the leſſer Crumbs that would fall from the Table.

He was a great Enemy to vain Faſhions, and in particular, to over long Hair; and would oft intimate, that exceſs of Apparel ſhewed great vanity of mind, and too great Conformity to the World; and it would be a forerunner of much wrath from God; had he lived to ſee the mighty Towers and Mountains of Hair upon profeſſing Men and Womens Heads, with the preſent decay of Piety, and the dreadful imminent Judgments, he would have greatly lamented it. Oh what amazement of Soul would he have been in, had he lived to ſee the Profeſſors Garbes (in the beſt Congregations of Men) in the days wherein we live.

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—His Converſation was ſo in Heaven, and the Majeſty of Holineſs did ſo ſhine in him, that that moſt famous Divine for Learning and Piety, Mr. *Daniel Rogers* of *Wethersfield* in *Eſſex*, told another Divine, that he could never come into the preſence of Mr. *Blackerby* without ſome kind of trembling upon him; becauſe of the Divine Majeſty and Holineſs which ſeemed to ſhine in him. The awe his preſence carried.

—The heighth and conſtancy of his holy and heavenly Converſe was accompanied with a ſetled peace of Conſcience, and good aſſurance of Eternal Life; for ſome years before his death, he would oft (upon ſeaſonable occaſions) declare, that for more than forty years he never had a doubting thought of his Salvation. It is our low, looſe, unequal walking in Religion, that makes the ſenſe of Gods love, peace with God, and evidence for Eternal Life, ſo rare a thing among us; Religion lying for the moſt part ſo weak among Profeſſors, as if it were in a Swoon, no wonder if it be oft eſteemed dead. A Summer glorious Noon-tide, abundantly ſhews the Sun to be up; but how can they that live far from God, behold the Smiles of his Face, or hear the Whiſpers of his Voice. His conſtant and uninterrupted aſſurance.

—This holy Man was indeed an inſtance ſent by God into the World, to ſhew to what Life of Holineſs and Peace, Chriſtians may on Earth certainly arrive, if hearty ſincerity, deep mortification, diligent watchfulneſs, love of Divine Communion, and an humble and active Faith doth meet and concenter in the heart of any man. A living pattern of Piety.

—When he was about the Age of Fifty five years, his Son-in-Law Mr. *Chriſtopher Burrell*, was Preſented to the Rectory of great *Wratting* in *Suffolk*; Mr. *Burrell* had lived ſome years as a Boarder with Mr. *Blackerby*, Mr. *Blackerby* now removes and continues a Boarder with him, and that for divers years; in all which time he continued Preaching the Goſpel only occaſionally (except at *Gaſtingtherp* in *Eſſex*, where he maintained a conſtant Lecture) until towards the cloſe of his Life. He removes to *Great Wratting* with his Son-in-law.

—When Providence ſo ordered, that he took upon him a Paſtoral charge over the Congregation at great *Thurlow*; And here his Maſter found him ſo doing, to wit, very buſie in his Maſters Service; for as he was Preaching on one Lords-day, he was took with a great weakneſs and fainting while he was in the Pulpit; ſo that being carried home, he continued very weak ſix Weeks, but kept his Bed but two days before he died, which was in the ſeventy ſeventh year of his Age. He was choſen Paſtor by a People at *Thurlow*, where he ended his days.

—He had ſeven Childre n who lived to be Men and Women, (two Sons, and five Daughters) his eldeſt Son was a gracious young man, and lived ſometime a Student in *Katherine-Hall* in *Cambridge*, but died of a Conſumption before he took any Degree. His other Son was alſo a very good Man, and an excellent Preacher of the Goſpel, and died lately Miniſter of *Stow-market* in *Suffolk*. His eldeſt Daughter, and his third Daughter, were both married to two Divines, in whom Sanctity, Learning and Ingenuity, ſtrove for victory; the eldeſt was married to Mr. *Samuel Fairclough*, the other to Mr. *Chriſtopher Burrell* aforeſaid; all his Daughters were alſo married to Pious perſons. His Poſterity.

—And now all his Sons and Daughters, except one, and all his Sons-in-law, and Daughters-in-law, are gone with him to Everlaſting Reſt; and it is moſt fitting that the World ſhould know and remember, That there was a Man that lived Fifty years after his Converſion, doing good, and walking with God in the Eyes of the moſt ſtrict Obſervers, without perceived voluntary actual commiſſion of any known tranſgreſſion, no, not ſo much as of an idle or ſinfully angry word; but he ſeemed wholly dead to all the allurements and enticing vanities of this World. Now all in Heaven with him.

He had always a very pleasing and graceful Countenance, conjoined with a grave and holy Conversation, through the whole course of his Life.

His Countenance and Speech, his Deportment and Behaviour, was perpetually as before the Eye of God, in the Conſciencious obſervance of all his Precepts, with a heart full of Love to him, having his Face awing with a Majeſty, and ſhining with a ſweetneſs and beauty of Holineſs; who (to all appearance) ſpent every moment of his time in his believed Duty, and in zealous doing of good, always ready for, and having ſpiritual Communion with God in all his Ordinances, and all carried on with a deep and contrite ſenſe, of the natural corruption of his heart, in loweſt humility and condeſcenſion (with moſt tranſcendent Charity to all men, yet never ſuffering ſin in his Brother unreproved) one that kept peace of Conſcience, and aſſurance of Eternal Life, inviolate for forty years together; one who convinced all men (both good and bad) that knew him, that the power of God and Religion dwelt aſſuredly in him, and continually with him; the Divine Spirit and Power, beautifying and adorning him, and aſſuring both himſelf, and others, that he was born of God.

The Life and Death of Mr. *Ralph Robinſon*, who died *Anno Chriſti*, 1655.

Ralph Robinſon was born at a Town called, *Heſwall*, in *Wyrrall*, which is one of the Hundreds in *Cheſhire*, being a *Peninſula* beyond *Weſt-Cheſter*, of about Fourteen Miles in length, and Five in breadth, ſtretching it ſelf between *Wales* and *Lancaſhire*. He was born in *June*, *Anno Chriſti* 1614. His Birth.

—His Parents ſeeing his Ingenuity, and that from his Childhood he was diſpoſed to Learning, kept him at School till he was fitted for the Univerſity, and then ſent him to *Cambridge*, where he was admitted into *Katherine-Hall*, and made ſo good improvement of his time, with the helps which he there enjoyed, as that in a few Years he was furniſhed with good Abilities for the work of the Miniſtry. His Education and Induſtry.

— In the beginning of our troubles, *Anno Chriſti* 1642. He left *Cambridge*, and came to *London*, where he exerciſed his Gifts in ſeveral Churches, and gained much reſpect among the Miniſters, and other Citizens, for the rich Gifts and Graces with which God had furniſhed him: And thus he continued till the Paſtoral charge of St. *Mary Woolnoth* in *Lumbard ſtreet* fell void, unto which being called, he accepted of it, and was there ordained *Presbyter*, with ſolemn ſeeking the Lord by Faſting and Prayer, and by Impoſition of Hands. He comes to *London*. Is Ordained Presbyter.

— In regard of his Vocation: He was an able, *Orthodox*, and profitable Preacher of the Goſpel. As for his Relations, he was a loving Husband, a tender Father, a careful and vigilant Paſtor, a good Neighbour, a chearful Companion, and a faithful Friend. In his Judgment, Affection and Practice, he was a thorow, well grounded *Presbyterian*, and that upon a Scripture account, as deeming that way of Church-Government, to be moſt agreeable to the mind of God. He was true and ſteady to his Principles, without warping and declining either to the Right Hand or to the Left. His Character.

—He was unweariedly laborious in the work of the Miniſtry, both upon the *Lords-days*, and his weekly *Lecture-days*, which continued half the Year; as alſo for his Monthly preparation Sermon before the Sacrament of the *Lords Supper*. And truly there was ſcarce any Miniſter in *London*, that appeared more frequently than Mr. *Robinſon* in the Exerciſes of holy Faſting and Prayer, for which work God had fitted him with Gifts more than ordinary. There was ſcarce any man that ever found him unwilling to make one in ways of extraordinary ſeeking the Lord, according to the neceſſities of the times. His painfulneſs And Parts.

—Yet his high parts, great Services, beſides many Expreſſions of Reſpect in the City, did not puff him up with Pride, but they were crowned with a meek and humble Spirit; For who ever ſaw him proudly paſſionate, or contemptuouſly inſulting, either towards his Equals or Inferious? His converſation was holy, and unreproveable, the ſtrength of Gods Grace, ſecuring him all his Life long, from the leaſt taint of Scandal. His Humility. And unblamableneſs.

—Ever ſince he ſet forwards in Heavens way, he was upon the Spur, and thence it was that he diſpached his Journey ſo ſoon. When others ſuppoſed that he had not yet ſeen his *After-noon*, he had finiſhed his *Days-work*, and went to *Reſt*. He was ſuddenly and unexpectedly taken away. His Zeal.

—On *Saturday*, Three weeks before his Death, he came from *Iſlington* (where he had a Country Houſe) to *London*, with a full purpoſe to preach twice, and to adminiſter the Sacrament of the *Lords-Supper* the day following in his own Church; but Friends and Phyſicians diſuaded him from it, diſcerning that he had ſome Feveriſh Diſtempers upon him, which himſelf was not ſenſible of. All the time of his ſickneſs he was inſenſible of any pain, and unapprehenſive of any Death-threatening Diſtemper; or Diſeaſe upon himſelf. His Sickneſs.

—Yet being moved to make his *Will*, his Anſwer was, *I will do it with all readineſs, though I perceive not in my ſelf any danger of Death.* And this he added, *I pray you flatter me not, if my Phyſicians apprehend danger, let me know it; for (I bleſs God) the thoughts of Death are not dreadful to me.* Death not feared.

—A ſpecial Friend coming to viſit him, he gave him hearty Thanks for remembring him upon a Day of Prayer, adding farther, *I have (I thank God) loved Faſting and Prayer with all my Heart.* And when this his Friend asked him concerning the preſent frame of his His Speeches.

His Faith. Heart, his Anſwer was; *Though I have not raviſhing Joys; yet I enjoy an uninterrupted and ſatisfying Peace; Not queſtioning in the leaſt, mine everlaſting Happineſs, through the Grace of God in Chriſt.*

—At the ſame time alſo, when he had begged the Pardon of his Miniſterial failings, he profeſſed the comfort which he took, upon the Remembrance of his Uprightneſs and faithfulneſs, notwithſtanding his Weakneſſes and Imperfections.

—Being moved to relieve his own Spirit by ſilent and ſecret *Ejaculations*, becauſe (in regard of his weakneſs) it might prove very prejudicial unto him to have any Friend to pray with him; his Anſwer was, *There is no living without theſe Exerciſes.*

His Death. —Upon his toſſings and turnings upon his Bed, he was put in mind of the *Reſt in Chriſts* Boſom: *Oh!* (ſaid he) *true Reſt can no where elſe be enjoyed.* And thus quietly he ſlept in the Lord, *June* 15. *Anno Chriſti* 1655. and about the one and fortieth year of his Age.

Upon the Death of that Eminent Servant of God Mr. *Ralph Robinſon.*

IF long Exiſtence be Lifes meaſure, then
Thy Life was ſhort, thy years were four times ten:
But if that Regular Activity
Be Lifes Surveyor, *thy Nativity*
Compar'd with thy Departure makes a date
Of years that multiply to Noah's *rate.*
He was a man of Reſt, *yet did proclaim*
War with the Old Worlds *Luſts, thou didſt the ſame.*
What Coſt, and Pains, and Flouts did he endure
Building the Ark, a Remnant to ſecure?
His was a ſhaddow to that living Frame
Which thou waſt building to Eternal Fame.
Two Worlds he ſaw of Sin and Miſery;
The ſecond World is pure Felicity.

Gen. 5. 29. 2 Pet. 2. 5. *Noah* ſignifies *Reſt.*

Roger Drake, *M. D.*

Upon the Death of the much lamented Mr. Ralph Robinſon.

Raalphe Robinſon.
Anagram.
Non' ſo able in Praer.

WHo *Prays*, well, *Preaches*, *Lives* well; to *Pray*, *Live*, *Preach*
Well, are Three *Crowns* of Gold to ſuch as *Teach.*
Well didſt thou *Preach*, and *Live*, but *Prayedſt* ſo, *Non'*
So able was in Prayer as *Robinſon.*
The Three *Crowns* end in one, a Crown of *Praiſe*;
Thoſe are Earths work a while, this Heavens always.

John Sheffeild.

GOds *Gifts are various*: *ſome for Learning Tall*
As Anakims, *great Scholars, and that's all*;
No Preachers, *Some in* Preaching *quick, deep, full,*
Lively, and piercing; *in* Prayer *cool, flat, dull.*
Some have the Key of Knowledge, *ſome the* Keys
Of Hearts, *and* Heaven *too, with great ſkill and eaſe*
They open all: Theſe are Men, Men of God,
As erſt Eliab, *or* Moſes *with his Rod.*

Such

Such was our Robinſon, *a man of ſkill*
To open Gods whole Counſel and his Will.
He opened Hearts *by Preaching, and by Prayer*
He opened Heaven; *There gain'd he firſt Gods Ear,*
His Favour *next, then* Heart, *His* Preſence *now:*
Glory *from* Grace, Grace *doth from* Prayer *flow.*
Moſes *grows faint, when* Hur *and* Aaron *fail'd*
Him on both hands, then Ameleek *prevail'd.*
London *grows faint ſince two* Junes *have pull'd down*
Two Praying Pillars, *chief* Jewels *in her* Crown.
Whittaker's *gone, and* Robinſon *gone; How?*
How are the Mighty faln, *and we brought low!*
The one Elijah *was,* Eliſha *th'other,*
He a grave Father was, this a dear Brother:
Two *Maries *Widows left,* Barnsby *the laſt*
Years June *remembers,* Woolnoth June *now paſt.*
But Barnsby *hath a* Whittaker *again,*
Another Robinſon *may* Woolnoth *gain.*

*Mary Magdalen Bermondſey, Mary Woolnoth Lumbard-ſtreet.

Sic flevit & precatur *J. S.*

Upon the much to be lamented Death of Mr. Ralph Robinſon.

IN pitchy Night when frightful flames break out,
Unskilful janglers help to raiſe the Rout:
Gods fiery Flame hath ſlain a worthy Brother,
Which makes me rudely chime an artleſs Rime with other:
May we but thus you to your *Engines* raiſe,
Faith, Prayers, Tears, to quench theſe Fires, we have our Bayes.

All *Iſrael* muſt lament — *Levit.* 10.
The fiery puniſhment;
That dreadfully did fright
And fully, ſadly light
On thoſe raſh *Aaronites.*

Surely then *London* muſt,
The cauſe is full as juſt,
Much more bewail and weep,
Such *Watch-men* falln ſo ſoon, ſo faſt aſleep:
Which did your City keep,
In theſe our dangerous Nights.
Your Earthly Buildings fired rais'd you to Lamentation,
Such Heavenly living Temples falln ſhould raiſe the Nation.

To mourn in lofty Verſe, or ſtately ſtile,
With high rapt Fancies, ſtrain'd *Hyperboles,*
Over the dead; Grief running low the while,
In Soul is t'act a part in *Elegies:*
To wear the Cloth of Mourners, not the ſmart,
This is to mourn in Garb, more than in Heart:
Which ſinful *Mode* in theſe our vainer Times,
Is to be reckon'd 'mongſt our many Crimes.

I ſhall then, Reader, now the leſs,
My grief in outward words expreſs:
Deep Rivers make no noiſe
With drilling, murmuring voice;

Deep mortal wounds bleed moſt within,
Drown; kill the Heart, not break the ſkin.
Oh might thy Death our deadly laſt wound given
Kills us to th' World and Sin, raiſe us to Heaven!
Thou then, *Eliſha*-like, might'ſt raiſe
Living and dead Souls to thy Praiſe.

But if *Eliſha*'s double part be ſuch,
That ſome may grutch;
Yet he *Elijah*'s name,
Perfume thy Fame
And be then thus to thee aſcrib'd.

Here lies Elijah Robinſon,
Who had Elijah's *Spirit on.*
A man of Holy, Heavenly Fire
In Zeal for Truth, and fervent Prayer:
So rapt he liv'd; by Fevers Fire he di'd.

John Fuller.

Radulphe Robinſon.
Anagram.
On, on, double Praers.

PRay much, gain much, but pray more and gain more:
On, on, and double you your *Prayers* therefore.
More *Hands* make lighter work; few *Hands* work ſore:
On, double, double on your *Prayers* therefore.
God calls, Church, State, your own wants call for ſtore,
On, double on, enforce your Prayers the more.
For *double Prayers* I *double Glory* gain:
Double your *Prayers* on Earth, and Heaven obtain.

John Sheffield.

The Life and Death of Mr. *John Janeway*, who died *Anno Chriſti*, 1657.

His Birth & Parentage.

John Janeway was born at *Lylly*, in the County of *Hertford*, *October* 27. *Anno Chriſti* 1633. of Religious Parents, to whom he gave early Hopes of much Comfort, and the *Symptomes* of ſomthing more than ordinary, quickly appeared in him, inſomuch as ſome that ſaw him in his Childhood, much feared that he would not live long: But others thought, that God had ſomthing more than Ordinary to do for, or by this Child before he died; And he ſoon made it to appear that neither of them were much miſtaken in their Judgments.

His ripe Parts.

— When he firſt ſet forward he ſoon outran his Superiours for age in Learning: And ſome that were no incompetent Judges, thought, that for pregnancy of Wit, ſolidity of Judgment, vaſtneſs of Intellectuals, and firmneſs of Memory, he had no Superiours, and few equals, conſidering his Age, and means of Education.

His Education.

—He was firſt initiated in the *Latine* Tongue by his own Father, and then ſent for ſome time to St. *Pauls* School in *London*, under the Inſpection and Tuition of famous and induſtrious Mr. *Langley*, where he made a conſiderable progreſs in the *Latine* and *Greek* Languages; and when he was about Eleven Years old, he took a great fancy to the Study of *Arithmetick*, and of the *Hebrew* Tongue.

About

He ſtudies the Mathematicks.

About this time his Parents removing into a Village called *Aſpoden*, met with an opportunity of having this their Son to be farther inſtructed by a Learned Neighbour, who was pleaſed to eſteem it a pleaſant Diverſion to read the *Mathematicks* to him, being now about Twelve years Old. And he made ſo rare a progreſs in theſe profound Studies, that he was able to read *Oughtred* with underſtanding before he was Thirteen years Old.

His Proficiency.

A Perſon of quality hearing of the admirable proficiency of this young Youth, ſent for him up to *London*, and kept him in his Houſe for ſome time to read the *Mathematicks* to him: And that which made him the more to be admired, was, that what he did, he did it with ſuch great Facility. He had alſo no ſmall skill in *Muſick*, and in other concomitants of the *Mathematicks*.

He is choſen at *Eaton*.

Anno Chriſti 1646. he was, by that Learned Gentleman Mr. *Francis Rous*, Provoſt of *Eaton* Colledge, choſen for one of the Foundation of that School, having been firſt examined by the Provoſt and Poſers in the *Hebrew* Tongue, which was beyond preſident. There he gave no unſuitable returns to thoſe high expectations which were conceived of him.

His rare Progreſs.

After a little continuance at *Eaton*, he obtained leave of his Maſter to go to *Oxford* for the perfecting of his ſtudies in the *Mathematicks*, where he was owned by that great Schollar Dr. *Ward*, one of the Profeſſors of that Univerſity, under whom he attained to a ſtrange exactneſs in thoſe Studies, their being nothing in them within humane reach, which he would not compaſs. This Great and Learned Dr. gave him great encouragements and helps, and looked upon him as one of the Wonders of that Age, loved him dearly, and for ſome time after his Death, could ſcarce mention his Name without Tears.

Having ſpent about a Quarter of a year with Dr. *Ward*, he was ſent for back to *Eaton*, where he ſoon gave proof of his great improvement of that ſhort time of his abſence. For he made an *Almanack*, and therein *Calculated* the *Eclipſes* for many years before-hand: So that, by this time he had many Eyes upon him as the Glory of that School: and that which put an *Accent* upon his *Real* worth, was, that in all this he did not diſcover the leaſt Affectation, or ſelf-conceitedneſs, neither did any diſcernable Pride appear in theſe Excellencies; So that many others took more notice of his pregnant Parts than himſelf did.

His Humility.

He is choſen to *Kings-Colledge*.

When he was about ſeventeen years old he was choſen into *Kings-Colledge* in *Cambridge*, at which time the Electors did each of them even contend for the Patronage of this Scholar. He was choſen the Firſt for that year, and an elder Brother which he had for the ſixth Place: But he was very willing to change places with his Elder Brother, ſuffering him to have the Firſt, and himſelf thankfully to accept of the Sixth Place.

His Moral Virtues.

Beſides his great Learning, he was endowed with many other Ornaments of nature. His deportment candid and amiable: His demeanour courteous and obliging, and that even before his apparent Converſion, ſo that many who had little kindneſs for Morality, and leſs for Grace, yet could not but ſpeak well of him. His great Prudence and Learning did even command reſpect where they did not find it. He had very much power over his Paſſions, and was in a great meaſure free from thoſe Vices which commonly attend ſuch an age and Place.

Yet probably all this while he underſtood little of the neceſſity and worth of *Chriſt*, and the pretiouſneſs of his own Soul. He had indeed ſtudied the Heavens, and knew the Motions of the Sun, Moon, and Stars, but that was his Contemplation. He thought yet but little of God, who made all theſe rare *Luminaries*. He pried but little into the motions, and turnings of his own deceitful Heart.

His Converſion.

He did not as yet much buſie himſelf in the ſerious obſervation of the wandrings of his Spirit. The Creature had not yet led him to the Creator; But he was ſtill too ready to be taken up with meer ſpeculation. Yet God, who from all Eternity, had choſen him to be one of thoſe who ſhould ſhine as the *Sun in the Firmament* for ever with himſelf in Glory, did (when he was about eighteen years old) ſhine in upon his Soul with power, convincing him, and letting him ſee what a poor thing it was to know ſo much of the Heavens, and yet never to come there: And that the greateſt knowledge in the World without *Chriſt*, was but an empty dry Buſineſs.

He now thought that Mr. *Robert Bolton* had good reaſon for it when he ſaid, *Give me the moſt Magnificent glorious Worldling that ever trod upon earthly mould, richly Crowned with all the Ornaments and Excellencies of Nature, Art, Policy, and Preferments; Or what Heart can wiſh beſides: yet, without the Life of Grace to animate and ennoble them, he were to the Eye of Heavenly Wiſdom, but as a rotten Carkaſs, ſtuck over with Flowers: Magnified Dung: Guilded Rottenneſs; And Golden Damnation.* He now began to be of *Anaxagoras*'s mind, That his work on Earth was to ſtudy Heaven, and to get thither: And that except a man might be admitted to greater preferments then this World can beſtow upon her Favourites, it were ſcarce worth the while to be born.

The

The manner and means of his Conversion.

—The great and Divine work of Converſion was not carried on in his Soul after that dreadful manner as it is upon ſome, who precedently have been very bad (as in the caſe of Mr. *Rob. Bolton*) or to whom God intends to communicate much, and to make great uſe of (as in the caſe of St. *Paul*) but the Lord was pleaſed, by gentle Draughts to diſſolve the Stone, and ſweetly to unlock his Heart by the exemplary Life, and Heavenly and powerful diſcourſe of a young Man in the Colledge, whoſe Heart God had inflamed with a Love to this pretious Soul, whereupon he took the firſt opportunity to ſet upon this hopeful Plant, and Gods Spirit did ſo ſet home his wholſom inſtructions and counſel, with ſuch evidence and power, that they proved effectual for his awakening out of his Spiritual *Lethargy*. The rather, being accompanied with the profitable, and powerful Preaching of thoſe two able and worthy Divines, Dr. *Arrowſmith*, and Dr. *Hill*, together with his reading ſeveral Parts of Mr. *Baxters Everlaſting Reſt*.

His ſtrange Change.

—Now a ſtrange alteration might eaſily be diſcerned in the Man: He now looked quite another way to what he had done formerly. He was now ſo much taken up with things above the Moon and Stars, that he had little leiſure, and leſs pleaſure to think of thoſe things, except it was as they pointed higher. He now began not to taſt ſo much ſweetneſs in thoſe kind of ſtudies which formerly he took ſo much pleaſure & delight in. He now beganto pity them who were curious in their enquiries after every thing ſave that which was moſt needful to be known, *Chriſt* and *Themſelves*: And that which ſometimes he eſteemed his *Gain, he now counted loſs for Chriſt*; Yea doubtleſs *he eſteemed all things but as Dung and Droſs* in compariſon of *Chriſt*: And *deſired to know nothing but Chriſt and him Crucified*. Not that he looked upon humane Learning as uſeleſs: But when fixed upon any thing below *Chriſt*, and not improved for *Chriſt*, he then looked upon Wiſdom but as Folly, and upon learning as madneſs, and as that which would make one more like unto the Devil; and more fit for his Service, and as upon that which would put a greater *Accent* upon their miſery in another World.

His activity for Chriſt.

—Now Mr. *Janeway* began to caſt about how he might beſt improve what he did already know, and to turn all his Studies into the right Channel: Grace did not take him off from, but made him more diligent and ſpiritual in his Studies: And now *Chriſt* was at the end and bottom of every thing. O how did he plot and contrive how he might moſt expreſs his Love and Thankfulneſs to him who had *brought him out of darkneſs into his marvellous Light, and tranſlated him into the Kingdom of his dear Son*! To this end he ſent up and down Packets of Divine *Letters*, in which he did diſcourſe ſo ſubſtantially and experimentally of the great things of God that it would not at all have unbecome a Gray-Head to have owned what he wrote.

His Zeal.

—He was very like unto young *Elihu*, in whoſe words he uſed to excuſe his freedom with Perſons of Gravity whoſe Souls he did deeply commiſerate. He ſaid, *Days ſhould ſpeak, and multitude of years ſhould teach Wiſdom: But their is a Spirit in Man, and the Inſpiration of the Almighty gives them underſtanding*: *I am full of matter*; *The Spirit within me convinceth me*: *Behold! My Belly is as Wine which hath no vent*; *It is ready to burſt as new Bottles*: *I will ſpeak that I may be refreſhed*, &c. O then how ſweet was the Savour of his Graces! How could he not but ſpeak the things which he had ſeen and heard? And even invite all the World to taſt and ſee how good the Lord was.

His Love to his Friends Souls.

—He began firſt with his near and dear Relations, wooing and begging of them to mind their pretious and immortal Souls, and ſpeedily to lay in Proviſions for a Death-Bed, and Eternity. O with what compaſſion did he plead the cauſe of *Chriſt* with their Souls!

—What *Patbetical* expreſſions did he uſe? What vehement *Expoſtulations*? How frequent? How particular were his *Applications* unto them? O, with what Gravity, and Majeſty would he ſpeak of the Myſteries of the Goſpel!

—Read what his Language was (when he was between eighteen and nineteen years old) in a Letter to an Antient Miniſter, neerly related to him, who at that time walked very heavily.

Reverend Sir,

His Letter to his Father.

THere are two things, the want of which I have had experience of in your Family, tho not in every degree, yet in that intenſeneſs of Degree, wherein they ought to be; which are, *The real power of godlineſs and Religion*: *And then that which is the fruit of the former*, —That chearfulneſs, delight, ſpiritual Joy, and ſerenity of mind which is to be had in Religion and no where elſe: *And that, not in Religion in its weakeſt Degrees, but in a real vigour, power, and life, and in a more cloſe, conſtant walking with God, from a tender ſenſe of the worth of Souls, eſpecially thoſe of your Family. And knowing the Duty which my Relation to*

it

it doth lay upon me, and having confidence of their well acceptance of it, I have undertaken to open my Thoughts unto them.

In most Families in England, I fear, their is neither the form nor the power of Godliness; where there is no fear of God: No regard of him, no acting under him, or in reference to him: These are (in mine opinion) twice Dead, nay not so much as having the Dead Carkass of Religion. Objects of pity they are; And O how few are there that spend one compassionate Thought upon them?

Others there are who some way or other, it may be from Tradition, from good Parents, It may be from knowing the fashion of those in their Rank; It may be from the frequent inculcating of good Instructions from Christian Friends, or Godly Ministers; Or some straggling eruptions of Conscience, have gotten the outward Husk, and Shell of Religion, without any Kernel or solidity at all. And this Generation doth usually trust to this their Religion, that it will bring them to a place like a sleeping Place in Heaven or keep them out of Hell, though they live without God in the World. These are poor Creatures too, making hast to their own destruction and know it not; yea, thinking that they are in a fair way for Heaven.

O that there were never a Family to which we are related, which gave too sad cause of fear, that it were in such a case or neer such a case as this is. A 3d sort of People there are) and but few of these neither) which have the reality of Religion, but yet in much weakness, coldness, faintness, dimness, and intermissions; like Nilus's Brood, above half mud still; beginning to have some life in their Head, a little in their Heart, but the Feet of their Affections and Actions have little or no motion. And where shall we find a Christian that is got higher than this? Yea, that doth in good earnest strive to get higher: Now there are higher attainments to be reached after. There is a having our Conversation in Heaven while we are upon Earth: Neither doth this consist in some weak discourses about God, Heaven, and the things of Religion; It consists not in meer praying twice a Day, and in keeping the Sabbath in a usual manner in its order: it consists not in a few Thoughts of Religious Objects, coming into the Mind in a common way, and as easily lost as got. But true Religion raises the Soul to longings, hungrings, and thirstings, not without some enjoyments. Religion in power is to act for God with strength, vigour, earnestness, intenseness, delight, chearfulness, serenity, and calmness of Mind. The Fruits of the Spirit are Joy in the Holy Ghost, and Peace. Fear, disquiet, and terrors are usually the Introduction to a better state, but they are not of the Essentials of Religion: Yea, the contrary frame of Spirit is to be striven for.

To speak yet more plainly, and to tell you (Honoured Sir) what fears and what jealousies are, with Reverence to your self, and tender affection to all your Family, I fear that you your self are subject to too many desponding melancholly Thoughts: The Causes whereof give me leave with submission to guess at: The first, I think, may be your reflecting upon your entring upon the Ministry without that reverence, care, and holy zeal for God, Love to Christ, and compassion to Souls, which is required of every one that undertakes that Holy Office. It may be there was rather a respect to your own living in the World, then of living unto God in the World: Be it thus; Be it not so bad, or be it worse: The remedy is the same. These have a wounding power in them which will be felt to be grievous, when felt as they are in themselves: But continual sorrow and sad Thoughts do keep this wound open too long, and are not available to the having of it cured. Wounds indeed must be first opened that they may be cleansed; They must be opened that their filth may be discovered in reference to a purging and healing; But no longer than till the Balm of Gilead is to be applied, that they may be healed: And when Christ is made use of aright, he leaveth Joy and Comfort; yet a constant Humility of Spirit is no way inconsistent with this Peace of God.

A second cause of your heaviness may be, a sense of the state of the People which God hath committed to you: And indeed who can but mourn over People in such a condition; Objects of pity they are, and the more, because they pity not themselves: I have often wrestled with God that he would direct you in what is your Duty concerning them, which I persuade my self is your earnest request. Now after your serious examining your self what your Conscience doth conclude to be your Duty, you do it, and see you do it, you are then to rest upon God for his effectual working. Let not any think to be more merciful then God; For wherein he doth he goes beyond his Bounds: And this is no more cause of heaviness to you, than the Opposition which the Apostles found at any time, was; who notwithstanding rejoyced in Tribulations.

An other cause of heaviness may be what divisions are between your self, and some of your Relations. O that a Spirit of meekness and wisdom might remove all cause of sorrow for that. But were the power of Godliness more in Hearts and Families; all the causes of such trouble would soon be removed: There would be less that would deserve Reprehension, and there would be a fittedness of Spirit to give and bear Reproof: To give in meekness and tenderness, and to bear in Humility, Patience, and Thankfulness.

Some

—*Some Cares and Thoughts you may have concerning your Family when you are gone: But let Faith and former Experiences teach you to drive away all such Thoughts. Your constitution and solitariness may also be some cause of Melancholly; But there is a Duty, which if it were exercised would dispel all, which is Heavenly Meditation, and Contemplation of the things which true Christian Religion tends to. If we did walk closely with God, but one hour in a Day in this Duty, O what influence would it have into the whole Day besides, and if duly performed, into the whole Life. This Duty with the usefulness, manner, and direction,* &c. *I knew in some measure before, but had it more pressed upon me by Mr.* Baxters Saints Everlasting Rest, *that can scarce be over-valued; for which I have cause for ever to bless God: As for your dear Wife, I fear the cares and troubles of the World take off her mind too much from walking with God so closely as she ought to do, and from that earnest endeavour after higher degrees of Grace. I commend God unto her, and unto all, this excellent Duty of Meditation. 'Tis a bitter sweet Duty: Bitter unto corrupt Nature, but sweet to the regenerate part if performed aright. I intreat her and your self? Yea, I charge it upon you with humility and tenderness, that God have at least half an hour allowed him in a Day for this Exercise. O this most precious Soul-raising, Soul-ravishing, Soul-perfecting Duty! Take this from your dear Friend as spoken with reverence, and real love and faithfulness. My fear and jealously lest I should speak in vain, maketh me say again, I, or God by me doth charge this upon you.*

—*One more direction let me give; That none in your Family satisfy themselves in Family Prayer: But let every one twice a Day (if it may be possible) draw near to God in secret Duty.*

—*Here secret wants may be laid open: Here great Mercies may be begged with great earnestness:*

—*Here, what wandrings and coldness was in a Family Duty, may be repented of and amended. This is the way to get seriousness, reality, sincerity, and cheerfulness in Religion; And thus the Joy of the Lord may be your strength. Let those which know their Duty do it: If any think it not a necessary Duty, let them fear lest they loose the most excellent help for a Holy, Useful, Joyful Life, under the assistance of Gods Spirit, whil'st they neglect that which they think unnecessary.*

—*Take some of these directions from sincere affection; some from mine own experience; And all from a real and compassionate desire of your Joy and Comfort. The Lord teach you in this, and in the rest. I intreat you never to rest labouring till you have attained to true spiritual Joy and Peace in the Lord, the God of Peace give you his direction, and the foretasts of his comforts in this Life, and perfection in Eternal Life, in the enjoying of infinite holiness, purity, and excellency through Christ. Thus praying I rest.*

In another Letter to a Reverend Friend that had the care of many Children, he thus adviseth.

Another Letter.

Sir,

YOur Charge is great upon a Temporal account, but greater upon a Spiritual, many Souls being committed to your Charge. Out of an earnest desire of the good of Souls, and your own Joy and Peace, I importunately request that you would have a great care of your Children, and be often dropping in some wholsome admonition; And this I humbly, with submission to your Judgment in it, commend to you; Not to admonish them alwayes altogether, but likewise privately one by one, not letting the rest to know of it; wherein you may please to press upon them their natural corruption, their necessity of Regeneration, the excellency of Christ, and how unspeakably lovely it is to see young ones setting out for Heaven. This way, I think, may do most good, having had experience of it my self in some small measure. God grant that all may work for the edifying of those which are committed to you. I leave you under the Protection of him who hath loved us, and given himself for us, &c.

His love to Souls.

When he was about Twenty years old, he was made Fellow of the Colledge, which did not a little advance those noble Projects which he had in his Head, for the promoting of the interest of the *Lord Jesus Christ*. Now how sweetly would he insinuate into the young ones, desiring to carry as many of them as possibly he could along with himself unto Heaven. Many attempts he made upon some in the same House, that he might season them with Grace, and animate and encourage those which were looking towards Heaven. And

To his Relations.

as for his own Relations, never was their a more compassionate and tender-hearted Brother. How many *Pathetical* Letters did he send to them! And how did he follow them with Prayers and Tears, that they might prove successful! How frequently would he address himself to them in private! And how ready to improve Providences, and visits that he might set them home upon them! How excellently would he set forth the Beauty of *Christ*!

Christ! How earneſtly would he perſwade them to enquire into the ſtate of their Souls! How would he endeavour to bring them off from Sandy Foundations, and reſting upon their own Righteouſneſs! In a word, He was ſcarce content to go to Heaven without them; and through Mercy, he was very ſucceſsful among his own Relations, and the whole Family ſoon favoured of his Spirit. Now were the Children put upon getting by Heart choice *Scriptures, and Catechiſms*, and engaged in ſecret Prayer and Meditation. Father, Mother, Brethren, Siſters, Boarders were the better for his excellent Example, and Holy Exhortations.

His ſucceſſes therein.

He was a good Nurſe, if not a Spiritual Father to his Natural Father: And ſome of his Brethren have cauſe to bleſs God for ever, that ever they ſaw his Face, and heard his Words, and obſerved his Converſation, which had ſo much of lovelineſs and beauty in it, that it could not but commend Religion to any that took notice of it. He could ſpeak in St. *Paul's* words: *Brethren, My Hearts deſire and Prayer to God for you all, is, that you may be ſaved.* Read what his Heart was in theſe Words.

His Letter to his Brethren.

Diſtance of place (ſaid he) *cannot at all leſſen that Natural Bond whereby we are conjoyned in Blood, neither ought it to leſſen that of Love: Nay, where true Love is, it cannot. For Love towards you I can only ſay this, That I feel it better then I can expreſs it; as it uſes to be with all affections. But Love felt and not expreſſed, is little worth. I therefore deſire to make my Love manifeſt in the beſt way I can. Let us look upon one another, not as Brethren only, but as Members of the ſame Body whereof Chriſt is the Head. Happy Day will that be where in the Lord will diſcover that Union! Let us therefore, Breath and Hunger after this, ſo that our cloſeſt Knot may meet in Chriſt. If we are in Chriſt, and Chriſt in us there we ſhall be one with another. This I know, that you cannot complain for want of Inſtruction: God hath not been to us a dry Wilderneſs, or a barren Heath. You have had Line upon Line, and Precept upon Precept. He hath planted you by the Rivers of Waters: It is indeed the Lord alone who maketh fruitful, but yet we are not to ſtand ſtill and to do nothing. There is a Crown worth ſeeking for: Seek therefore and that earneſtly, O ſeek by continual Prayer! Keep your Souls in a praying frame; This is a great and neceſſary Duty; nay, an high and precious Priviledg. If thou canſt ſay nothing, come and lay themſelves in an humble manner before the Lord. You may believe me; For I have (through Mercy) experienced what I ſay: There is more ſweetneſs to be got in one glimps of God's Love, then in all that the World can afford. O do but try! O taſte and ſee how good the Lord is.*

Get into a corner and throw your ſelf down before the Lord, and beg of God to make you ſenſible of your loſs, undone ſtate by Nature, and of the excellency and neceſſity of Chriſt. Say, Lord give me a broken a Heart, ſoften, melt me: Any thing in the World ſo I may be but inabled to value Chriſt, and be perſwaded to accept of him as he is tendred in the Goſpel. O that I may be delivered from the wrath to come! O, a Bleſſing for me, even for me; and reſolve not to be content till the Lord hath in ſome meaſure ſatisfied you. O my Bowels yern towards you: My Heart works. O that you did but know with what affections I now write to you, and what Prayers and Tears have been mingled with theſe Lines! The Lord ſet theſe things home, and give you true Heart to apply them to your ſelf! The Lord bleſs all means that you do enjoy, for his Bleſſing is all in all. Give me leave to deal plainly, and to come yet a little cloſer to you: For I love your Souls ſo well, that I cannot bear the Thoughts of the loſs of them. Know this that there is ſuch a thing as the New Birth, and except a Man be Born again, he cannot enter into the Kingdom of Heaven: God's favour is not to be recovered without it. This New Birth hath it's Foundation laid in a ſenſe of ſin, and in a godly Sorrow for it, and an Heart ſet againſt it: Without this there can be no Salvation.

Look well about you, and ſee into your ſelves: and you will ſee that you are in Hells Mouth without this firſt ſtep, and nothing but free Grace, and pure Mercy, is between you and the ſtate of the Devils. The Lord deliver us from a ſecure careleſs Heart. Hear you ſee a natural Mans condition? How dare you then lye down in ſecurity. O look for your Soul's ſake! What ſhall I ſay? What ſhall I do for your poor Soul? I ſay again, without Repentance there is no Remiſſion; and Repentance it ſelf may looſe its labour if it be not in the right manner. So then Prayers, and Tears, and Groans will not do without Chriſt. Moſt, when they are convinced of Sin, and are under fears of Hell, run to Duty, and reform ſomethings, and thus the wound is healed, and by this Thouſands fall ſhort of Heaven. For if we be not brought off from our ſelves, and our Righteouſneſs as well as from our Sins, we are never like to be ſaved. We muſt ſee unabſolute need of a Chriſt, and give our ſelves up to him, and count all but Dung and Droſs in compariſon of Chriſt's Righteouſneſs. Look therefore for Mercy only in Chriſt, For his ſake rely upon God's Mercy.

— *The tearms of the Gospel are Repent and Believe: Gracious tearms! Mercy for fetching: Nay, mercy for desiring; Nay, for nothing but receiving. Do you desire Mercy and Grace? I know that you do, even this is the Gift of God to desire: Hunger after* Christ: *Let desires put you upon endeavours; The work it self is sweet. Yea, Repentance, and mourning it self hath more sweetness in it then all the Worlds Comforts. Upon Repentance and Believing comes Justification; After this Sanctification by the Spirit dwelling in us. By this we come to be the Children of God: To be made partakers of the Divine Nature: To lead new lives: To have a suitableness to God. 'Tis unworthy of a Christian to have such a narrow Spirit as not to act for* Christ *with all the Heart, and Soul, and Strength, and might. Be not ashamed of* Christ; *Be not afraid of the frowns and jeers of the Wicked. Be sure to keep a Conscience void of offence; and yield by no means to any known Sin: Be much in Prayer, in secret Prayer, and in reading the Scriptures; Therein are laid up the glorious Mysteries which are hid from many Eyes. My greatest desire is, that God would work his own work in you: I desire to see you, not as formerly, but that the Lord would make me an instrument of your Souls good for which I greatly long.*

His Prudence. — Many such Letters he wrote to his Brethren, and took all opportunities of visiting them, at which times he addressed himself particularly to each of them, that he might see what became of his Letters, Prayers and Tears, and he was very watchful over them, ready to reprove and convince them of Sin, and as ready to encourage any beginnings of a good work in them.

His reproof of one of them. — Once perceiving that one of his Brothers slept at Family Prayer, he presently took occasion to shew him what an high contempt of God it was: What a little sense such an one must needs have of his own danger: What dreadful Hypocrisy: What a miracle of Patience that he was not awaked in Hell Flames. And when he had been a while pleading with him affectionately, it pleased the Lord to strike in with some power, and to melt and soften his Brothers Heart, being about eleven years old, so that it was to be hoped that then the Lord began savingly to work upon the Heart of the Child: For from thence forward a considerable alteration might be discerned in him, wherewith he was not a little pleased; and shortly after he took an opportunity to write to him, to mind him of what God had done for his Soul: Begging of him not to rest satisfied till he knew what a thorow change and effectual calling meant. *I hope* (said he) *that God hath a good work to do in you, for you, and by you: Yea, I hope he hath already begun it. But O, take not up with some beginnings, faint desires, lazy seekings. O remember your former Tears! One may weep a little for sin, and yet go to Hell for Sin. Many that are under some such work, shake off the sense of Sin, murther their Convictions, and return again to folly! O take heed! If any draw back, the Lord will take no pleasure in them: But I hope better things of you,* &c.

The success.

His Diligence over them. — His Manner also was to observe how his Brethren behaved themselves after Duty: Whether they seemed presently to run after the world greedily, as if Duty were a task, or whether there seemed to be an abiding impression of God, and the things of God upon them.

His Love to Souls. — How great his Love and compassion to Souls was, may appear by these expressions used to one of his Relations: Having shewed how infinitely below a Christian it was, greedily to pursue the things which will be but as Gravel in the Teeth, if we mind not the rich Provision which is in our Fathers House: *O what folly* (said he) *is it to trifle in the things of God! But I hope better things of you. Did I not hope, why should I not mourn in secret for you, as one cast out among the Dead? O what should I do for you, but pour out my Soul like Water! and give my God no rest till he should graciously visit you with his Salvation: Till he cast you down and raise you up: Till he wound you and heal you again.*

— Thus partly with his Holy Example, partly with his Wise and warm Exhortations, joyned with Prayers, Tears, and secret Groans, somewhat of the beauty of *Religion* was to be seen in the Family where he lived.

His delight in Prayer. — He was mighty in Prayer, and his Soul was oft-times so transported in it, that he forgot his own and others weakness. Indeed the acquaintance he had with God was so sweet, and his converse with him so frequent, that when he was engaged in this Duty, he scarce knew how to leave that which was so delightful unto him. His constant course for some years was to pray at least three times a Day in secret, sometimes seven, and twice a Day in the Colledge or Family; and he found the comfort of it beyond imagination, enjoyed wonderful Communion with God in it, and tasted the pleasantness of an Heavenly Life; So that he could experimentally say, *That the ways of Wisdom were ways of pleasantness, and all her Paths Peace.* In his Prayers he wrestled with God, and would scarce come off of his Knees without his Fathers Blessing. He conversed with God with an holy and humble familiarity as with a Friend, and upon all occasions would run unto him for advice, and found wonderful success, and oft immediate returns to his Prayers. Take one instance for all.

His

His Honoured Father, Mr. *William Janeway*, Minister of *Kelshall* in *Hertfordshire*, being sick, and under somewhat dark apprehensions as to the estate of his Soul, he would often say to his Son *John*: *O Son! This passing into Eternity is a great thing: This Dying is a solemn business, and enough to make any ones Heart to ake, that hath not his Pardon sealed, and his Evidences for Heaven clear. And truly (Son) I am under no small fears as to my own estate for another World. O that God would clear his Love! O that I could say cheerfully, I can dye, and be able upon good grounds to look Death in the Face, and adventure upon Eternity with well grounded Peace and Comfort!*

His Son made a suitable Reply for the present; but seing his dear Father still to abide under despondencies (though all Christians that knew him highly esteemed him for his Uprightness) he went apart and spent some time in wrestling with God for his Father, earnestly begging of God, that he would fill him with Joy unspeakable in believing, and that he would speedily give him some token for good, that he might joyfully and honourably leave this World to go to a better. Being risen from his Knees he came down to his sick Father asking him how he felt himself? His Father made no answer for the present, but wept exceedingly, continuing for some considerable time in that Passion, so that he was not able to speak: But after a while, having recovered himself, with unspeakable Joy he burst forth into such Expressions as these. *O Son! Now it's come! Now it is come! Now it is come! I bless God I can die: The Spirit of God hath witnessed with my Spirit, that I am his Child, Now I can look up to God as my dear Father, and to Christ as my Redeemer: I can now say, This is my Friend; This is my Beloved. My Heart is full, it is brim full, I can hold no more. I know now what that Sintence means, The Peace of God which passeth Understanding. I know now what that White Stone is, wherein a new Name is written, which none know but they which have it: And that fit of weeping which you saw me in, was a fit of overpowering Love and Joy, so great, that I could not for my heart contain my self, neither can I express what glorious discoveries God hath made of himself unto me. And had that Joy been greater, I question whether I could have born it, and whether it would not have separated Soul and Body. Bless the Lord O my Soul, and all that is within me bless his holy Name, that hath pardoned all my Sins, and Sealed the Pardon. He hath healed my Wounds, and caused the Bones which he had broken to rejoice. O help me to bless the Lord! He hath put a new Song into my Mouth. O bless the Lord for his infinite goodness, and rich Mercy! O now I can Die! It is nothing. I bless God I can die. I desire to be dissolved and to be with Christ.*

You may well think that his Sons Heart was not a little refreshed to hear such words, and to see such a sight, and to meet the Messenger that he had sent to Heaven returned back again so speedily. He counted himself a sharer with his Father in this Mercy, and it was welcome upon a double account. 1. As it did so wonderfully satisfy his Father. 2. As it was so immediate and clear an Answer of his Prayers; As if God from Heaven had said unto him, thy Prayers and Tears for thy Father are heard: Thou like a Prince hast prevail-did with God: Thou hast got the Blessing thou begedst.

Thanksgiving.

Hereupon young Mr. *Janeway* break forth into Praises, and even into an extasy of Joy that God should deal so Fatherly and familiarly with him; And Father and Son were so full of Joy, light, love, and Praise, that there was a little Heaven in the place. And the young Man thus expressed himself: *O Blessed and for ever blessed be God for his infinite Grace! O who would not pray unto God, verily he is a God that heareth Prayers, and that our Souls know right well.* And then he told his joyful Father how much he was affected with his former despondings, and what he had been praying for just before, with all the earnestness he could for his Soul, and how the Lord had immediately answered him.

Joy unspeakable.

The Father presently after, whil'st his Son stood by, fell into another *Extasy* of Joy, which his weak Body was ready to sink under: So that he could now say, *Now let thy Servant depart in Peace, for mine Eyes have seen thy Salvation.* He could now *walk in the Valley of the Shadow of Death, and fear no evil.* O how lovely is the sight of a smiling *Jesus* where one is dying! How refreshing is it, when Heart and Flesh, and all are failing, to have God for the strength of our Heart, and Portion for ever! After this his Reverend Father had a sweet calm upon his Spirit to his last breath, having all his Graces greatly improved, he shewed such humility, love to, and admiring of God, contempt of the World; such prizing of *Christ*; such Patience as few Christians attain unto: especially his Faith was much strengthened, by which, with extraordinary confidence he cast his Widdow and Eleven Children upon the care of that God who had fed him with this Heavenly *Manna* in his Wilderness, state and condition.

After the Death of his Father, this young *John* did what he could to supply his room, exercising the place of an Husband, Son and Brother, so that he was no small comfort to

his afflicted Mother, and to all the reſt of his Relations that had any Senſe of God upon their Spirits, and to one of them, who had loſt a Child, he thus addreſſed himſelf:

Comfort upon the Death of a Child.

—*Daily Obſervation and every Mans Experience gives ſufficient Teſtimony to it, that Afflictions of what kind ſoever, by how much the ſeldomer they are, the more grievous they ſeem. We have a long time ſailed in the Rivers of Bleſſings which God hath plentifully powred out among us: Now if we come where the Waves of Affliction do but a little more then ordinarily ariſe, we begin to have our Souls almoſt carried down with fears and griefs; yea, the natural Man, if not counter-powred by the Spirit of God, will be ready to entertain murmuring, and repining Thoughts againſt God himſelf: whereas if all our Life had been a Pilgrimage, full of Sorrows and Afflictions (as we deſerved) and had but rarely been intermingled with Comforts, we ſhould have been more fitted to bear Afflictions. Thus it is naturally: But we ought to counterwork againſt the Stream of Nature, by a new Principle wrought in us, and whatſoever Nature doth err in, Grace is to rectifie, And they upon whom Grace is beſtowed, ought to ſet Grace on work. For wherefore is Grace beſtowed unleſs it ſhould act in us?*

—*It hath pleaſed the Lord to make a breach in your Family; there where the Knot is faſteſt tyed, when it is diſunited the change becomes greater, and the grief is the more enlarged: So that herein you who are moſt moved, are moſt to be excuſed and comforted: The ſtrength of Mothers Affection, I believe, none but Mothers know; and the greateſt Affections when they are diſturbed, breed the greateſt Grief. But when Affliction comes upon us, what will be our Duty? Shall we then give our ſelves up to be carried away with the grieving Paſſion? Shall we becauſe of one Affliction cauſe our Souls to walk in ſadneſs all our Dayes, drive away all the light of Comfort from our Eyes, by cauſing our Souls to be obſcured under the ſhades of Melancholly? Shall we quarrel with our Maker, and call the Wiſe, Righteous Judg to our Bar? Doth he not puniſh us leſs then we deſerve: Is there not Mercy and Truth in all his Diſpenſations? Shall we by continual Sorrow add Affliction to Affliction, and ſo become our own Tormentors,* &c. *And then* (after much other good Counſel) he concludes thus: *Let us therefore have a care of ſo much as moving, much more of entertaining any unworthy Thoughts againſt God. But let us ſubmit willingly unto the Yoak which he is pleaſed to lay upon us, leſt he break us with his terrible Judgments. And now it hath ſeemed good to God to lay this ſtroak upon you, I pray you rightly to improve it, and let this tryal prepare you for greater: And ſeeing the uncertainty of all Worldly things, endeavour with all your might to get your Heart above them; And I beſeech the Lord who is the great Phyſician of Souls, and knows how to apply a Salve to every Soar, to comfort you with his Spiritual Comforts; that he would favourably ſhine upon you, and receive you into a nearer Union and Communion with himſelf: Into his Hands I commit you: with him I leave you, praying that he would make up all in Himſelf.*

His uſefulneſs to his Brethren.

—He was an excellent Example to his yonger Brethren, and his Prudent Inſtructions, and Holy Practices did not a little influence them. He was a Wiſe Counſeller, and an Aſſiſtant that could not well be ſpared to his Elder Brother, who was not a little ſenſible of that Perſonal worth that was in him, whom he uſed to preffer before himſelf, as one whom he judged, God had honoured with far greater Parts, Graces, and Experiences then himſelf: The younger alſo did as humbly, and heartily reſpect and honour him as a ſerious Chriſtian, Miniſter, and his Elder Brother, who had obliged him with more then ordinary kindneſſes.

His Modeſty, and Humility.

—When he was but young, he began to be taken notice of by Ancient Miniſters and Chriſtians, though his Modeſty was ſo great that his vaſt Parts were much obſcured thereby, and his great worth was ſo balaſted with Humility, that he made no great noiſe in the World, and moſt were ignorant of his ſingular worth. A wiſe Man that was intimately acquainted with him, uſed to ſay of him, that he was like unto deep Waters that are moſt ſtill: A Man he was of hidden Excellency. There were few that knew how cloſe he walked with God, at what and a high rate he lived, and what a great Trade he drave for the Riches of another World. All which he laboured as much as might be to conceal.

His return to *Cambridge*, and imployment there.

—His Father being dead, he returned unto *Kings Colledge*, and was one of a private Society, who began to carry on ſome notable Projects for God's Glory and the good of Souls, and to deſign how they might beſt improve their Gifts and Graces, ſo as they might be moſt ſerviceable unto God, and to their Generation. They uſed frequently to meet together, to Pray, to communicate their Studies and Experiences,

ces, to handle ſome Divinity Queſtion in a Scholaſtick manner, thereby to exerciſe thoſe Gifts which God had beſtowed upon them. Some indeed of this Company degenerated from their firſt Principles, but others lived to demonſtrate unto the World, that what they did, proceeded from a Vital Seed; amongſt whom this young Man was none of the leaſt; who alſo had a Deſign upon ſome of the *Juniors*, to engage them (if poſſible) unto God before they were enſnared and corrupted by wicked Company, at their firſt coming to the Univerſity. But after a while moſt of his Dear and intimate Companions were tranſplanted either into Gentlemens Families, or into Livings, and he, being one of the youngeſt, was, for a while, left alone in the Colledge: And he now wanting the diverſion of theſe delightful meetings, fell ſo cloſe to his Studies that he ſoon gave ſuch a deadly wound to his Bodily conſtitution, as he could never throughly be cured of, or freed from. His Indeſtry.

— Having thus ſpent ſometime in his hard Studies, it fell out that Dr. *Cox* ſent to the *Proveſt* of the Colledge to commend to him a Man of worth that might live in his Family, and be a Tutor to his Son. The *Proveſt* hereupon was pleaſed to commend and ſent to him Mr. *Jo. Janeway*, who was neither a diſgrace to him that ſent him, nor yet did he fruſtrate the expectation of him that entertained him. For by his great diligence, profound Learning, and ſucceſs in his Undertaking, he much obliged the Relations of his *Pupil* unto him. But here his labour was ſo great, and his Body ſo weak, that he could not long bear up under ſo heavy a burden; inſomuch as he was forced to crave leave of the Doctor to try whether the change of the Air might not ſomewhat contribute to the reſtoring of his Bodily weakneſs which now begun ſenſibly to be in the wain. His removal to Dr. Cox. His Weakneſs.

— During his abode in that Family, his deportment was ſo ſweet and obliging, and his Converſation ſo ſpiritual and Heavenly, that it did not a Little indear his preſence and company unto them; ſo that, doubtleſs, ſome of that Family will carry a ſweet remembrance of him with them to their Graves; and he often owned the goodneſs of God to him, in the benefit which he got by the Graces and Experiences of ſome Chriſtians in, and Relating to that Family, whoſe tender love to him he gratefully reflected when he lay on his Death-bed. His ſucceſs there.

— Having left the Doctors Houſe he retired into the Countrey to his Mother and Eldeſt Brother, who uſed their utmoſt diligence and endeavours to recruit and repair the decayes of Nature in him; But hard Study, frequent and fervent Prayers, and intenſe Meditations had ſo wounded and ruinated his frail Tabernacle, and Earthly Cottage, that it could not be throughly repaired again: yet, by God's Bleſſing upon their endeavours, and uſe of means, it was ſupported and held up for ſometime. He retires to his Mother.

— Whilſt he was in this declining condition, wherein he could have little hopes of Life, he was ſo far from fearing it, that he received the Sentence of Death in himſelf with great joy, and wrote to his neareſt and deareſt Relations to prepare and diſpoſe them to a willing ſubmiſſion, and ready compliance with the will of God, though they ſhould part with him for a while: And that he might wean their Affections from him, he ſolemnly profeſſed, that as for himſelf he was aſhamed to deſire and pray for Life. For (ſaid he) *is there here any thing that is more deſirable then is the enjoyment of Chriſt? Can I expect any thing here below, comparable to that bleſſed Viſion! O that Crown! That Reſt that remains for the People of God! And (bleſſed be God,) I can ſay, It is mine. I know that when this Tabernacle of Clay ſhall be diſſolved, that I have an Houſe not made with Hands; and I therefore groan, not to be uncloathed, but to be cloathed upon with Chriſt. To me to Live is Chriſt, and to Die is gain. I can now (through infinite Mercy) ſpeak in the Language of the Apoſtle: I have fought the good Fight: Henceforth there is laid up for me a Crown incorruptible which fades not away.* Comfort at Death.

— Perceiving one of his neareſt Relations much troubled at the Thoughts of his Death, he charged him not to pray for his Life, unleſs it were purely in reſpect to the Glory of God: *I wiſh (ſaid he) I beg you to keep your Mind in a ſubmiſs frame to the Will of God concerning me. The Lord take you nearer to himſelf that you may walk with him, to whom, if I go before I hope you will follow after.* Yet after this, it pleaſed God that he was finely recovered, and his Friends were not without ſome hopes that he might recover; and yet be eminently inſtrumental for God's Glory and the Churches good. Some recovery.

Being in ſome good meaſure reſtored to Health he again returned to his former practice

Meditation very profitable.

ctice of engaging with all his might in the ſecret,& great Duties of Religion: Beſides others, he ſet apart an hour every day for ſet, and ſolemn *Meditation*, which he found to be an excellent means to improve his Graces, and encreaſe his Comforts. His time for this Duty was uſually in the evening, and his manner was to walk into the Fields if the weather would permit. Or if not, then he would retire into the Church, or into ſome ſolitary room, where one of his Brothers once hid himſelf, that he might take more exact notice of the intercourſe between God and him, but oh (ſaith he) what a Spectacle did I there ſee! A Man walking with God: Humbly converſing with his Maker, and maintaining an holy familiarity with the Great *Jehovah*! Methought I ſaw one talking with God: Methought I ſaw a ſpiritual Merchant in an heavenly *Exchange*, driving a rich Trade for the Treaſures of another world. O what a glorious ſight it was! Methinks I ſee him ſtill; how gloriouſly did his Face ſhine! O with what a lovely countenance did he walk up and down, his lips going, his body oft reaching up, as if he would have taken his Flight into Heaven! His looks ſmiles, and every motion were as if he had been upon the very confines of Glory. Surely he had Meat to eat which the world knew not of? Surely God made him welcome when he brought him into his *Banqueting-Houſe*. His Heart was fed upon the infinite love of God in *Chriſt* to the poor loſt Sons, and Daughters of *Adam*. His words to a dear Friend ſhewed an extraordinary ſenſe of the freeneſs, fulneſs, and duration of that Love: *God* (ſaid he) *holds mine Eyes moſt upon his Goodneſs, his unmeaſurable Goodneſs, and upon the Promiſes which are moſt ſure and firm in Chriſt: His Love to us is greater, ſurer, fuller than ours to our ſelves For when we loved our ſelves, ſo as to deſtroy our ſelves, he loved us ſo as to ſave us.*

His Deportment therein.

That he might engage others in more ardent affections to God, he would put words into their mouths. *Let us then* (ſaid he) *behold him till our Hearts deſire, till our very Souls are drawn out after him; Till we are brought to acquaintance, intimacy, and delight in him! Say, O that he would love me; O that I might love him! O Bleſſed are they that know him, and are known of him! It is good for me to draw near to God: O that I was received into converſe with him, that I might hear his voice; and ſee his Countenance! For his voice is ſweet, and his Countenance comely. A Day in his Courts is better than a Thouſand elſewhere. My Soul longeth, yea, fainteth for the Courts of the Lord: My Heart and my Fleſh cryeth out for the living God: O that I might communicate my ſelf to God, and that he would give himſelf to me! O that I might love him, and be ſick of Love; That I might die in Love! That I might looſe my ſelf in his Love, as a ſmall drop in the unfathomed depth of his Love! That I might dwell in his Eternal Love!*

To a dear Friend that was under ſome fears as to his Spiritual Eſtate, he thus wrote: *O ſtand ſtill and wonder: Behold his Love and admire! Now (if never yet, conſider what thou canſt diſcover in this pretious* Jeſus *! Canſt thou not ſee ſo much till thou canſt ſee no more, not becauſe of its ſhortneſs, but becauſe of thy darkneſs? Here is a Sea, fling thy ſelf into it, and thou ſhalt be compaſſed with the heigth, & depth, & breadth & length of Love, & be filled with all the fulneſs of God. Is not this enough? Wouldſt thou have more? Fling away all beſides God: God is Portion enough, and the only proper Portion of the Soul. Haſt thou not taſted, haſt thou not known that his Love is better than Wine? Haſt thou not ſmelt the ſavour of his pretious Ointments, for which the Virgins love him? This, this is he who is altogether lovely. And while I write, my Heart doth burn: My Soul is on fire: I am ſick of Love,* &c.

But now methinks I ſee you almoſt drowned in Tears, becauſe thou feeleſt not ſuch workings of Love towards God: Weep on ſtill; For Love hath Tears as well as Grief: And Tears of Love ſhall be kept in Gods Bottle as well as the other: Yea, they ſhall be as pretious Jewels, and an excellent Ornament. Haſt thou felt ſuch meltings of Loving-Grief? Know that they are no other than the ſtreams of Chriſts *Love flowing to thee, and through thee, and from thee to him again, And thus is* Chriſt *delighted in beholding of his own Beauties in his Spouſes Eye,* &c.

His Temptation.

Yet for all this, he had alſo his gloomy days, and his Sun was ſometimes over-clouded, His ſweets were ſometimes imbittered with dreadful and horrid Temptations: Satan ſhot his envenomed Arrows at him; But through the might of the Captain of his Salvation, he went more than a Conqueror out of the Field. He was with St. *Paul* many times lifted up into the 3d Heavens, and ſaw and heard things unutterable: But leſt he ſhould be exalted above meaſure, there was a Meſſenger of Satan ſent to buffet him. It would make a Chriſtians Heart ake to hear and read what ſtrange Temptations this gracious Soul was exerciſed with. But he was well Armed for ſuch a conflict, having on the Shield of Faith whereby he quenched the fiery Darts of that wicked one: yet this fight made his very Body to ſweat through the Agonies of his Spirit: and cauſed him to ſend up ſtrong Cries with Tears for freſh ſupplies of Grace.

These Temptations and conflicts with Satan did not a little help him afterwards in his dealing with one who was sorely afflicted with Temptations of the like Nature: And because it may be of singular use to others in the like case, see what he wrote.

"Dear Friend, your Letters are bitter in the Mouth, but sweet in the Belly. They contain matter of Joy in a dismal aspect. They are good News brought by a Messenger in "Mourning. I had rather hear of that which is matter of substantial, real Joy, though "mixed with many sighs, and interrupted with many Groans and Sobs, then in that Laughter, in the midst of which the Heart is sad.

"You say that you are troubled with Blasphemous Thoughts: So then though they are "Blasphemous, yet they are your trouble; and thoughts they are too, and that neither "sent for, nor welcom, and so are not assented to in your mind. What then shall we think "of them? If they were of your own Production, your Heart would be delighted in its "own issue: But you do nothing less. Sure then they are the *Injections* of that *wicked One*, who is the Accuser of the Brethren, and the Disturber of the Peace of "of the People of God: But doth Satan use to imploy those Weapons, but against "those that he is in some fear of loosing? He is not wont to assault and fight against "his surest Friends in this manner. Those that he hath fast in his own Possession, he "leads on as softly and quietly as he can, fearing lest such disturbance should make "them to look about them, and so they should awake, and see their danger: But as "for those who have in some measure escaped his snares, he follows them hard with "all the discouragments he can.

"Surely these things can be no other but a bitter relish of those things, which you "know to be bitter after you tasted the Honey, and the Honey Comb: After you "have seen how good the Lord is. What then shall I call these Motions of your "Mind? They are the Souls loathing the Morsels which Satan would have it to "swallow down: Yea, they are the Souls striving with Satan whilst he would Ravish "the Spouse of *Jesus*: And let the Enemies of all goodness know, that he shall e're "long pay dear for such attempts.

"But you will say, If these horrible Thoughts be not your Sin, yet they are your "trouble and misery, and you desire to be freed from them, and the most loyal and "loving Spouse, had rather be delivered from these assaults. But you will ask, "How shall I get freed from them? *Anf.* First, See that you possess your Soul in "Patience: And know this that God hath an over-ruling Hand in all this; and wait "upon him: For he can, and will bring forth good out of all this seeming evil. At "present you are in the Dark, and see no Light: Yet trust in the Lord, and stay "your self upon your God: Can *Christ* forget the purchase of his own Blood? "The price of his Soul? Those whom he hath so intimately endeared to himself? Can "a Mother forget her sucking Child? Yet God cannot forget his. God hath loving "gracious intents in all this, and his Bowels yearn toward his. Yea, our Saviour "suffers with us, through his ardent Love, by *Sympathy*, as well as he hath suffered "for us. But for your being rid of these Thoughts, you *know* who hath all Power "in his Hand; who doth imploy this Power in a way of love toward his: This "Power is made yours through the Prayer of Faith: But for your own work do "this:

"First, Let not such Thoughts have any time of abode in your Mind; but turn "them all the loathing and abhorrency you can; But not with so much trouble and "disturbance of Mind as, (I believe) you do. For by this the Devil is pleased, and "he makes you your own Tormentor.

"2*ly*, Alwayes then divert your Thoughts to some good thing, and let those very "*injections* be constantly the occasion of your more Spiritual Meditation. Think the "quite contrary, or fall a Praying with earnestness, and the Devil will be a weary if "he find his Designs thus broken, and that those Sparks of Hell which he struck in"to the Soul to kindle and inflame Corruption, do put warmth into Grace, and set "Faith and Prayer a working: When he perceives, that what he intended as Water "to cool your Love to God, proves like Oyl to make it flame the more vehemently, "he will be discouraged. Thus resist him, and he will fly from you.

"3*ly*, Consider that this is no New thing: For we are not in this, ignorant of Sa"tan's Wiles, that if any Soul hath escaped out of his Chains of Darkness; If he will "have Heaven, he shall have it with as much trouble as the Devil can lay on; and if "he and his had their Wills, no good Man should have one peaceable Hour. But "blessed be God for his everlasting and unchangable Love to his, so that the Devil

"can-

" cannot pluck us out of thoſe Almighty Arms, where with he doth embrace his dear " Children.

" Dear Heart: My Prayer for thee is, that God would give thee the peaceable Fruit " of Righteouſnes after all thy Afflictions: And that thou maiſt come out of theſe Tryals, " refined, and purified, and more fit for thy Maſter's Uſe; having this the end of all, to " purge away thy Droſs, and take away thy Sin. Thus hoping that at length, God " will turn thy Mourning into Joy, thy trouble into Triumph, and all thy Sorrows " into a ſure and ſtable Peace, I leave you with Him, and reſt

Yours in our dear Lord,

J. Janeway.

His Zeal.

He much feared decayes in Grace and *Apoſtacy*: Yea, of flatneſs of Spirit; either in himſelf or others. And if he ſuſpected any ſuch thing in his neareſt Relations, he would do all that poſſibly he could to recover them out of theſe Snares of Satan, and to quicken them to more vigorous ſpiritual Acts of Religion. He laboured to maintain a conſtant tenderneſs upon his Heart, and to take notice of the leaſt departure of his Soul from God, or of Gods abſenting of himſelf from his Soul. He had a godly Jealouſie over his Brother, and deſired by all means to carry on the work of Grace, which he had ſome hopes, was begun in him. He laboured to build ſure, and to build up, that he might be rooted and grounded in the Faith, *ſteadfaſt and unmoveable, alwayes abounding in the work of the Lord.* Wherefore he followed him, not only with private warnings, and frequent *Pathetical* Counſel and Directions, but with Letters alſo. One of them here follows.

" You live in a place where ſtrict and cloſe walking with God, hath few or no Ex- " amples; and moſt are apt to be like their Company: And God's own Children are " too apt to *forget* their *firſt Love.* Our Hearts are apt to be careleſs and to neglect our " *watch.* We are ready to grow formal in Duty, and leſs Spiritual, and then (it " may be) leſs frequent: And Conſcience is put off with ſome poor excuſe: And " thus Religion withers, and one that ſeemed once a *Zelot* may come to be a *Laodi-* " *cean*; and ſome that looked once as though they were eminent Saints, may fall to " to juſt nothing. It's too common, *To have a Name to be alive, and yet to be dead.* " Read this and tremble leſt it ſhould be your Caſe. When we are lazy and aſleep, " our Adverſary is awake. When we are ſlothful and negligent, then he is diligent. " I conſider your Age; I know where you dwell; I am not unacquainted with your " Temptations: Wherefore I cannot but be affraid of you, leſt both by inward and " outward Fire the Buſh be ſinged, though, if God be in it, it cannot be burnt.

" Give me leave to be in ſome meaſure fearful of you, and Jealous over you, and " to mind you of what you know already. Principles of Civility will be but as bro- " ken Reed to ſtay our Souls upon, without thoſe higher Principles which are planted " in the Soul by the working of the Spirit of God: O remember what meltings you " have ſometimes had? Remember how ſolicitouſly you did ſometimes enquire after " *Chriſt*: How earneſtly you ſeemed to ask the way to *Zion, with your Face thither-* " *ward.* O take heed of looſing thoſe impreſſions you once had! Take not up with " a ſlight work! True Converſation is a great thing, and another kind of thing then " the moſt take it to be. O therefore be not ſatisfied with ſome Convictions; take them " not for Converſion; much leſs, with reſting in a Lifeleſs formal Profeſſion.

" There is ſuch a thing as being *almoſt a Chriſtian*: Nay, *as drawing back to Perditi-* " *on*, and ſome that are not far from the Kingdom of Heaven may never come there. " Beware leſt thou loſe the Reward. The Promiſe is made to him holdeth faſt, and holdeth out to the End, and overcometh, Labour to *forget what is behind, and to preſs forwards towards what is before.* He that is contented with juſt Grace enough to get to " Heaven, and to eſcape Hell, and deſires no more, may be ſure that he hath none at all, " and is far from being made a partaker of the *Divine Nature.* Labour to know what " it is to Converſe with God: Strive to do every thing as in his preſence: Deſign him " in all. Act as one that ſtands within ſight of the Grave and Eternity. I ſay again, do " what you do, as if you were ſure God ſtood by and looked on, and exactly recorded " every Thought, Word, and Action; and you may very well ſuppoſe that which can- " not be otherwiſe.

" Let us awake and fall to our work in good earneſt. Heaven and Hell are be- " fore us and Death behind us. What do we mean to ſleep: Dulneſs in God's Ser- " vice is very uncomfortable, and at the beſt will coſt us dear; and to be contented

" with

"with ſuch a frame, is a certain *Symptom* of an Hypocrite. O how will ſuch trem-
"ble when God ſhall call them to give an account of their *Stewardſhips*, and tell them
"that they may be no longer *Stewards*! Should they fall ſick, and the Devil, and Con-
"ſcience fall upon them, what inconceivable perplexity would they then be in!

"O live more upon the Inviſibles, and let the Thoughts of their excellencies put
"Life into your Performances. You muſt be content to be laughed at for your
"preciſeneſs and ſingularity. A Chriſtians walking is not with Men but with God:
"And he hath great cauſe to ſuſpect his Love to God, who doth not delight more in
"converſing with God: and being conformed to him, then in converſing with the
"World, and being conformed unto it.

"How can the Love of God dwell in that Man who liveth without God in the
"World? Without both continual walking with him in his whole Converſation, and
"thoſe more peculiar viſits of him in Prayer, Meditation, Spiritual *Ejaculations*, and
"other Duties of Religion; and the working of Faith, Love, Holy Deſires, Delight,
"Joy, and Spiritual Sorrow in them. Think not that our walking with God cannot
"conſiſt with Worldly Buſineſs: Yes, but Religion makes us Spiritual in common
"Actions; and there is not any Action in a Mans Life, in which a Man is not to la-
"bour to make it a Religious Act, by looking to the Rule in it, and Eyeing God's
"Glory; and thus he may be ſaid, *To walk with God.* To this we muſt endeavour
"to riſe, and never be content till we attain it: And if this ſeem tedious (as to de-
"generate Nature, it will) we muſt know that we have ſo much of Enmity againſt
"God ſtill remaining, and are under depravation and Darkneſs, that we know not
"our true happineſs. Such a Soul is ſick, and hath loſt its taſte which doth not per-
"ceive an incomparable ſweetneſs in walking with God, without whom all things
"elſe under Heaven are Gall and Bitterneſs, and to be little valued by every true
"Chriſtian, *&c.*

"Reſt not in any condition in which your ſecurity is founded upon the ſure bottom,
"the Lord *Jeſus Chriſt*. Labour to attain to this, To love God for himſelf, and to
"have your Heart naturallized, and ſuited to Spiritual things. O for a Heart to re-
"joyce and work Righteouſneſs! O that we could do the Will of God with more
"activity, delight, and conſtancy. If we did know more of God, we ſhould love
"him more; and then God would ſtill reveal more of himſelf to us; and then we
"ſhould ſee more and more cauſe to love him, and wonder that we love him no
"more. O this, this is our Happineſs, to have a fuller ſight of God: To be wrap-
"ped up and filled with the Love of *Chriſt*. O let my Soul for ever be thus imploid!
"Lord, *Whom have I in Heaven but Thee, and there is none on Earth, that I can de-*
"*ſire in compariſon of Thee.*

By this we may perceive what it was that ſwallowed up his Heart; and where his Delight, Treaſure, and Life was. His love to *Chriſt* and Souls made him very deſirous to ſpend and be ſpent in the work of the Miniſtry; and accordingly he complied with the firſt clear Call to Preach the *Everlaſting Goſpel*, and though now he was but about Two and twenty Years Old, yet he came to that Work as one that underſtood what a kind of imployment Preaching was. He was a *Workman that needed not to be aſhamed*; that was *thoroughly furniſhed for every good Word and Work*: One that was able to *convince gain-ſayers*: One in whom the *Word of God dwelt richly*. One *full of the Spirit and Power*: One that hated Sin with a perfect hatred, and loved Holineſs with all his Soul, in whom Religion did ſhine forth in its Beauty: One that knew the *terror of the Lord*, and knew how to beſeech Sinners in *Chriſt*'s ſtead to be *reconciled unto God*: One who was both a Son of *Thunder*, and a Son of *Conſolation*: So that it might be ſaid of him, as St. *Paul* ſpake of *Timothy*, That he knew *none like-minded that did naturally care for Souls.* He was one in whom Learning and Holineſs did ſtrive which ſhould excell others. His entrance into the Miniſtry.

He never Preached publickly but twice, and then he came to it as though he had been uſed to that work Forty Years: He delivered the Word of God with that Power and Majeſty; with that tenderneſs and compaſſion; with that readineſs and freedom, that it made his Hearers almoſt amazed. He was led into the Myſteries of the Goſpel, and ſpake nothing unto others but what was the Language of his Heart, and the Fruit of great Experience; and which (one might eaſily perceive) had no ſmall impreſſion firſt upon his own Spirit.

His two Sermons were upon *Communion, and intimate converſe with God*: Out of that Text, *Job* 22. 21. *Acquaint now thy ſelf with him, and be at Peace: Thereby Good ſhall come unto thee.* A Subject that few were better able to manage then him- His Text.

ſelf: and ſcarce any could handle ſo feelingly as he: For he did for ſome conſiderable time maintain ſuch an intimate familiarity with God, that he ſeemed to converſe with him, as one Friend converſes with another. This Text he made ſome entrance into whilſt he was on Earth; but the perfecting his acquaintance with God was a work fitter for another World.

A Diary kept.

—He kept an exact watch over his Thoughts, Words, and Actions, and reviewed all that paſſed, at leaſt once a Day in a ſolemn manner. He kept a Diary in which he wrote down every Evening, what the frame of his Spirit had been all that Day, eſpecially in every Duty: He took notice what in-comes he had: What profit he received in his Spiritual Traffique: What returns came from that far Countrey: What anſwers of Prayer: What deadneſs and flatneſs of Spirit: And what Obſervable Providences did preſent themſelves, and the ſubſtance of what he had been doing: What wandrings of Thoughts: What inordinate Paſſions, which though the World could not take notice of, yet he could and did: This made him to retain a Grateful Remembrance of God's Mercies, and to live in a conſtant admiring, and adoring of Divine Goodneſs. This brought him into a very intimate acquaintance with his own Heart: This kept him Humble, and fitted him for free communications from God: and made him more lively and active: This made him to ſpeak more affectionately and experimentally to others of the things of God: Yea, this left a ſweet calm upon his Spirit, becauſe that every Night he made his accounts even, ſo that had his Sheet proved his Winding Sheet, it had been all one to him: For he could ſay, His Work was done, ſo that Death could not ſurpriſe him at unawares.

Scripture Studies.

—He ſtudied the *Scriptures* much, and they were *ſweeter* to him then his *Food*, and he had an excellent dexterity in opening the mind of God in dark places. In the latter part of his Life he ſeemed to be wholly taken up with the Thoughts of *Chriſt*, Heaven, and Eternity: And the nearer he came to his Journies end, the ſwifter was his Motion thitherward, and more the unmixed were his Deſigns for them: And he uſed much to perſwade others to a Univerſal, and free reſpect to the Glory of God: in all things, making Religion their Buſineſs, and not to mind theſe great things by the by.

Miniſters Duty.

—He was much concerned about Miniſters, that they, above all Men, ſhould take heed, that they carried not on poor and low Deſigns inſtead of wholly Eyeing the Intereſt of God, and Souls. He judged that to take up Preaching as a Trade, was altogether inconſiſtent with the Spirit of a true Goſpel Miniſter. He deſired that they which ſeemed to be devoted to the Miniſtry, would, firſt, heartily devote their *All* to God, and then have a dear Love to Immortal Souls. He was very ready to debaſe himſelf, and humbly to acknowledge what he found amiſs in himſelf: and laboured to amend himſelf and others.

Humility.

Pitty to Souls.

—He abounded in pitty and compaſſion to Souls, and yet was greatly grieved and aſhamed, that he did no more to expreſs his ſenſe of the worth of them, and that his Bowels did no more yearn over them, whom he had juſt cauſe to fear that they were in a Chriſtleſs Condition. Though there were few of his Kindred, or Relations: Nay, of his Neighbours, and Acquaintance, but he made a particular Application to them, either by Letters or Conference; yet none were ſo forward to complain, and cry out of want of Love to Souls, and of unprofitableneſs to others in his Generation: That he was no fuller of compaſſion; and for that he made no better an improvement of all the Viſits which he made; in which (ſaid he) we ſhould not make carnal Pleaſure, and Recreation our End, but the imparting, and receiving of ſome Spiritual Gift.

Viſits to be improved.

—He was not a little troubled at the barreneſs of Chriſtians in their Meetings, and Diſcourſes, not improving their Society for the quickning and warming of each others Heart. The expence of precious time, for which an account muſt be made: —The ill managment of Viſits, and the impertinency of their talk, he oft reflected upon with an Holy Indignation. It was a great Grief to his Soul to ſee what Prizes were ſometimes put into the Hands of Chriſtians, and how little ſkill and will they had to improve them for the building up one an other in their moſt Holy Faith: And that they who ſhould be encouraging one an other in the way to *Zion*, communicating of Experiences, and talking of their Countrey, and of the Glory of that Kingdom of which the Saints are Heirs, could ſatisfie themſelves with vain and empty Stuff, as if *Chriſt*, Heaven, and Eternity were not things of as great worth as any thing elſe, that uſually ſounds in the Ears, and comes from the Lips of Profeſſors.

Diviſions bewailed.

—An other thing that he greatly bewailed was the want of Love among Chriſtians, and thier *Diviſions*: This coſt him many Tears, and Groans, and he did what he could

could to heal the Breaches by his Prudent and Christian advice and Counsel. He saw so much Pride, Peevishness, and such Divisions among Professors, that it did not a little vex his Righteous Soul, and made him even long to be in a calmer Air, where will be nothing but Union, Joy, and Love. He could not endure to hear Christians to speak reproachfully one of another, because they were of different Judgments and Perswasions. Where he saw most Holiness, Humility and Love, there he let out his Affections most freely. He was of that Holy Man's Mind, who said, *That it is pitty that the very Name of Division is not wholly Buried, and that the time may come when we shall pay dearly for our Unbrotherly, nay, Unchristian Animosities.*

His Heavenly-mindedness.

In the latter part of his Life, he lived like a Man that was quite a weary of the World, and that looked upon himself as a *Stranger* hear, and that lived in the constant sight of a better World. He plainly declared himself to be a *Pilgrim* that looked for a better *Countrey*, for a *City that hath Foundations*, *whose Builder and Maker is God*: His deportment, his Habit, his Language, all bespake him a Man of another World. His Meditations were of intense, long, and frequent that they ripened him a pace for Heaven, and somewhat with all weakned his Body. Few Christians attain to such a Holy Contempt of the World, and to such clear believing, Joyfull, Constant apprehensions of the Transcedent Glories of the other World.

His Communion with God.

He made it his whole Business to keep up sensible Communion with God: and to grow into an humble familiarity with him, and so to maintain it: And if by reason of Company, or any other necessary Divisions he was interrupted in his course, he would complain as one out of his Element, till his Spirit was recovered into a more delightfull, and free intercourse with God again. He was never so well satisfied as when he was more immediately engaged in what brought him nearer unto God: and by this means he enjoyed those Comforts more frequently, which other Christians meet with more rarely. His Faith grew up to a *full Assurance*: His desires into a kind of enjoyment and delight. He was oft brought into the *Banqueting House, and there* Christ's *Banner over him was Love; and he sat down under his Shadow with great Delight, and his Fruit was pleasant unto his Taste.* He had frequent Visions of Glory, and our *John* (as that Beloved Disciple) lay in his Master's Bosom. His Lord oft called him up into the *Mount* to him, and let him see his excellent Glory. O the sweet foretaits that he had of those Pleasures that are at *the Right Hand of God*! How oft was he Feasted with the *Fat things* of God's House, and with *Wine on the Lees well refined*! This made him rejoycingly to *Run the Race which was set before him*, whether of Doing or Suffering. He was even *sick of Love*, and could feelingly say to the Poor and Unexperienced World, *O taste and see that the Lord is good*: And to Christians, *Come and I will tell you what God hath done for my Soul*!

He could take off those aspersions which the Devil and *Athiest* cast upon Godliness in the power of it: He could bring sensible Demonstrations to prove a Deity, and the Reality and Excellency of *Invisibles*, which these Ignorant Fools and Mad-men make the Subject of their Scorn: He was one that would not change his Delights with the greatest *Sensualists* living, and could vie Pleasures with all the *Jovial* Gallants in the World: For which of them can say in the midst of their Jollity, This is the Pleasure that shall last for ever? Which of them can say in the midst of their Cups and Whores, I can now look Death in the Face; and this very Moment, I can be content; yea, Glad to leave these Delights, as knowing that I shall enjoy better. This young Man, in the midst of all his Worldly Comforts longed for Death, and the Thoughts of the Day of Judgment made all his enjoyments much the sweeter. O how did he long for the coming of *Christ*! When some discourse of that great and terrible Day, he would smile, and humbly express his delight in the fore-thoughts of it.

The Day of Judgment desired.

He said, What if the Day of Judgment were, as it will certainly come shortly? If I were sure that the Day of Judgment were to begin within an Hour, I should be glad with all my Heart. If at this very instant I should hear such Thundrings, and see such Lightnings as *Israel* did at Mount *Sinai*, I am perswded my very Heart would leap for Joy. But this I am confident of (through infinite Mercy) that even the Meditation of that Day hath even ravished my Soul, and the Thoughts of the certainty and nearness of it, is more refreshing unto me then the Comforts of the whole World. Surely nothing can more revive my Spirits, then to behold the blessed *Jesus*, the Joy, Life, and Beauty of my Soul. Would it not more rejoyce me then *Joseph*'s Wagons did old *Jacob*? I lately Dreamed that the Day of Judgment was come: Methought that I heard terrible Cracks of Thunder, and saw dreadful Light-

Lightnings: The Foundations of the Earth did ſhake, and the Heavens were rolled together as a Garment; yea, all things viſible were in a Flame. Methought I ſaw the Graves opened, and the Earth, and the Sea giving up their dead: Methought I ſaw Millions of Angels, and *Jeſus Chriſt* coming in the Clouds. Methought I beheld the *Ancient of Dayes* ſitting upon his Throne, and all other Thrones caſt down. Methought I beheld him whoſe *Garments were white as Snow, the Hair of his Head like pure Wool:* His Throne was like the *fiery Flame*, and his Wheels as *burning Fire:* A fiery Stream iſſued and came from him: *Thouſands of Thouſands miniſtred unto him, and Ten Thouſand times ten Thouſand ſtood before him; and the Judgment was ſet, and the Books were opened.* O! But with what an *Extaſie* of Joy was I ſurprized! Methought it was the moſt Heart-raiſing, and Soul-raviſhing ſight that ever mine Eyes beheld; and thereupon I cryed out, *I have waited for thy Salvation, O God*; and ſo I mounted up into the Air, to meet my Lord in the Clouds.

His Comforts.

—He was in a comfortable condition for about Three Years before he died: Not but that he had ſome Clouds; but he uſually walked in a ſweet, even, humble, ſerenity of Spirit, and his refreſhing Joyes were more conſiderable then his Deſpondings; and though he daily queſtioned many of his Actions, yet did he not queſtion his eſtate, but had his Heart fixed upon that *Rock* that neither Winds nor Waves could ſhake. His Senſes were ſtill ſo Spiritually exerciſed, as that he could look upon Heaven as his Countrey and Inheritance; to God as his Father; upon *Chriſt* as his Redeemer. And he counted it the higheſt Act of Patience to be willing to live, and a great pitch of Self-denial to be contented to be in this World, and to dwell on this ſide a full and eternal enjoyment of that Holy One, whom his Soul was ſo much in love with: He had vehement, and moſt earneſt deſires to be diſſolved, and to be with *Chriſt*.

Death deſired.

His Sickneſs.

—Now the time drew on wherein his Longings ſhould be ſatisfied, wherein his Deportment was ſuch, as thoſe Chriſtians which ſaw him, could not but admire God in him, and look upon him as one of the moſt ſingular inſtances of rich Grace, and bleſs God that their Eyes ever ſaw, and their Ears ever heard him. He fell into a deep Conſumption, which Meſſenger of God did not in the leaſt damp him. Spitting Blood was no gaſtly ſight to one that had his Eye fixed upon the Blood of *Jeſus*. Faint Sweats did not daunt him who had alwayes ſuch reviving *Cordials* at Hand. It was matter of Joy to him that he had now ſome Hopes that his longing deſires ſhould be ſatisfied.

He rejoiced at Death approaching.

—Having been a while ſick, a ſudden dimneſs ſeized upon his Eyes: By and by his Sight quite failed, and there was ſuch a palpable alteration in him that he and others judged that theſe were *Symptoms* of his approaching Death; yet was he not in the leaſt ſurprized hereby, but rather rejoyced to think what a Life he was going to: He looked upon Death as one of his Father's Servants, and his Friend who was ſent to conduct him to his Saviour's Glorious Pallace.

—When he found his Body ready to faint, he called for his Mother, and ſaid, *Dear Mother, I am Dying; but I beſeech you be not troubled: For I am (through Mercy) quite above the fears of Death; It is no great matter: I have nothing that troubles me but the apprehenſion of your Grief. I am going unto him whom I love above Life.*

His Patience.

—Out of this fainting fit, the Lord was pleaſed a little to revive him, having ſome more work for him to do, before he received his Wages. For though his outward Man decaied, yet his *Inward Man was renewed Day by Day.* His Graces were never more active, nor his Experiences greater. For forgetting his pains and weakneſs he was ſo ſwallowed up with the Contemplation of the Life to come, that he had ſcarce leiſure to think of his Sickneſs. For diverſe Weeks together he was never heard to ſpeak the leaſt Word ſavoured of complaint, or wearineſs under the Hand of God, except his eager deſire to be with *Chriſt* be counted *complaining*, and his haſt to be in Heaven be called *Impatience.* His Faith grew exceedingly, and his Love was anſwerable, and his Joyes were equal to both.

Joy unſpeakable.

—O the high and Divine expreſſions that dropped from his Mouth! It was a very Heaven upon Earth to hear a Man admiring God at ſuch a rate. His Soul for the Six laſt Weeks was almoſt alwayes filled with thoſe *Joyes unſpeakable and full of Glory*, which the Apoſtle mentioneth. How oft would he cry out, *O that I could but let you know what I now feel! O that I could ſhew you what I ſee! O that I could expreſs the Thouſandth part of that ſweetneſs that now I find in Chriſt! You would all then think it worth the while to make it your Buſineſs to be Religious. O my Dear Friends, you little think what a* Chriſt *is worth upon a Death-bed! I would not for a World; nay, for a Million of Worlds be now without a* Chriſt, *and a Pardon. I would not for a World live any longer: The very Thought of a poſſibility to recover makes me to tremble.*

Life feared.

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One that came to visit him, told him, that it might please God to raise him up again, and that he had seen many a weaker Man restored to Health, and that lived many a good year after. And do you think (said he) to please me by such discourse as this? No, Friend, you are much mistaken in me, if you think that the Thoughts of Life and Health, and the World, are pleasing to me. The World hath quite lost its Excellency in my Judgment. O how poor and contemptible a thing is it in all its Glory, compared with the Glory of that Invisible World which I now live in the sight of! And as for Life, *Christ* is my Life, Health and Strength, and I know that I shall have another kind of Life when I leave this. I tell you, it would more incomparably please me, if you should say to me, You are no Man for this World: You cannot possibly hold out long: Before to morrow you will be in Eternity. I tell you, I do so long to be with *Christ*, that I could be content to be cut in pieces, and to be put to the most exquisite Torments, so I might but Die, and be with *Christ*. Oh how sweet is *Jesus*! Come Lord *Jesus*; come quickly. Death, do thy worst. Death hath lost its terribleness. Death, it is nothing: I say, Death is nothing (through Grace) to me. I can as easily Die as shut mine Eyes, or turn my Head and sleep. I long to be with Christ, I long to Die.

Contempt of the world.

Death longed for.

His Mother and Brethren standing by, he said *Dear Mother, I beseech you as earnestly as ever I desired any thing of you in my life, that you would chearfully give me up to Christ: I beseech you do not hinder me now I am going to Rest and Glory. I am afraid of your Prayers, lest they will pull one way, and mine another.*

Then turning to his Brethren, he thus spake unto them; *I charge you all, Do not pray for my life any more; you do me wrong if you do. O the Glory! The unspeakable Glory that I behold! my Heart is full: my Heart is full. Christ smiles, and I cannot chuse but smile: Can you find in your Heart to stop me who am now going to the compleat and eternal Enjoyment of Christ? Would you keep me from my Crown? The Arms of my Blessed Saviour are open to embrace me: The Angels stand ready to carry my Soul into his Bosom. O! did you but see what I see, you would all cry out with me, How long (Dear Lord) Come Lord Jesus; Come quickly. O why are his Chariot wheels so long a coming!*

Joy unspeakable.

A Reverend, Godly, and Judicious Minister came often to visit him, discoursing of the Excellency of *Christ*, and the Glory of the Invisible World: Sir, (said he) *I feel something of it. My Heart is as full as it can hold in this lower State: I can hold no more here. O that I could but let you know what I feel!* As this Minister was praying with him, his Soul was ravished with the abundant incomes of Light, Life, and Love, so that he could scarce bear it, nor the thoughts of staying any longer in the World from it; longing to be in such a condition wherein he should yet have more Grace, and more Comfort, and be better able to bear that weight of Glory; some manifestations whereof did even sink his weak Body; and had he not been sustained by God's great Power, his very Joyes would have overwhelmed him. Whilst he was in these *Extasies* of Joy and Love, he was wont to cry out:

Tasts of Heaven.

Who am I Lord, Who am I, that thou shouldest be mindful of me! Why me, Lord, Why me! And pass by Thousands to look upon such a wretch as I! O what shall I say unto thee, O thou Preserver of Men! O why me, Lord, Why me! O blessed, and for ever blessed be Free Grace! How is it, Lord, that thou shouldest manifest thy self unto me, and not unto others? Even so Father, because it seems good in thine Eyes. Thou wilt have Mercy, because thou wilt have Mercy. And if thou wilt look upon such a poor Worm, who can hinder? Who would not love thee! O blessed Father! O how sweet and gracious hast thou been unto me! O that he should have me in his Thoughts of Love, before the Foundations of the World!

Free Grace admired.

And thus he went on admiring and adoring God in a most high and heavenly manner. He was wonderfully taken with God's goodness to him in sending that Aged and Experienced Minister to him, to help him in his last great work upon Earth. *Who am* I (said he) *that God should send to me a Messenger, one of a Thousand to assist me thus!* Though he mostly was in a Joyful, Triumphant frame of Spirit, yet sometimes he had some small intermissions, in which he would cry out, *Hold out Faith and Patience: Yet a little while and your work is done.* And when he found not his Heart wound up to the highest pitch of Thankfulness, Admiration and Love, he would with great sorrow thus bemoan himself.

And what's the matter now (O my Soul!) What, wilt thou; canst thou thus unworthily sleight this admirable and astonishing Condescention of God to thee! Seems it a small matter that the great Jehovah *should deal thus familiarly with his Worm? And wilt thou pass this over as a common mercy? What meanest thou, O my Soul, that thou dost not constantly adore and praise this rare, strong, and unspeakable Love! Is it true, O my Soul! doth God deal familiarly with Man, and are his humble, zealous, and constant Love, Praise and Service too good for God! Why art thou not, O my Soul, swallowed up every moment with this free, unparalled*

rallel'd, everlasting Love! And then he brake out again into an other Triumpant *Extasie* of Praise and Joy, thus:

Free Grace admired. — *Stand astonished ye Heavens, and wonder O ye Angels at this infinite Grace*! *Was ever any under Heaven more beholding to free Grace then I*? *Doth God use to deal thus with his Creatures*? *Admire him for ever and ever, O ye Redeemed Ones*! *O those Joyes of which I have the taste*! *Those Everlasting Joyes that are at his Right Hand for Evermore*! *Eternity, Eternity it self, is too short to Praise this God in. O bless the Lord with me, and let us shout for Joy, and boast in the God of our Salvation. O help me to Praise the Lord for his Mercy endures for ever.*

— One of his Brethren (that had reaped much good by him) praying with him, and seeing him (as he judged) near to his Dissolution, desired that the Lord would be pleased to continue those astonishing, and Soul-supporting Comforts to the last Moment of his Breath; and that he might go from one Heaven to another; from Grace and Joy imperfect, to perfect Grace and Glory. And when his work was done here, to give him (if it were his Will) the most easie and Triumphant Passage to *Rest*; and that he might have an *abundant entrance administred into the Everlasting Kingdom of of our Lord and Saviour*, Jesus Christ. Prayer being ended, he brake out into a wonderful Passion of Joy, crying out, *Amen, Amen, Amen: Hallalujah.*

— I (saith mine Authour) do verily believe that it exceeds the highest *Rhetorick*, to set out to the Life what this Heavenly Person did then deliver. We want words to declare it, and so did he; for he saw things unutterable. He talked as if he had been in the third Heavens, and brake out into such words as these: *O He is come*! *He his come*! *O how Sweet, How Glorious is the Blessed* Jesus! *How shall I do to speak the Thousandth part of his Praises*! *O for Words, to set out a little of that Excellency*! *But it is unexpressible. O how Excellent, Glorious, and Lovely is the precious* Jesus! *He is sweet, He is altogether Lovely*! *And now I am sick of Love; He hath ravished my Soul with his Beauty*! *I shall Die sick of Love.*

So unspeakable.

— *O my Friends, stand by and wonder: Come look upon a dying Man and Wonder: I cannot my self but wonder: was there ever a greater kindness. Was there ever more sensible manifestations of rich Grace! O why me, Lord why me! Sure this is a Kin to Heaven; and if I were never to enjoy more then this, it were well worth all the Torments that Men and Devils could invent, to come through even an Hell to such unspeakable Joyes as these. If this be Dying, Dying is sweet: Let no true Christian ever be afraid of Dying. O Death is sweet to me! This Bed is soft!* Christ's *Arms and Kisses, his Smiles and Visits, sure they would turn Hell into Heaven. O that you did but see and feel what I do! Come and behold a Dying Man more chearful then you ever saw any Healthful Man in the midst of his sweetest Enjoyments! O Sirs, Worldly Pleasures are poor, pittiful, sorry things, compared with one glimps of this Glory, which shines so strongly into my Soul! O, Why should any of you be so sad, when I am so glad? This, This is the Hour that I have waited for.*

Death approaching. — About Eight and Forty Hours before his Death, his Eyes were dim, and his Sight much failed; his Jaws trembled, and his Feet were cold, and all the *Symptoms* of Death were upon him, and his remoat Parts were almost Dead and Senseless; And yet, even then his Joyes (if possible) were greater still. He had so many Fits of Joy unspeakable, that he seemed to be in a continued Act of Love and Praise. He spake as one that was just entering into the Gates of the *New Jerusalem*: His greatest part wss already in Heaven: Not a word dropped from his Mouth but breathed of *Christ* and Heaven. O, what encouragement did he give to them that stood by to follow hard after God, and to follow *Christ* in an Humble, Believing, Zealous course of Life, and of adding one Degree of Grace to another, and to use all Diligence to make their Calling and Election sure: Saying, that then they also should find a glorious Passage into Blessed Eternity.

Instructions.

— But the most of his work was Praise: A Hundred times over he admired the bottomless Love of God to him, Crying, *O why me, Lord, Why me?* And then he would give Instructions to them that came to see him. He was scarce ever silent, the Love of *Christ*, and Souls constraining him to do all the good that possibly he could: And that Holy Minister that was so much with him, perswaded him to be content to live a little longer, and patiently to wait Gods leisure, who sure had something for him to do, which was yet undone: Some word of Exhortation to some poor Soul that hitherto was forgotten.

Christ dearly loved.

— The Truth is, he was so filled with the Love of *Christ* that he could scarce bear to be absent from him for a moment. He knew that he could be capable of receiving

ving greater Glory in Heaven, then he could here. Every Evening he uſed of his Friends, Hoping that he ſhould ſee them no more till the Morning of the Reſurrection: And he deſired them to be careful to make ſure of a comfortable meeting at their Father's Houſe in the other World.

His Praiſes. —When Miniſters or private Chriſtians came to him, he would beg of them that they would ſpend all the time that they had with him in Praiſes. O (ſaid he) *Help me to Praiſe God, I have now now nothing elſe to do from this time to Eternity, but to praiſe and love God. I have what my Soul deſires upon Earth. I cannot tell what to pray for, but what I have gratiouſly given in. The wants that are capable of being ſupplied in this World, are ſupplied. I want but one thing, and that is, a ſpeedy lift to Heaven. I expect no more here: I deſire no more: I cannot bear more. O Praiſe, Praiſe, Praiſe that infinite bounleſs Love that hath, to a wonder, looked upon my Soul, and hath done more for me, then for Thouſands of his Dear Children. O Bleſs the Lord, O my Soul, and all that is within me, bleſs his Holy Name! O help me, help me, O my Friends, to Praiſe, and Admire him who hath done ſuch aſtoniſhing things, and wonders for my Soul! He hath pardoned all my Sins, and hath filled me with his Goodneſs: He hath given me Grace and Glory, and no good thing hath he withheld from me.*

— *Come, help me with Praiſes, yet all is too little. Come help me all ye Mighty and Glorious Angels, who are ſo well skil'd in this Heavenly work of Praiſe! Praiſe him, all ye Creatures upon Earth: Let every thing that hath being help me to Praiſe God:* Hallalujah, hallalujah, hallalujah! *Praiſe is now my work, and I ſhall be engaged in this ſweet Work forever. Bring the Bible: turn to* David's Pſalms, *and let us ſing a* Pſalm *of Praiſe. Come let us lift up our Voices in the Praiſes of the Moſt High. I will Sing with you as long as my Breath doth laſt; And when I have none I ſhall do it better.*

— Then turning to ſome of his Friends that were weeping; he deſired them to Rejoyce, rather then to weep upon his account. It was a wonder that a Man ſo weak could ſpeak ſo much: But the *Joy of the Lord was his ſtrength.* In his Sickneſs thoſe Scriptures which he took moſt delight in were the Fourteenth, Fifteenth, Sixteenth, and Seventeenth Chapters of St *John*'s Goſpel. Alſo the Fifty fourth of the Prophecy of *Iſaiah*, was very delightful to him: with abundance of Joy he oft repeated thoſe Words, *With Everlaſting Mercies, will I gather you.* He commended the ſtudy of the Promiſes to Believers, and deſired them that they would be ſure to make good their claim to them, and then they might come to the *Wells of Conſolation*, and there drink their fill.

According to his deſire moſt of the time was ſpent in Praiſes, and he would ſtill be calling, *More Praiſes yet: O help me to Praiſe God, I have now nothing elſe to do! I have done with Prayer, and all other Ordinances. I have almoſt done converſing with Mortals: I ſhall preſently behold* Chriſt *himſelf that died for me, and loved me, and waſhed me in his own Blood. I ſhall before a few Hours be over be in Eternity, ſinging the Song of* Moſes, *and the Song of the* Lamb. *I ſhall preſently ſtand upon Mount* Sion, *with an innumerable Company of Angels, and the Spirits of Juſt Men made perfect, and with* Jeſus, *the Mediator of the New Covenant: I ſhall hear the Voice of much People, and be one amongſt them, which ſhall ſay* Halſelujah, *Glory, Salvation, Honour, and Power unto the Lord our God: and again we ſhall ſay* Hallelujah. *And yet a very little while, and I ſhall Sing unto the* Lamb, *a Song of Praiſe, ſaying, Worthy art thou to receive Praiſe, who waſt ſlain, and haſt Redeemed us unto God by thy Blood, out of every Kindred, and Tongue, and People, and Nation, and haſt made us unto our God, Kings, and Prieſt, and we ſhall Reign with thee for ever and ever.*

— *Methinks I ſtand, as it were, with one Foot in Heaven, and the other upon Earth Methinks I hear the Mellody of Heaven, and by Faith I ſee the Angels waiting to carry my Soul to the Boſom of* Jeſus, *and I ſhall be for ever with the Lord in Glory. And who can chooſe but rejoyce in all this?* Much of this he repeated over and over with greater Affections then can be expreſſed by Words.

— The Day before his Death, he looked earneſtly upon his Brother *James*, who ſtood by very ſad, whom he judged to be putting up ſome *Ejaculations* unto God upon his account, to whom he ſaid, *I thank thee, Dear Brother, for thy Love: Thou art now praying for me: And I know that thou loveſt me dearly: but* Chriſt *loves me ten Thouſand times more then thou doeſt. Come and kiſs me, Dear Brother, before I Die.* And ſo with his cold dying Lips he kiſſed him, ſaying, *I ſhall go before, and I hope thou ſhalt follow after to Glory.* Though he ſlept but very little for ſome Nights, yet he was not

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— in the leaſt impaired in his Intellectuals; his Actions were all decent, and his Diſcourſe, to a Spiritual underſtanding, highly rational, ſolid, and Divine: And ſo he continued to the laſt Minute of his Breath.

He bleſſeth his Relations. — A few Hours before his Death he called all his Relations, and Brethren together, that he might give them one ſolemn warning more, and Bleſs them, and Pray for them, as his breath and ſtrength would give him leave; which he did with abundance of Authority Affection, and Spirituality, as follows.

His Mother. — Firſt, He thanked his Dear Mother for her tender Love to him, and deſired that ſhe might be in Travel to ſee *Chriſt* formed in the Souls of the reſt of her Children, ſee of the Travel of her Soul, and meet them with Joy in that Great Day.

His Eldeſt Brother. — Then he charged all his Brethren and Siſters in general, as they would anſwer it before God, that they ſhould carry themſelves dutifully to their dear Mother. As for his Eldeſt Brother (at whoſe Houſe he lay Sick) his Prayer was, that he might be ſwallowed up of *Chriſt*, and with Love to Souls, and be more and more Exemplary in his Life, ſucceſsful in his Miniſtry, and that he might finiſh his courſe with Joy.

His ſecond Brother. — His next Brother was *Andrew*, a Citizen of *London*, whom (though abſent) he thus Bleſſed: The God of Heaven remember my poor Brother in *London*. The Lord make him truly Rich, in giving him the Pearl of great Price, and make him a Fellow Citizen with the Saints, and of the Houſhold of God: the Lord deliver him from the Sins of that City: May the World be kept out of his Heart, and *Chriſt* dwell there. O that he may be, as his Name is, *A ſtrong Man*, and that I may meet him with Joy.

His third Brother — Then called he for his Brother *James* (to whom he hoped that God had made him a Spiritual Father) to whom he thus ſpake, Brother *James*, I hope that God hath given thee a goodly Heritage: The Lines are fallen to thee in Pleaſant Places. The Lord is thy Portion. I hope the Lord hath ſhewed unto thee the worth of a *Chriſt*. Hold on, (dear Brother) *Chriſt*, Heaven, and Glory are worth ſtriving for. The Lord give thee more abundance of his Grace.

His fourth Brother. — His next Brother *Abraham* was called, to whom he thus ſpake: The Bleſſing of the God of *Abraham* reſt upon thee: The Lord make thee a Father of many Spiritual Children.

His fifth Brother. — His Fifth Brother was *Joſeph*, whom he thus Bleſſed: Let him bleſs thee (*O Joſeph*) who bleſſed him that was Seperated from his Brethren. O that his Everlaſting Arms may take *hold* of thee! It is enough if yet thou maiſt live in his Sight. My Heart hath been working towards thee, Poor *Joſeph*, and I am not without Hopes, that the Arms of the Almighty will embrace thee. The God of thy Father bleſs thee with Bleſſings of Heaven above.

His firſt Siſter. — The next was his Siſter *Mary*, to whom he ſaid; Poor Siſter *Mary*, thy Body is weak, and thy Daies will be filled with bitterneſs: Thy Name is *Marah*: The Lord ſweeten all with his Grace and Peace, and give thee Health in thy Soul. Be patient; make ſure of *Chriſt*, and all is well.

His ſecond Siſter. — Then his Siſter *Sarah* was called, whom he thus bleſſed: Siſter *Sarah*, thy Body is ſtrong and healthful; O that thy Soul may be ſo too! The Lord make thee, firſt a wiſe Virgin, and then a Mother in *Iſrael*: A Pattern of Modeſty, Humility and Holineſs.

His ſixth Brother. — Then his Brother *Jacob* was called, whom he thus bleſſed: The Lord make thee an *Iſraelite* indeed, in whom there is no guile. O that thou mayeſt learn to wreſtle with God, and like a Prince, prevail, and not go without the Bleſſing!

His ſeventh Brother. — Laſtly, He prayed for his youngeſt Brother *Benjamin*, who was but an Infant. Poor little *Benjamin*; O that the Father of the Fatherleſs would take care of thee, Poor Child, that thou which never ſaweſt thy Father upon Earth, mayeſt ſee him with Joy in Heaven! The Lord be thy Father and Portion: Mayeſt thou prove the Son of thy Mothers Right Hand, and the Joy of her Age.

— O that none of us all may be found among the unconverted at the Day of Judgment! O that every one of us may appear with our Honoured Father, and Dear Mother, before *Chriſt* with Joy, that they may ſay, *Lord, here are we, and the Children which thou haſt graciouſly given us!* O that we may live to God here, and live with him hereafter. And now my Dear Mother, Brethren and Siſters, farewel: I leave you for a while, *and commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among them which are ſanctified.*

— And now Dear Lord, my Work is done; I have finiſhed my courſe; *I have fought the*

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good Fight, and henceforth there remaineth for me a Crown of Righteouſneſs! Now come Dear *Lord Jeſus*; come quickly.

— The afore-mentioned godly Miniſter came now to give him his laſt Viſit; and when he ſpake to him, his Heart was in a mighty Flame of *Love* and Joy, which drew Tears of Joy from this Miniſter, and was amazed to hear a Man juſt a dying, talk as if he had been with *Jeſus*, and came from the immediate preſence of God. O the ſmiles that were then in his Face, and the unſpeakable Joy that was in his Heart! O the Praiſes, the Triumphant Praiſes that were in his Mouth! And every one muſt ſpeak Praiſes that were about him, or elſe they made a Jar in his *Harmony*.

— A little before his Death in the Prayer, or rather Praiſes, which were returned for him, he was ſo wrapped up with Admiration and Joy, that he could ſcarce forbear ſhouting for Joy. In the concluſion of that Duty, with abundance of Faith and Fervency, he ſaid aloud, *Amen, Amen.*

— And now his longing Deſires ſhall be ſoon ſatisfied. He ſees Death coming apace to do his office; his Jaws were looſened more and more, and quivered greatly. His Hands and Feet were as cold as Clay. A cold Sweat was upon him. But O! how glad was he when he felt his Spirit juſt a going! Though the pangs of Death were ſtrong, yet that *far more exceeding, and Eternal Weight of Glory*, made him bear thoſe bitter pains with much patience and courage.

— In the extremity of his pains, he deſired his Eldeſt Brother to lay him a little lower, and to take away one Pillow from him, that he might Die with the more eaſe: His Brother replied, That he durſt not for a World do any thing that might haſten his Death a moment. Then he was well ſatisfied, and reſigned up himſelf wholly unto God's diſpoſal. And after a few minutes, with a ſudden motion, gathering up all his ſtrength, he gave himſelf a little turn on one ſide, and in the twinkling of an Eye departed to the Lord, ſleeping in *Jeſus*. Aged between Twenty Three, and Twenty Four, in the month of *June, An. Chriſti* 1657

The Life and Death of Mr. John Machin, *who Died* Anno Chriſti 1664.

His Parentage.

John Machin was the Son of *John Machin* of *Seabridge*, near *New-Caſtle*, in the County of *Stafford*. His Mother *Katherine* was of the *Vernons* of *Audley*, in the ſame County. His Father was a wiſe man, of a good Eſtate, and an Antient Free-holder: That Eſtate of *Seabridge* having continued in the Name of the *Machins*, from the 23d of King *Henry* the Eighth, and our *John* was the Seventh Generation of the Name that have inherited that Eſtate.

Birth.

This *John* was born at *Seabridge*, *Octob.* 2. *Anno Chriſti* 1624. and Baptized the ſame day at *New-Caſtle*. He was the only Son of his ſaid Parents, and was therefore carefully brought up by them in his Youth at the beſt Schools that were thereabout; eſpecially under pious Mr. *Orme* of *New-Caſtle*, and deſervedly famous Mr. *John Ball* of *Whitmore*, who brought up ſeveral Youths in School-Learning, together with his own Sons.

Education.

Our *John* was firſt intended to be ſent to the *Inns of Court*; but his Parents tenderneſs of him, and unwillingneſs to part with him to ſuch a diſtance, was, probably, a hinderance of that deſign. Whereupon being taken from School, he was imployed about Husbandry for ſome years, and followed ſome youthful Recreations. In particular, he was given to Cock-fights, whereupon himſelf (in ſome *Memoirs*) wrote thus: *Twenty years did I live the Devil's Bond-ſlave, which indeed is Time loſt, and not Living in a good ſenſe*, (Eph. 2. 1, 2, 3.) And he often ſaid to one of his Dear Friends, as they were walking together about *Seabridge*, *O with what an heart full of vanity have I in daies paſt gone this way!* And at another time. *This way have I followed ſin, where I now follow Chriſt: I am now ungoing, and unravelling my ſinful Journies: But I that have tryed both, find theſe the better waies.*

He goes to *Cambrid.*

He was then very ready to hearken to any motion of Marriage made to him, yet did not then cloſe with any. One at *Utoxiter* he was neareſt to a concluſion with, but ſhe dying in the mean time, it proved an occaſion of his going to the *Univerſity*. For his Father was induced, by the advice of a Friend to let him go to *Cambridge* for a Quarter of a Year: Scarce intending that he ſhould be admitted into any Colledge, but to abide there for ſome ſhort time to learn farther breeding; and he gladly accepted the Motion, and went thither in *December*, *Anno Chriſti*, 1645. And there finding ſome Kindred and Acquaintance, he was admitted into *Jeſus Colledge*.

His Conversion. — The first Year it pleased God to make a gracious change in him, of which he thus saith: *The Time of my Conversion was in the Twenty first Year of my Age* (as I remember) *The Place was* Jesus Colledge *in* Cambridge. *The Texts that most overturned me were, Eph.* 6. 12, 13, 14 & 1 *Cor.* 16. 22. The one Preached on by Dr. *Hill*, the other by a *Stranger*. He often shewed some of his Acquaintance the Seat in which he was first wrought upon, and told them early he loved the sight of it, and that ever after he chose to sit in that Seat, rather than in any other, if possibly he could croud into it. This was one evidence, among many others, of the eminent success which God gave to that faithful plain Preaching of that Holy Man of God, Dr. *Hill*, who went over that whole *Epistle* to the *Ephesians*, in a Lecture, ever Lord's *Day* in the Morning at six of the Clock, which he continued for several Years.

— Learned Dr. *Arrowsmith* also about the same time Preached over a succinct *Body of Divinity* in *Aphorisms* in St. *John's* Colledge, in the Evenings of the Lord's *Day* (part whereof is since published) of which our *John* hath often said, *That he found his Heart so moulded to the Truths delivered, upon the hearing of them, that it was greatly to his Spiritual Joy, and Satisfaction.*

Fruits of it. — No sooner did he find this blessed change in his own Heart, but his Friends at *Seabridg* found it in his Letters, which spake the new frame of his Soul, and were most instant and *Pathetical* perswasions to his Father and Mother and Sisters to look after their Souls, and to mind the things of Eternity: which also he seconded afterwards by his Holy, and Exemplary conversation, and Society with them; so that he was an Instrument to Convert all his three Sisters and that early, unto God: and to prevail very hopefully with his Parents in like manner, as appeared afterwards.

His Industry. Whilst he was in the *University* he so followed his Studies, that being of ripe Years, and having very good natural Parts, and religiously making Conscience of his expence of Time, he made a good progress in Learning, and was not inferior to any in the Colledge of his standing when he left the *University*. And though, in his Preaching, he made no shew of Learning, as some do: Yet he made good use of it, and understood well the necessity of it for the enabling of him to his work.

His Sickness. About the time of his Great Grandfathers Death, which in *March*, *Anno Christi*, 1647. he was sick of a dangerous Spotted Feavour at *Cambridge*, and that unto Death, as himself, and most about conclude, which he thus mentions: That it was in *Jesus* Colledge, in a *middle* Chamber, next to the *Chappel* on the Right Hand: But (saith he) *God having some work for me to do, had Mercy on me* (Phil. 2. 27.) *saved me, and brought me back again*: To say with the *Psalmist*, *Thou hast delivered my Soul from Death: Wilt thou not deliver my Feet from falling, that I may walk before God in the* Land *of the* Living? Psal. 56. 13. And again, *I shall not Die, but* Live, *and declare the works of the* Lord: *The* Lord *hath chastened me sore, but he hath not given me over unto Death*, &c. *Psal.* 118. 17, 18.

— In this Sickness the Lord dealt most powerfully with his Soul, planting therein great and firm resolutions, of serving his God eminently in case of Recovery, which accordingly (by the assistance of his Grace) he faithfully performed: And hereupon he set up a meeting of some Schollars for Religious purposes, which continued in the Colledge for several Years after his Departure, to the restraining (at least) of some, and to the great Spiritual advantage of many others; which he managed with such Prudence and Caution, that they could not easily become the *Nurserys of Faction*, or false *Doctrine*, what ever the Ignorance, and Malice of sensless frothy Persons did slanderously vent to the contrary, We may see a farther account of him, and of his usefulness in the Colledge in these few Clauses in several Letter that were sent to him from some worthy Members of that Society:

Piety.

His Prudence.

His Commendation. — *Dear Friend, I received your loving* Letters, *which breath nothing but Piety and good affections. The next Companion to him who is both the Founder, a Fellow and President of the Colledge of Graces, and Comforts of Believers, is he whom God hath warmed with the same Principles to be instrumental for the enlivening them in others------ I bless God the Society you were the Founder of in the Colledge, do grow both in Number and Measure.---- And you have here my real Thanks, in that you have been instrumental in setting Religious meetings on Foot, wherein you reap much of the answer of your Prayers, in that they carry it so Prudently yet, as I hear nothing but what Malice and Guilt tax them withal.------ In all my serious Thoughts I see you represented to me, either as a Pattern of strict walking, or of upbraiding my little serviceableness; But alwayes a Blessing and Comfort in this, that I have known you, and the manner of your Life, and that I reap the benefit*

benefit of your Prayers and best Affections, which is a Treasury I always desired to prize above all the Jewels in the World, &c. And from an other eminent Person thus: *My dear and precious Friend: I received yours, and your Lines sweetly refresh me. O that I could hear oftner from you: It glads my Soul to see your constancy. O that your Example might be a Motive and Incentive to me, to be more steady, setled, and fixed upon God in the wayes of God,* &c. These are but a taste of the many Letters he received from *Cambridge*, wherein several do bless the Lord that ever they saw his Face.

But his Activity in God's Service was not a little disturbed by the Malice of Satan, who frequently after his Recovery from Sickness, disturbed and tormented him dreadfully in his Dreams, so that he hath often, immediatly upon his waking, run in his Wastcoat into his Study, and betaken himself to his earnest and fervent Prayers against that subtile and mischievous Fiend. Temptations.

Anno Christi, 1649: he Commenced *Bachiler of Arts*, after which he went into the Countrey, and spent part of a Year among his Friends, and in visiting some Neighbour Congregations where the Ministry of the Word was wanting. The same Year he was Ordained Minister at *Whitchurch* in *Shropshire*; before which he engaged all the Prayers that possibly he could, not only of Friends near-hand, but of some that were far distant, for a Blessing upon that Ordinance: And when we consider how *Pathetically* he engaged them (Thus in one of his Letters: *Pray and prevail for us*) what a conjuration of Prayers there was in several places upon that Day, and the rich Crop, and Harvest reaped afterwards, surely it deserves the reflection of those Ministers, who never won a Soul to *Christ*, from what Principles, in what manner, and for what ends they first entred into this surest Function. He is Batcheler of Arts. Ordained.

Though he was not disposed for the present to settle in any place, yet was he unwilling to go about his work without Ordination; and that which induced him to continue unfixed for a space, was his enlarged desire to do good to Souls, and that not only of his Kindred and Friends, but also of all Neigbours so much, and so far as possibly he could. He even travelled in Birth for such as had not seen his, *that Christ might be formed in them*: And the largness of his Heart herein was frequently expressed in his most earnest Prayers unto God for the enlarging of his Kingdom in Countys, Towns, and Families, which he would name with the greatest Affections both in his Prayers and Letters, oft crying out, *O that all* Staffordshire *and* Cheshire *might be saved*! Zeal.

By this time he had Acquaintance, yea, and intimacy with all that were eminent for Piety in all places thereabouts, and his great care was to stir up the Grace of God in them. And he was extraordinarily qualified and prepared by the Lord for this work, and that in a special juncture of time when the heat of Controversies were managed by Sword, Pen, and Pulpit, which had sadly prevailed to justle out the lively Sense of the main things wherein all were agreed: And diverse Ministers were so taken off from these greater matters by other work which the Enemy had found them, that to Preach Death and Judgment, of *Christ* and Conversion were almost new things to many of the People. But this good Man was singularily fitted, to recal that great Work back again into the Hearts and Hands of his Brethren, himself having never engaged into the Controversies of Church or State: And set out with all his might upon the main things, and did promote and drive on the Work of Conversion where ever he came. Sad Times!

And truly his Success was great: For in his Fathers Family in *Seabridg*, the Lord made him eminently instrumental in the Conversion of his three Sisters. His Parents too greatly favoured the wayes of God: and much furthered him in his work, and were chearful entertainers of such good People as upon sundry Occasions resorted thither: And there was such an habituated course of gracious Converse set up in the Family, by his staying with them the first Year; that an eminent Minister at his first coming thither, beholding their Order, Zeal, and forwardness in *Christ*, could not forbear to insist the next Day upon those words of *Moses*, *Numb.* 11.29. *Envieſt thou for my sake?* Which was the result of that dealing, he was forced to with his own Heart upon that occasion. And this Oyntment upon *Aarons* Head, ran down to the Skirts of his Cloathing: For he was a precious Savour to the very poor Servants of his Father's House, with whom he was unweariedly importunate to labour for Holiness, and he prevailed with some of them, which was a notable presage of the future success of his Ministry upon others.

Himself takes occasion to write thus concerning his Father: *My Father* John Machin

chin *did more for our Family than his Progenitors, building both the House and Barns from the Ground, &c. But most of all he may be remembred for bringing up me his Son to, and at the University, who was (through grace instrumental to bring the Gospel in its power into our Family, which was more Glory to the same then if the Materials of the House had been all turned into pure Gold, whereof let these Scriptures* (upon the Chimny Stone in the Parlour) *be Witnesses, where it may be said, Blessed be he and they who brought his Name hither to Record it. To God alone be the whole Glory.*



— The Scriptures upon that Stone were these: *Gen.* 28. 15---22. 2 *Chron.* 6. 7---42. 2 *Sam.* 7. 18.---25. 1 *Chron.* 29. 10---20. *Psal.* 116. 1. 12.----19. *Psal.* 118. 17. *Gen.* 32. 10. *Jer.* 30. 21. *Ezek.* 48. 35. 1 *Sam.* 7. 12. *Exod.* 17. 14, 15. *Exod.* 20. 24. 1 *Cor.* 15. 34. 1 *Chron.* 28, 9.

Industry. — His usual way after Preaching was to Repeat, and to assemble together as many as he could to the Place where he lodged, and their to spend as much time as he was able, in pressing things farther upon them, and in holy and pertinent Discourses, with unspeakable heat and vigour; which made one of his Kindred say, *That he liked his Cosin* Machin *well, but that he made his House a Chapple when he came to him.*

Charity to Souls. — All this time he was unfixed, as himself wrote to a Friend of his in *Cambridge*, thus: *I am yet placeless, Charities Servant, desired to many Places, but in part resolved to fix at* Ashburn *for every other* Sabbath, *reserving the other for the service of Necesity and Charity, which may be found in these Parts.*

— And this he did accordinly, as himself hath left upon Record. *In the beginning of the Year,* 1650. (saith he) *I was called to* Ashburn *in* Darby-*shire, where God was with me two Years, and though my labours were not in the Town so successful as I desired, yet I had God's presence much comforting my Soul, and the Souls of many Christian Friends there about.*

A Quaker. — During his abode there he was with a *Quaker* upon his Death-bed (presently after the springing up of that Sect in *Stafford*-shire) and the more earnestly he prayed with the sick Person, the more he raged: which was an Argument to him, and to several other of the Company then present that *Quakerism* was a *Degree of Possession.*

— Whilst he continued at *Ashburn* he was a painful and laborious Preacher, and very useful, and all his spare Dayes he laid out to the utmost advantage of the Gospel, by forecasting for Heavenly work in the *Moor-lands*, and other dark Corners in *Stafford*-shire, where the Gospel in the power of it, had scarce ever come before: So that he might truly say, with St. *Paul, that he gloried not in another Mans Line*: he sowed where few had effectually sowed before, nor did they then but by his procurement. There was no Man like minded in those Parts, who did so naturally care for the state of Souls: For indeed, *he sought not his own, but the things of* Jesus Christ. His manner was, to engage his Brethren in the Ministry that were intimate with him, and that knew the sincerity of his Heart, and his gracious Design herein, to meet him in those Parts, and to Preach at several places near to each other, sometimes Three or Four Dayes together: And the People were ordinarily so tractable, that they (to his great Joy) would flock from place to place after the means of Grace: and he had the comfortable Testimony of God's approving his Work, in the great good that many Souls received thereby.

Zeal.

Heavenly-mindedness — See his heavenly Spirit by this Letter which he wrote to one of the Ministers Wives that thought her Husband too long from her, when he was imployed with him in this work, in *July, Anno Christi,* 1652.

My dear Friend (saith he) *I do heartily bless our God for what he hath done for you and especially for your Soul. I pray you believe that you heard these words following as coming out of the Mouth which first spake them,* Psal. 27. 14. Wait on the Lord, be of good courage, and he shall strengthen thy Heart. Wait, I say, on the Lord: *And say in Faith as you may in his Language also,* Psal. 138. 8. The Lord will perfect that which concerneth me: Thy mercy, O Lord endureth for ever, *&c. It is to me a great sign what the Lord hath done for you, that you are so willing to part with your (I know) dear Husband, for the Lord's sake, and his works sake, but He is, and it is worthy. Think still it is to the Lord: and should a Husband be between a gracious Heart, and Christ our* Lord? *God forbid that we should think so, who have had already in Hand for every Step, Word, and Thought for him, from him more weight and worth, then a Wedg of* Ophir's *Gold, besides those Thousands of Years in Glory, which are yet in Reversion, &c. And wherein I cannot thank you and him, my* Lord *shall: For else his Words fail, and I will complain, as* Heb. 6. 18. 2 Chron. 25. 9.

After

After two Years ſtay at *Aſhburn*, the Lord cut out work for him elſewhere; and he ſaw no reaſons why he might not part from them: Concerning which he thus writes. *From* Aſhburn *I was called to* Atherſton *in* Warwick-*ſhire, where I ſpent one Year in a Lecturers place, and the Lord did abundantly Crown my poor pains on a ſudden with Converſion-work, which made me ſay, as* Cant. 6. 12. Or ever I was aware my Soul made me like the Chariots of *Aminadab*. *But I ſaw not the Lord's mind, and will to continue me there, in which I ſaw the Lord's, and for the time was content; for I wanted nothing, having a* Seabrig-*home for ſupply: And I had my Hearts deſire in oportunities to extend my Labours in* Stafford-ſhire *and otherwiſe, ſome* Lords Dayes, *and many Week Dayes, no one gain-ſaying: which I ſaw was for the deſtruction of the Devils work, and an aking Tooth he carried againſt me: But two things ſtay'd Thought in my Travels from Place to Place, and Houſe to Houſe: My Saviours leading the Way,* (Act. 10. 38.) *And this: the more the Devil hates me, the more the Lord loves me.*

He goes to *Atherſton.*

Back to *Seabridge.*

— This Year was the time wherein he ſhould have Commenced *Maſter of Arts*, which alſo he inclined to do, chiefly to give Teſtimony of his reſpect to Learning, and the Schools thereof, in a time wherein too many decryed them: But his Eſtate being enough to make him a *Compounder*, whereby ſome Extraordinary charges would be expected from him; more then he could well ſpare: And with this conſideration he ſat down, thinking that he might imploy that money more to the Honour of God, and the Goſpel, then to part with it for the Honour of a Degree, though he could willingly have been at the ſingle charge upon the former account.

— Concerning his Remove to *Aſtbury* in *Cheſhire*, himſelf thus writes: *I was ordered, and and called to* Aſtbury *in* Cheſhire, Novemb. 17. Anno Chriſti 1652. *But expreſt not my full conſent till the Spring following, at which time I left* Atherſton. To *Aſtbury.*

— About this time his Father Died, of which he thus ſaith; *He Died* March *the* 12th. Anno Chriſti 1652. *Being the* Sabbath Day, *about Ten of the Clock at Night, and in the* 55*th year of his Age, with theſe words in his mouth,* (Pſal. 39. 5.) *Behold thou haſt made my Daies as an hand-breadth, and mine Age is as nothing before thee. Verily every man at his beſt ſtate is altogether vanity.* And ſaid to his Mother and Siſters, who ſtood by weeping; *Why do you weep? you have a God that will be better to you than Ten Thouſand Husbands and Fathers* — He wiſely obſerved, when ſuch an unthought of loſs befel him, how he was employed at that inſtant; concerning which he ſaith; *At the time when my Father Died I was at Prayer, and that with the moſt remarkable impreſſions I ever had, both in pleading for mercy for him, and on a ſudden I ſubmitted to the Lord's Determination.* Many obſervable warnings he had from the Lord of this Event before it came to paſs: As, his ſerious and ſolemn Expoſition, and Application of that portion of Scripture, *Job* 21. 23, 24. in the Family, before any *Sickneſs* appeared (*March* the 9th.) Secondly, His earneſtneſs to know the ſtate of his Fathers Soul before they parted the next morning: As alſo to thank him for his Love and Care in his behalf, and to underſtand his Mind and Will concerning himſelf and his outward Eſtate, whilſt he yet continued in perfect health. Thirdly, The Day following, having occaſion to ſend home, he, by the Meſſenger, recommended to his Father that Scripture, *Iſa.* 38. 1, 2, 3. Theſe, with ſeveral other notable paſſages, and pious improvements he made hereof, which gave him hopes that the ſad Providence was in Love to him, and in mercy to his Father, unto whom he could not come time enough to ſee him in the Land of the Living. His Fathers Death.

— Not long after he removed to *Aſtbury*, and changed his condition, concerning which himſelf thus writes: *The good Hand of my everloving Father, ſo diſpoſing it, I had ſome Acquaintance in* Derbyſhire, *and I eſpecially found one forward in the Profeſſion at* Mickleaver, *near* Darby, *who might be to me as* Rebecca *was to* Iſaac, *by Name,* Jane Butler *(Daughter to* John Butler) *on whom my Thoughts much ſettled, with ſubmiſſion to my heavenly Father's Will, and ſhe became my Wife,* Septemb. 29. Anno Chriſti 1653. *at* Utoxeter; *whom God gave to me, and with her what I expected in an humble, gracious Woman,* (Prov. 31. 11, 12. & 29. 30, 31.) *Her price was above Rubies; her portion of outward Eſtate very conſiderable.* He Marries.

— His managing of this weighty buſineſs, was in ſuch an holy and heavenly manner, that all their meetings on that account were improved to the utmoſt advantage of both their Souls; and their Marriage was fixed upon one of his Lecture-Daies, where two of his Brethren Preached, and joyned in the ſolemnization thereof. And after two Daies ſtay with his Wife, he went a long Journey about the work of the Lord for many Daies following, whereby he made it evident how much the greateſt worldly comforts were made ſubordinate to God's Glory and Intereſt, and were ſo far from hindering, that he was rather enlarged, and fitted thereby to walk in the Waies of God. His

A Lecture set up. — His first contrivance of setting up a Lecture, was some months before his Fathers Death; and no sooner was the Estate fallen into his hands, but he resolved to consecrate a share of it to God, and would not serve the Lord with that which cost him nothing His intentions about it, himself thus expresses; I *intend a monthly Lecture to be Preached in these following Towns of greatest concourse*; viz. *in* New-Castle, Leek, Utoxiter, Lichfield, Tamworth, Walsal, Wolverhampton, Pencridge, Stafford, Eccleshall, Stone, Muckleston, *in the County of* Stafford, *the last* Friday *in each month, allowing* (*of the Lord's fulness in my hands*) *thirteen*

Liberallity. — *shillings and four pence to the Ministers that Preach, to convert Souls, and one Shilling to be given to twelve of the Poorest People that come to Church: In all eight pounds twelve Shillings a year. This was the resolution of an heart engaged to him; of one that would honour the Lord with his Substance, and is* J. M. July 31. Anno Christi 1652.

Zeal. — And presently after his Fathers Death he thus wrote concerning this business: *I believe that the Lord could have given him more Daies; but yet do will that* 8 l. per Annum *for ever be set apart for the Gospel, out of mine own Estate, that Immortal Souls may be won, and God's Portion in the World be encreased, to be disposed as aforesaid, or as my Brethren, Mr.* N. *and Mr.* S. *my Dearest Fellow-Labourers shall judge, and find most abundantly and effectually to accomplish Christ's end and mine,* saying, as (*Rom.* 10. 1.) *My heart's desire and prayer to God for* Israel *is, that they might be saved.*

— This Lecture he set on foot this Summer. The first Day was at *New-Castle, Aug.* 4. 1653. where his two aforesaid Friends did Preach: As also the third course at *Utoxiter Sept.* 29. following, being the Day of his Marriage. And this business was so much in his Heart and purpose, that when some scruple was made about it in the settlement of his Land at Marriage, he wrote thus: *Whether I change my condition or not, I have cause, and I call to mind my Promise to the Lord and his Gospel in the thing I intended, which I think will now be preferred before the change of my condition.*

His Will. — And that the Holiness of his Heart, and bent of his Soul in this business may appear, he inserted these passages into his *Will*, which he made *Novemb.* 16. 1653. not two months after his Marriage, he thus writes: *I commit my Soul to God, my God, and my Saviour, that Created, and Redeemed it, even into the Bosom of the Father of Spirits: My Body to my Father Corruption, and to the Worms my Mother and Sister,* (Job 17. 14.) *In hopes that he will make good to me* (*who with them have sometimes endeavoured to serve him*) *his Promise of Eternal Life,* Rom. 2. 7. *As for my Dear Beloved Wife, I freely return* (*and I pray it may be with advantage*) *to him who hath lent her, to whom I leave,* Joh. 17. 24. Rev. 21. *last.* Jude 24. Psal. 84. 10, 11. *Hoping that I leave her an Heir together with me, or rather with* Jesus Christ, *of a Kingdom that cannot be removed. If the Lord shall graciously give me Issue* (*I pray it may be of his Heritage, and prepared for a Room in Heaven*) *to it I would leave,* 1 Chron. 28. 9. *and I pray God see it executed according to my Will. And it is my will concerning my Heir* (*if the Lord give one*) *that he may be a* Samuel, *lent to the Lord, and his Service in the Ministry: For I can say, he is an Asking of the Lord, as was* Samuel: *And that he may have mine Inheritance, performing my* Will *concerning my* Lecture, *&c.* And concludes thus; *Praying, that whoever rules here, may keep open House for God and his People, to whom I would in Faith say,* as *Psal.* 31. 5. Into thy Hand I commit my Spirit: Thou hast Redeemed me O Lord God of Truth: *Hereto subscribing with my Heart and Hand,* J. M.

— And in a *Schedule* of the same Date, he writes as followeth: *Some particulars concerning the thing that hath long been in my Heart to do for God, written as my last Will, as an occasion of some standing Service when I am not. The Motives are God's Glory; Christ's Kingdoms encrease; and Poor Souls Salvation; an expression of my Thankfulness, for what God hath done for our Family, and for me the least and last of it. And the rather, because I am here, in mine own apprehension so little serviceable in speaking, doing, and suffering for him, and nothing at all advantagious in Writing, as others have been, and I could have desired. These Motives, together with that blessed Experience I have had of its advantage already, through God's sealing work with it, makes me to think my self favoured more of God, if I may do this for him: and I doubt not but he can and will, if need be, give me and mine, much more than this;* as is said, 2 *Chron.* 25. 9. *And if I could say as* David, 1 Chron. 29. 13, *&c. I would think it little betwixt him and me, who hath said;* Whosoever shall give a Cup of cold Water to drink in my Name, because ye belong to *Christ*, verily I say unto you, he shall not lose his reward. *And my prayer is, that those which come after me* (*whose it might have been*) *may think that it's better bestowed than the rest.*

— 1. The thing is a double Lecture, namely, of two Sermons once a month, chiefly intending Souls Conversion.

— 2. The Ministers: The most Orthodox, Able and Powerful, that can be procured for Love to *Jesus Christ* and his Service, or the Will of the Dead; chosen by my Trustees successively.

3. The

3. The Truſtees: Four Miniſters, and four Laymen. The Miniſters *I leave in Truſt, and queſtion not their faithfulneſs herein for* Chriſt's *ſake, are my deareſt fellow-Labourers in our Lord's work, Mr.* N. *Mr.* S. *Mr.* B. *and Mr.* J. *with whom I only leave for their direction,* 1 Cor. 15. 58. Mat. 28 20. *The* Lay-men *whom I put in joint Truſt are Mr.* B. *Mr.* M. *Mr. B. And plain-hearted* T. H. *all thoſe Faces I hope to ſee in Heaven. With them I leave for their refreſhment, when they take ſome ſteps about it.* Mat. 25. 39, 40. *For Eternity is the place I would be for, to which when gone, I am but a little before, and you but a little behind.*

This Lecture by his conſtant coſt and care, he kept up from *Auguſt* the Fourth, *Anno Chriſti,* 1653. Monthly, until *January* the Second, 1659. Whereof he kept an exact account in a *Catalogue,* wherein he took notice of the Day of the Month, the Place, the Perſons that Preached, and their Texts, with ſome hints of the Congregations, their number, and ſeriouſneſs: And he continued it, until the times would neither encourage, nor bear it, and thereupon it not only fell, but alſo (wanting Publick Liberty for ſuch an Exerciſe, according to the purpoſe of his Heart) he ſuſpended his intenſions, and diſpoſed his Land otherwiſe. Lecture laid down.

In *May, Anno Chriſti,* 1654: He began to keep Houſe at *Aſtbury,* concerning which, he thus ſaith: *I was intertained without exception, or interruption: And though for ſome Years we met with troubles, yet did the* Lord *ſtand between me, and all my troubles, ſo that many times I was as a Man wholly free, and was made amends for all my Sufferings of that Nature, by the* Lord's *Preſence, ſweet and powerful in his Ordinances, eſpecially in that of the* Lord's Supper, *which was there ſet on Foot in* March, Anno Chriſti, 1654: *and continued without interruption Monthly, or once in ſix Weeks till,* Anno Chriſti, 1660. Lord's Supper adminiſtred.

The Lord did mightily ſtrengthen his Hands and encourage his Heart in this Ordinance, and he took great care in Preparation for it, ſpending the *Friday* before the Sacrament in Publick Prayers and Preaching God's Words, and the Day after the Sacrament in Thankſgiving, in his own, or in ſome Neighbours Family, eſpecially where there fell out in any Communicants Family, any occaſion of ſpecial Thankſgiving: As recovery from Sickneſs, or the like. Thanksgiving.

By the coming of another *Incumbent* unto *Aſtbury,* he had only oportunity of Preaching there each other *Lord's Day,* and for the other he had liberty to Preach abroad upon Charity, which yet he heartily rejoiced in, and was ready freely to help any of his Brethren, ſo that he was ſeldom a Day at eaſe. And now he had oportunity of being acquainted with the Miniſters and Congregations in *Cheſhire,* where the Lord bleſſed his labours to the benefit of many Souls. Faſts. Prudence.

His labours here were much encreaſed by his aſſiſting in many *Faſt-days* unto which he was very ready, and would gather up ſuch ſpecial things as any in or out of his Family deſired to be recommended unto God in Prayer upon ſuch days, & would preſs ſuch as were preſent to perticularize their ſpecial things, that they might not come unto God upon an uncertain Errand, which things he would uſualy write down in a Paper, that ſo they which aſſiſted in the duty might read it, and ſo be the better enabled pertinently to Pray one for another. He did much deſire to make theſe and all other Ordinances very ſerious, and to reſcue them from that formality which two frequently accompanied them, being little ſatisfied with the work done, unleſs he found ſomthing done thereby upon his own, and the Hearts of others. He knew that great benifit and comfort was to be had in theſe Duties and Ordinances, and he would not reſt contented without it. He diligently alſo obſerved the ſucceſs of them, and if God at any time with drew himſelf from him, he made it his Buſineſs to ſeek his God till he found him again, as alſo the Cauſe of his with-drawings.

What ſtrong Affections he had in the Duties of God's Worſhip was manifeſt to all that joined with him, that they might eaſily ſee and diſcern the ardency of them; eſpecially in ſinging of *Pſalms,* which he did with ſuch apparent intenſion of of mind, and *Heart* as is not ordinary, and diverſe yet living cannot but remember with what Faith and fervency he would pronounce *Amen, Amen* at the end of every Prayer. And after holy Duties uſually his *Heart* was greatly lifted up in the wayes of God: And though he ſped never ſo well in it, yet he had not done with an Ordinance when it was over, but had both *Heart* and Art of improving it, and would then dexterouſly put on to holy Diſcourſes: and not only Publickly urg things for faſhion-ſake, but would afterwards follow it with all his might, as if (being the Lord's Ambaſſador) he waited for an anſwer to him that had ſent him. Zeal.

Prayers ardent. — He was moſt unwearied and indefatigable in holy Duties, and was never obſerved to give out in them, though ſomtimes upon ſpecial Occaſions, they continued all Night therein. After one of theſe Dayes of ſpecial Communion with God he, together with two or three of his choice Friends, retired into private, and there he urged each of them to name ſome one thing that they would cheifly beg of God, and ſo each of them prayed over thoſe particulars, and what impreſſions and affections were then raiſed in their *Hearts* cannot be forgotten: Alſo to promote and encreaſe Knowledg and *Holineſs*, he help up a *Conference*, both to his own and his Peoples great Benefit; and that no time might be loſt, nor any ones Mite be neglected, he would take the Anſwers of thoſe that were abſent at the appointed times, as occaſionaly he met with them, and ſomtimes before the whole Aſſembly were met together upon Dayes of Prayer, ſo that he was always doing, and deſigning the beſt advantage of the Peoples Souls upon all occaſions.

Conference.

— Whilſt he was Miniſter at *Aſtbury* it pleaſed the Lord to give him four or five Children, concerning whoſe Birth, he thus writes in his *Memorials*: *The firſt Will I made was preſently after our Marriage, and in it I ſpake of a Son* Samuel, *as if I had ſeen him by Faith, though he was not then in being, and it was full a Quarter of a Year, before we had any ſenſible hopes of a Child, which was given us about* March *the 9th.* 1653. *In* May *following we began Houſkeeping at* Aſtbury, *we received the Birth of our asking of God,* (1 Sam. 1. 20.) Samuel, *who was Born,* November *the 13th. chiefly called* Samuel, *becauſe he was asked of God by Father, Mother, and many Chriſtian Friends there and elſewhere, with great Ends propounded at ſuch times of Prayer: Namely, that he might be one to bere God's Name hear in his Church on Earth, and one to take up a Room prepared for him in Glory: The Lord be Surety for thee my Son: The Lord forbid thou ſhould'ſt come ſhort of theſe ends: Prayeth thy Father.* Thus did he ſet upon his *Head* the Remembrance of the Mercy of God in his Birth, as the Servants of God of old did make the very Names of their Children the means of remembring the Signal Mercies of God to them: This Child in the firſt Year of his Life, was, by Sickneſs, twice under the Sentence of Death, but Prayer that obtained him recovered him.

Prayer prevalent.

— An other great Deliverance to this Child he thus Recordeth: *Memorandum* (ſaith he) *that* July *the 10th* 1656. *the Lord prevented the Death of my Son* Samuel, *which in all probability might have been with my own Hand, bowling a Stone with all my might towards the Child* (whether I ſaw him before it went out of my *Hand* I know not) *But it's motion was directly towards his Face, coming up the ſteps in the Garden-walk; and the viſible means of prevention in God's Hand was an other Stone, that turned it out of the way a few ſteps before it came to the Child. This was an awakening Providence to me and my Wife, and ſent us to God on our Knees, partly for Humiliation, partly for Gratulation.* This Stone he kept in his Study, and (without Superſtition) made it his Remembrancer to continue his Thankfulneſs to God for this great Deliverance. Some ſuch obſervations he recorded about his other Childrens Birth and Names.

Providences ſpecial

— When this Winter was ended, he removed to *Whitley, Anno Chriſti,* 1661. *May 17th*: And of his ſucceſs there he gives this account: *After ſomtime I found that God was with me in his Ordinances, to make Converſion-work: And in Providences, to prevent evil, and to reach good things to us. Let it be remembred to his Praiſe, that* October *the 23d.* 1661. *my Son* John *was within a ſtep of drowning, and Providence ordered me to be within ſight at that very time, though I had been from home the Fortnight before, And not an Hour after my Daughter* Sarah *was almoſt choked with a Thred, to our great affrightment: But we ſaw the Lord's Hand very notably in her preſervation, as we had done the Spring before from Sickneſs, in anſwer to Prayers,* Pſal. 103. 4.

— An other merciful Preſervation of his Son *John* he thus Records. *Memorandum, that our Son* John *had a notable eſcape from drowning as he and his Brother were coming from School,* June *the 18th.* 1664. *But Bleſſed be* God *who is preſent when Parents are abſent.*

— At this Place he continued to labour in the Lord's Vineyard till that *black Day, Auguſt* 24. 1662: at which time, he with very many of his Brethren were Civilly ſlain, being unſatisfied to conform as the *Act of Uniformity* then required. But no Man ſuffered his Death with leſs Reflection upon Superiors, or with more grief for ſo ſad a diſpenſation. Yet there he continued, labouring for the advantage of the People

Peoples Souls with all his Strength, and the Lord made him a great Bleſſing to all the Country round about: And God's Providence ſo ordered it, that the Neighbouring Gentry (though of a differing Perſwaſion, yet) offered not to moleſt him at all, being convinced of the Innocence and Peaceableneſs of his Spirit, and of the uprightneſs of his Ends therein.

Before I give an account of the laſt part of his Life, you may take this juſt Character of him. His Character.

1. He was of an excellent Spirit in *Solomons* ſenſe, *Prov.* 17. 27. as ſlow to paſſion, as moſt have been known. One that lived ſome time with him, gave this teſtimony, that he remembred not that he ever ſaw him tranſported with Paſſion; but angry he would be at Sin, yet ſtill after the example of his Lord and Maſter, *Grieved for the hardneſs of their Hearts, Mark* 3. 5. His Reproofs were always ſo moderated and mixed with Love and Compaſſion, that the Offender could not but ſee, that his great aim was at his good. Patience. Prudence.

2. He had good Natural Parts, and was no *Novice* in any of that Learning that might fit and qualify him for his Work. For tho he was more abundant in publick Preaching than moſt of his Brethren, which muſt needs hinder his Private Studies, yet what time of vacancy he had from this Work, he carefully redeemed for his Book, and took in *Philoſophy*, the *Tongues*, *Hiſtory*, *Poſitive*, and *Practical Divinity* in the courſe of his Studies, being never well unleſs at his Study, or in ſecret Duties, or holy Conference, tho (as it was once ſaid of *Plato*'s Houſhold-ſtuff) it may be truly ſaid of all his ſtudies, there was *Nihil in Pompam, Omne in Uſum*; nothing for Pomp, all for uſe. And like of one of the *Architects* in *Plutarch*, who, when another, had made an Artificial Diſcourſe of his dexterity to contrive a new Building before thoſe who were to make their choice of them; He only ſaid, *All that this Man hath ſaid, I can do:* So this Holy Man had the knowledge of doing, what others could learnedly Diſpute and Diſcourſe of: he could learnedly live in every point as became a Learned Preacher. Learning. Induſtry.

3. He had an extraordinary Meaſure of Holineſs and Heavenly mindedneſs, according to the obſervation which a judicious Divine ſometimes made of him; *That he had more than ordinary Degrees of Sanctification.* He was of a *quick underſtanding in the fear of the Lord*, and had the *Tongue of the Learned to ſpeak a word in Seaſon* to the State of all Souls. Sanctification.

This indeed was his Maſter-piece, and was become natural to him. He had a ſingular Ingenuity in improving Scripture *Similitudes*, and indeed every thing that did occur, with unimaginable dexterity: every Tree, and Bird, and Stone would be a Text, upon which he would aptly enlarge himſelf, having an admirable wit to ſpiritualize every thing, and to gather occaſion of profitable diſcourſe in all companies, and almoſt upon every Subject, and it did clearly appear, *That out of the abundance of his Heart his Mouth ſpake.*

He had a great Holy Jealouſy and Fear of himſelf: A dear Friend, that knew him well writes thus of him. *Never was any Man more watchful againſt Relapſes, nor more jealous to maintain his firſt love to the height, I have* (ſaith he) *ſometimes told him that it was not uſual for converts to retain that Land flood of Comfort, that intenſion of Zeal, and extenſion of Affection which flouriſhed ſo in him, and was preſerved in the height: and therefore muſt he expect an abatement in time, and the current thereof to be contracted, and ſetled in a narrower Channel.* He in his Letters often reflected on theſe words, *Ore tenus*, intimating that he ſtill was what he was before, not without admiring God's Grace to him, whereunto he aſcribed all that he was. And indeed he was ſo habituated to Spiritual Communion with his God, that he could not with Patience endure his withdrawings: And he was far more ſenſible, and ſooner aware of it than many others are, that can, to their great loſs and prejudice, entertain other Delights inſtead of God's Face and Favour: But this holy Man did moſt eagerly ſeek, upon all occaſions for him *whom his Soul loved*, and would not be ſatisfied till he found him. Holy Jealouſie. Humility.

He was a great Obſerver of the frame, and bent of his *Heart* at all times. A worthy Miniſter writes thus of him. *I* (ſaith he) *have admired at the conſtant frame of his Spirit. He was not ſubject to that deadneſs and indiſpoſedneſs, which other good Men ſeem to be troubled with: His Heart was continually burning with an holy Zeal.* Take a taſte of the excellent ſweet frame of his *Heart* in this ſhort paſſage in a Letter to a Friend: *My dear, dear, dear Brother, I pray thee report the loving kindneſs of the Lord unexpreſſible, unto a poor, vile, empty, altogether undeſerving Worm: For I have found an Anſwer this Day; this Day more then ever to our Prayers, and can ſay, The Lord's work will on, tho Hell, ſay No: And ſtill Believe, Preach: Pray and Believe* (Lam. 3. 25.) *I am conſtrained to ſay as,* Iſa. 63. 7. *Neither thou, nor any of my Friends can conceive* Chriſtian watchfulneſs. Humility.

how good the Lord is to me, even to me. I pray thee and others think and ſtudy how good he is to me, to me, to me!

His watch — He kept a conſtant watch over his Thoughts, eſpecially over his laſt Thoughts which ſlept with him, and his firſt Thoughts which he awaked with, and uſually they were ſome precious portion of Scripture or other, which he would Diſcourſe of with his Friends, with great content and chearfulneſs.

A Diary. — He kept a *Diary* of his Life which he wrote in *Characters* where ever he came, wherein he ſet down what Scriptures he found moſt ſweetneſs from; what was the ſtate of his Soul towards God; and ſuch other remarkable paſſages as did occur each Day, from the Year 1650. to the Year wherein he died.

His Love to the Word. — His Love to the Word of God was *Superlative*: It was his *Meditation Day and Night*. Conſtantly every Morning he uſed to pitch upon ſome Verſe, which he would endeavour to fix upon his Heart, and was ever unwilling to leave it, till he had ſucked ſome ſweetneſs, and Spiritual nouriſhment from it: by Meditation he was often chewing up the 119 *Pſalm*, eſpecially in the time of his ſickneſs, daily drawing the Virtue of one Verſe into his Soul, as appears by his *Diary*. And this he did, not formally as a Task, but with that effectuall ſeriouſneſs and reliſh, that his Family at home, and his Friends abroad (by his Letters) might eaſily perceive what dainties he had been feeding upon. And at every vacant time he would be looking for a Word, and would find out by his caſual turning down of a Leaf in his *Bible*, (which was his way) ſuch paſſages as were very remakable, and not obſerved by him before. A Scripture thus met with was as Food to him, exceeding ſweet to his Taſte: He would make much of it, and uſually would not leave it till he had improved it to the good and benefit of others, either by ſpeaking or writing; endeavouring that others might ſee what he ſaw, and feel what he felt in the Word of God.

— An other Practice he had alſo which ſhewed him to be both a good *Textuary, and a good Chriſtian*, and that was uſually to take leave of his Friends and Relations, by leaving ſome Scriptures with them, and thoſe, ſuch as were moſt ſuitable to their condition. Nay, he hardly ſent commendations to a Friend but it was accompanied with ſome pertinent Text of Scripture, ſo that he ſeemed to breath no other Air but that of Scripture. His *Bible* was his conſtant Companion in the Day, and uſually his Pillow at Night: and many ſcores of lively, *Emphatical* Expreſſions he had found therein, which his conſtant reading, and diligence of others could never light on.

His Prudence. And where ever he came, he would engrave ſome Scripture or others upon the Chimny-pieces, Walls, and Trees, which was ſo conſtant, and peculiar a courſe with him, that his Acquaintance knew well that he had been in ſuch a Place, by the Marks which he ordinarily thus left behind him: His deſign herein being to do good to Souls; that the very novelty of ſeeing ſuch things might ſet People upon enquiring and looking on thoſe Texts in their *Bibles*, not knowing what good one ſuch Verſe of the Scripture might do, God ſetting it on.

— At leaſt he found this advantage to himſelf, that when he came to a review of them, he was put in mind of that frame of Heart he had when he wrote thoſe things, and ſo might taſte over again what he before felt in thoſe paſſages of the Word of God: He ſeldom wrote a Note or Letter but he concluded with ſome ſuitable Text of Scripture (*the Word of God dwelling plentifully in him.*) And in the *Memorials* before mentioned, he intermixed them with Scriptures upon every occaſion, adding in the Concluſion, The Texts of Scripture herein mentioned, are beſt worth thy finding, and noteing in thy Life, as they were in mine.

His Moderation. — His Moderation to all ſorts of godly People, though of differing Perſwaſions, was remarkable: his Heart and heat being wholly taken up with the great and neceſſary Points in Religion which all true Chriſtians agree in: And, making the Subſtance of Religion, his work and buſineſs, he never had leiſure, or pleaſure to trouble himſelf with controverted Circumſtances, nor would put his Soul out of tune with ſuch things as had cauſed ſuch jarrings and diſcord among Chriſtians. He was never (or very ſeldom, and then not out of choice) heard to Diſcourſe of the dividing Controverſies of the times.

Temptations. — He was exerciſed with a peculiar Tryal ſoon after his entrance into the Miniſtry, and that was by ſtrong, and horrible apprehenſions in the Night ſeaſon, as if he were cut in pieces with Knives, or the like, and he was in as real Agonies, and diſtreſs as if he had felt the pain of ſuch Torments indeed. This he apprehended to be the *Buffetings of Satan*: They uſed to follow Dayes of great pains, or Dayes of great inward

inward Comforts, and he was often forced by them to leap out of his Bed in the Night, and to betake himself to Prayer for ease and delivery. He would very *Pathetically* bewail those gloomy Nights, and (what cause so ever they proceeded from) they were great occasions to realize the apprehensions of Hell to him, and to keep him humble.

— Secondly, In his *Relative Duties* he was abundantly Diligent and Faithful.

— First, In his Family; *he walked in a perfect way in the midst of his House.* There he constantly read the holy Scriptures: A portion of the *Old Testament* in the Morning, and of the *New Testament* in the Evening, and sung some Verses of the *Psalms* in Order.

— After Reading, he examined every a one what they Remembred and Observed out of the Chapter, and would open and enlarge upon each Portion, and tell them what was most observable and Practical in that Scripture. Neither did he confine Religion to these Family Duties (as too many do, who from Morning to Evening Prayer scarce ever think or speak of Spiritual things) but he familiarized holy Descourse in his House all the Day long as there was any occasion and oportunity. He alwayes repeated at home the Sermons which he heard abroad. The *Lord's Day* Sermon he used to repeat the *Saturday* in the Afternoon following, or some other Sermon as a preparation to the *Sabbath* following. Upon the Evening of the *Lord's Day* he would take his Children in private, and their instruct them and teach them how to pray. Family Duties.

— He constantly *Catechized* his Children and Servants twice in the Week, and caused them to get some Verses of Scripture by Heart, and also part of their *Catechisms* every day. He had often private Fasts with his Family alone, and was frequent in secret Humuliation also. His ardent desires after the Sanctification and Salvation of his Children, and Kindred, was farther evident by a Discourse which he wrote for his Son, upon 1 *Chron.* 28. 9. And an other which he called *A Word to my meer Natural Friends* upon *Isa.* 55. 7. wherein the precious breathings of his Soul after their Spirirtual and Eternal welfare are largly manifested: And upon the same account he gave Twenty of Mr. *Baxter's Call to the Unconverted,* among his Kindred and Servants, in diverse of which he framed and wrote such pertinent *Dialogues* as were most suitable to the State of their Souls. Fasts.

— 2*ly*, In his Ministry he was indefatigable. He was in Labours oft: In Journings oft. So that we may truly apply to him what the Apostle *Paul* said of *Timothy, Phil.* 2. 20. *We have no Man like minded that doth naturally care for the State of Souls.* His great forwardness and earnes in this Work: his travelling, and toiling, and procuring all the help he could for the carrying on this Work, could not have been more if he had forseen the shortness of his own Days, or the length of our Night. And the more universal was the influence of his Labours, in that he was strangly stirred up to Preach in several parts of the County. Both Ministers and People generally promoting and accepting his holy and sincere Endeavours, where Envy or Prejudice did not manifestly interpose. His Industry.

— When other Ministers, or himself have been imployed in the usual Courses of the Day, he would often choose rather to stay and Repeat the Morning Sermon to the people at Noon, then go to his Dinner, according to the Example of his dear Master before him, *Joh.* 4. 33, 34. And indeed his Zeal for the work of God would carry him to do more then the strength of his Body, and the convenience of the people could well bear: But as it was sincerely meant by him, so it was generally well taken by them, and God made it answerably beneficial in the event. His Zeal.

— Father *Latimer* having sharply reproved some great Offenders in his time, was complained of for lack of *Discretion,* which he hearing of, said, *He was glad they had nothing else to charg him with but want of Discretion, it being evident thereby that the substance of his Reproof was true*: So all that could be charged upon this worthy Man of God was, that somtimes he wanted Prudence in the length and frequency of his Labours. A thing for which he might be well excused, seeing so few transgress in that kind.

— This good Man, such was his heavenly Spirit and Way in his work, that though the matter he brought was ordinary, yet the manner that he delivered it in, was not ordinary, and he had great success in the Conversion of many Souls: One that knew him well, and oft accompanied him when he went abroad, saith thus: *I cannot forget how the People after Sermons would meet him with Tears in their Eyes, some following him, others thanking him for his pain, and shewing by their very Countenances that they* Conversions.

had met with God in the Ordinances: And it's certain, that he that *winneth Souls is wise.* If that great Man on his Death-bed could profeſs, That one Soul converted by his means, miniſtred more Honour and Comfort to him, then all the Honour and Grandeur which he had enjoyed; with what Glory is this holy Man gone off the Stage, who was an Inſtrument in the Hand of God's Spirit, to convert many, and to convince and quicken more.

Conferences. —His converſe was a continual Sermon (as was old Mr. *Dods*;) he never went abroad but the Miniſter and the warm-hearted Chriſtian went along with him. He was the ſame out of the Pulpit as he was in it, and a lively Comment upon thoſe words of the Apoſtle: *Let your Speech be alwayes ſeaſoned with Salt, that it may miniſter Grace to the Hearers.*

—Some that travelled with him many Miles, uſually, upon a Religious account, have been almoſt raviſhed in their Souls with his holy and heavenly Diſcourſes; and into whatſoever Houſe he came, either publickly in the Family, or privately in his Chamber he would go to Prayer.

Courage. —He was undauntedly bold in reproving Sin: Many that accompanied him in his Journeys, when in the Inn he hath heard any one Swearing, have obſerved how he would Thunder againſt the Swearer, thus: *Who was it there that durſt abuſe the Name of the God of Heaven?* And he would ever on purpoſe as he talked with his Friends on the way, chooſe ſome weighty Word to utter as he met with People that paſſed by, that ſo it might ſtick with them; and this Bread of his that was thus caſt on the Waters, would ſomtimes return to him after many Dayes.

Heavenly-mindedneſs. —He had a ſingular preſence and readineſs of Heart, and Matter to ſpeak to whomſoever he met on the way, and great condeſcention alſo to explain himſelf: wherein any one did not underſtand him: As once on a Snowy Day, meeting ſuddenly with a Man driving his Horſes before him, who thus ſaluted him; *Well met Sir*: I but (ſaid Mr. *Machin*) we ſhall be better met, if we met in Heaven. Few poor People ever went from his Door without a powerful ſpiritual Almes, and he would order them to have larger Relief who were moſt ready to attend to his heavenly Counſel.

Prudence. —*He* had an excellent faculty in Diſcourſing with People on the Way, into whom he would handſomly inſinuate himſelf, and would deliver to them very material, and yet familiar things of Eternal concernment; he would find out their Ignorance; mightily amaze and convince them, and thereby lay a happy Foundation of farther acquaintance upon this beſt account. And he framed diverſe *Dialogues* on ſuch occaſions, which are diſperſed in the hands of ſeveral Friends, which (if they were publiſhed) would ſhew his excellent *Genius* this way. One inſtance hereof is very remarkable.

Note. —Riding one Morning to a Lecture, he met with ſome young Men that were carrying their Cocks to a Cock-fight; he overtaking them, ſaid thus to one of them: *Friend, our Lord and Maſter* Jeſus Chriſt *never came into the World to ſet up ſuch Sports as theſe.* Theſe Words, and ſome further Diſcourſe (though the young Man went on to his Paſtimes that day) ſtuck like an Arrow in his Side, and he could not be quiet till he had learned what Miniſter this was, after which he gained acquaintance with him, and ſo laid theſe and his other Sins to *Heart* as made a bleſſed change in his courſe of Life.

Zeal. —*He* was a Zealous improver of good Society: his ordinary Viſits were ſeldom concluded without Prayer before he parted with his Friends. And when diverſe good People were all Night together, he would engage them to pray one for another, and one after an other: and he would cauſe them to produce their ſeveral Evidences for *Heaven*. *He* would ſomtimes raiſe up the Company an hour before Day that they might pray and weep together, that the Fire might not go out upon the *Hearth* of their Souls, being by theſe means ſo conſtantly blown up and kept alive: yea, the very Crumbs of Piety that fell from him at his Table, were moſt *Heavenly* and refreſhing, and a plain Argument that it was his *Meat and Drink to do his Fathers Will, and to finiſh his work.*

—*He* had ingenious Deviſes and witty Artifices (flowing from his rooted affection to God) whereby, after ſome ſolemn Dayes, he would engage his Chriſtian Friends to a cloſer walking with God: Take an Inſtance of one or two of them, as himſelf left upon Record.

Articles between Chriſt *and Two Souls.*

1. That we be his willing, loving, and obedient Spouſes.
2. That we labour by all means to *know* more of his Mind, and then to tell it one to an other, and draw to the Practice of it.
3. That we be alwayes Jealous, leſt each other take his room, and to be indifferent and moderate in every thing and to every one but to him and his.
4. That whatſoever Creatures are betwixt us, they be improved to the higheſt advantage betwixt *Ceriſt* and our Souls.
5. That we connive not at Sin in each other, but be tender of one anothers Souls and Bodies.
6. That we love and live each Day as the laſt.
7. That we faithfully endeavour the performance of each others Will whilſt living, and when dead, ſo far as Reaſon and Religion may bind.
8. That we be in every Condition more willing to go live with *Chriſt*, our *Huſband*, then to ſtay here one with an other for Pleaſure-ſake.
9. That we endeavour ſeaſonableneſs and ſuitableneſs in every Duty, *&c.*

An other was to this Effect.

— *Seabridg, October 8th*, where God's Name was that day recorded. Before the Lord, and in his ſtrength I promiſe to draw near to God, believing that he will draw near to me. I paſs away and part with mine own power to him, that I may be his and not an others. Subſcribing with *Heart* and *Hand*, *Praying* and Believing that the Lord will undertake for me, that I never go back in a Thought; or elſe this will ſtand in full force againſt me at that Great day to come, *Phil.* 4. 13. *H. N. Can.* 8. 5. *J. M. Pſal.* 119. 106. *J. M. Zech.* 8. 21. *M. M. Pſal.* 119. 80. *N. B. Iſa.* 38. 10. *E. H.* 2 *Cor.* 3. 5, *&c.*

— *He* highly eſteemed the prayers of his Friends, and was a very faithful Remembrancer of them that deſired his prayers; which he uſed to do with that heartineſs, *Sympathy*, and enlargedneſs of *Heart*, that it would work much upon their *Hearts*, and engage them to more ſeriouſueſs in their own buſineſs, and in Affection to him, that ſo kindly concerned himſelf in their Affairs. And he would plead with God very fervently in their abſence, not only to ſatisfie his Conſcience, and to make good his promiſe of remembring them, but ſought with ſtrong cries to prevail for them. And beſides that frequent courſe which he held, of puting all preſent to tell him, before Prayer began, what they would have chiefly beg'd for them at the Throne of Grace; by which means they were ſent into their own Souls, to ſtudy their preſent, and ſpiritual Condition. His Prayers.

— Concerning this a dear Friend ſaith thus: he gave this *Rule* touching praying for Friends, which I have ever ſince endeavoured to make my Directory in that caſe: *Alwayes when you think of your Friends, let it be with a Praying Thought.* He would ſomtimes cauſe his intimate Friends to write down in his *Day-book*, what ſpecial things they ſhould intercede for in one anothers behalf till their next meeting. Note.

— *His* Letters were frequent and very heavenly ſet: *He* commonly ſet time apart for writing ſuch Letters; and he ſeldom wrote about any buſineſs, but Religion was interwoven, and ſuch plenty of apt and ſweet Scriptures and *Poſtſcripts*, yea, ſomtimes ſome Texts of Scripture would be endorſed on the outſide of his *Letters*, when they were ſent by a Friends hand. In this profitable and uſeful part of friendſhip he was frequent and abundant. Probably there yet remain many *Hundreds* of *Letters* in the hands of his Friends where there was ſcarce a Word but about Religion. His Letters.

— *He* was eminent in real Charity. *He ſympathized* with thoſe that were in ſtraits and affliction, and had a ready hand to help them. *He* was liberal according to his power, *yea, and beyond his power*. In his accounts to his Father from *Cambridg* he ſeldom found leſs then Twelvepence a Week to the *Poor*, beſides ſomtimes half a Crown at a time. After his coming into the Country it was his delight to engage others, and to ſtir them up by his own Example in his liberal Contributions upon good occaſions, giving Twenty-ſhillings, yea, ſomtimes five Pounds at a time to Charitable uſes. Somtimes he would make a ſtock for ſuch as were poor and pious; ſomtimes to help a Miniſter out of his ſtraits, which hath occcaſioned the Bowels of many to bleſs God in his behalf. His Charity.

— To be brief; he was a Star of the firſt Magnitude in the impartial Judgment of thoſe that knew him throughly. An eminent Divine, writing familiarly to him, ſaith thus:

thus: *Dear Brother I earneſtly deſire coreſpondence with thee: Thy Letters are precious and weighty to my Soul: Thou art more in my Heart, and Eye, and Thoughts than all the Acquaintance I have in the World: I have ſeen that in thee that hath not a little convinced me of the Reality of Religion. Theſe are not the Words of a Flatterer, but the overflowing of a Sincere Heart,* &c.

—If we view him in his Natural and Moral accompliſhments; in his Graces; in his Relations; in his Publick, and Private behaviour, and in his true Humilty and Sincerity, which crowned all the reſt, we muſt needs ſay, That he feared God above many, and hath left but few ſuch Miniſters behind him.

Death foreſeen. —He was very apprehenſive of his Death long before it came. In a Letter, dated *May*, 1659: concerning an Old Diſciple, he ſaith: *Will he not let me ſee him before I die?* And in an other in *November* following, he hath theſe Words, *Lam.* 3. 21, 22, 23, 24, 25, 32. *To which let Thoughts be directed when no more is to be ſeen, or heard of me, but that I am Thy Friend in ſtore: Not loſt, but laid up,* J. M. And in *March*, 1663. He complained of frequent dejectedneſs and Melancholly: And this paſſage he had in a Letter, *June* 28. 1664. *I have been very Melancholy ſome while by fits, whence this proceedes I know not: But the All-wiſe God whoſe ways are paſt finding out,* knew well that the ſhadows of the Evening were coming upon him.

Death prepared for. —As he was removing to *Seabridg*, he took in his way the Houſe of a worthy Gentleman, where he treated of theſe Words, *Act.* 20. 24. *Neither count I life dear unto my ſelf: So that I might finiſh my courſe with Joy,* &c. Which he ſtudied, and Preached as his laſt farewel to this World, being in a weak and ſickly condition: And not long before he had made many Sermons upon *Revel.* 22. 3, 45. which were a ſweat preparation to Life everlaſting.

His Sickneſs. —At *Seabridg* he grew worſe and worſe, and in the iſſue it proved an high Malignant Feavor. Hereupon his Wife was ſent for, who at her coming found him in his Bed, and he told her, that he was ill, but whether it were Life or Death he would not chooſe, but his Father ſhould for him. The fit ſeaſon of opening a Vein (by reaſon of the *Phyſitians* abſence from home) was miſſed, and ſo his Diſtemper prevailed. Once looking his Face in the Glaſs, he brake out very affectionatly into theſe Words: *Ah* Adam, Adam, *What haſt thou done? What a beautiful, happy Creature waſt thou; but now how Poor, and ſorrowful art thou? Ah* Adam, *What haſt thou done?* Theſe words greatly affected ſome that were with him.

His Diſtemper grew higher, and his Spirits lower, which were deadned in him, inſomuch as when his Wife and Children were about him, and ſhe ſaid to him, *Love, thou ſaiſt nothing to me, nor to thy Children*; he only anſwered, that he had ſaid to her, and to them too. O how good therefore is it for Wives and Children to obſerve and remember what Parents and Husbands ſay to them in health, not knowing which Counſel may be their laſt, and that muſt ſtand for their Death-bed charge to them.

—*September* the 4*th*. being the *Lord's-day*, though by reaſon of his Diſeaſe he was ſcarce ſenſible, yet perceiving it to be the *Lord's-day*, he would needs be holpen up, and ſupported by Pillows, that he might kneel, and be in a praying poſture, though he was diſabled from the performance of the Duty.

His Death. —Upon *Tueſday*, *September* the 6*th*, *Anno Chriſti*, 1664: This Holy Man breathed his laſt, being the 17*th* day of his Sickneſs, and in the Fortieth Year of his Age; and was buried *September* the 8*th* at *Newcaſtle*, with a particular *Eulogy* by the Preacher, and with the deep grief of all the Congregation. Scarce any that began no ſooner, and lived no longer, hath done ſo much good in the World, as he did, in his Capacity.

A Pious Divine, who at this time is a *Dignitary* in the Church, gives this *Character* of him; *I am* (ſaith he) *ſo well ſatisfied, as to his extraordinary Piety in general, which I never yet heard, or believe, that he departed from, that I wiſh my everlaſting Portion may be with him*: And afterwards he adds: *To conclude, I never knew one more publick ſpirited, more ſenſible of Mens ſpiritual neceſſities, and more ready (to his ability) to ſupply them: More zealous for God's Glory, more delighted, inceſſant, importunate, and ſucceſsful in Prayer, and more thankfully ſenſible of the Returns thereof, then this Holy Perſon was; of whom this degenerate World was not worthy, and therefore, having been abundant in the work of the Lord, God hath ſatisfied him with never ending Experiences, that his Labour (from which he now reſts) may not be in vain in the Lord.*

Hallalujah

The

The Life and Death of Dr. *Samuel Winter*, who died *An. Christi*, 1666.

Samuel Winter was Born *Anno Christi*, 1603 at *Balsal*, in the Woodland part of *Warwickshire*, about Seaven Miles from *Coventry*, of Religious Parents; His Father was a Yeoman of good account. When our *Samuel* was about twelve Years old, it pleased God, by the Ministry of one Mr. *Slader*, then Preacher at the Chappel of *Knowl*, in *Balsal* Parish (if I mistake not) who, in a special manner was brought thither by *Samuel*'s Fathers Interest, and industry, to awaken his Conscience, and to make him serious about the things which concerned his everlasting Salvation; — As also to stir up in him earnest desires of doing good to the Souls of others; for — which end one Day as he came from School, about a Mile from his Fathers house he — retired himself under a Hedge to pray; and among other Petitions, he begged of God — that he would qualifie and fit him for the work of the Ministry, and make his labours effectual, and successful therein: At which time he (at least thought that he) — heard a voice saying to him; *God hath heard thy Prayer, and designed thee for that work, and thou shalt be an Instrument of converting many Souls to God*: This exceedingly cheared up his Heart, insomuch as, coming home, he applied himself to his Father, humbly requesting that he might be trained up for the Ministry. His Father asked him the reason of those desires? He told him, what a Prayer he had made to God, and what return he had from God to it.

His Birth, Parentage and Education.

His Conversion.

His Prayer.

God's answer.

—His Father, being much affected herewith; soon after sent him to the Free-School in *Coventry*, where, through his extraordinary diligence and industry, he made so good a progress in *Grammer*-learning, that, though at near Fourteen Years of Age, he understood nothing, or very little of the first Rudiments of *Grammer*, yet within a few Years he became fit for the University; and accordingly he was sent to *Cambridg*, and placed in *Queens-Colledg*, and had, for somtime, that famous Dr. *Preston* for his Tutor. At the Feet of that Learned *Gamiliel*, those Natural, and Gracious abilities which he brought along with him, were much improved; and partly by the direction and help of so excellent a *Guid*, and partly by God's Blessing upon his unwearied studies, he attained to a great measure of Knowledge, both in the *Tongues and Arts*, and also in *Divinity*.

Is sent to School and University.

His proficiency.

—When he had Commenced Master of *Arts*, being as yet unwilling to enter upon that great and dreadful work of the Ministry, he left *Cambridg* and went to *Boston* in *Lincolnshire*, where he lived under the Ministry of Holy and Learned Mr. *John Cotton*, out of whose Family (somtime after) he married a Wife, one Mrs. *Ann Beeston*, a Gentlewoman of a good Extraction, and one that had a considerable Portion, that Match being of Mr. *Cotton*'s contrivance.

Goes to *Boston*.

—After his Marriage, and his continuance with his Wife, in Mr. *Cotton*'s Family, he fell into a dangerous, and violent Feavor, which, in the judgment of his *Physicians*, was desperate, and left no hopes of his Recovery. His Wife being much affected and afflicted herewith, he would often comfort her, telling her that he should not Die at this time; for that God had not yet fulfilled his Promise made to him in his Youth, wherein he had assured him that he should be an instrument of converting many Souls unto him. And accordingly he recovered, and then resolved to apply himself to the work of the Ministry.

His first Wife. His Sickness.

—And being more ambitious to do God and his Church-service, then to advance himself in the World, he removed from *Boston* to a small Living, near *Nottingham*, called *Woodborow*, where by his painful and powerful preaching (many out of the Neighbouring Towns flocking to his Ministry, *as the Doves to their Windows*) the Seeds of Grace (through God's blessing upon his Labours) were sown in the Hearts of many, which sprang up, and some of them remain unto this Day. This place he always highly esteemed, and would often call it, *His first Born*.

His recovery. His first Place. Ministry successful.

— From *Woodborow* he was removed to the City of *York*, in which great and populous City he continued a Lecturer for some time, and as there he had great opportunities for service, so had he great success, receiving there a manifest Seal to his Ministry, in the Conversion and Confirmation of many. But our *Civil Wars* breaking out about that time, he could stay no longer at *York*. Yet, though the Door was shut up against him in that place, an other large and effectual Door was opened for him elsewere. For *Cottingham* (a great Town within three Miles of *Hull*) being then destitute

His remove to *York*.

ſtitute of a Paſtor, thither he was (by a more than ordinary Providence) brought: And in that place, for about the ſpace of Eight Years, he continued to be a *burning and a ſhining Light*, as it was ſaid of *John the Baptiſt*: Burning in his Zeal and Doctrine, and ſhining in his Holy, and Exemplary Life and Converſation. There he was exceeding Active, and Induſtrious for God.

His Diligence.

His Diligence and Faithfulneſs.

—He thought no pains too great whereby the Peoples Souls might be edified. He preached twice every *Lord's day* to them in publick: He expounded the Chapters which he read, and Catechiſed the younger Perſons: In the Evening he repeated the Sermons in his own Family, to which many of the Neighbours alſo reſorted. On the Week days he took occaſion to go from Houſe to Houſe, inſtructing the Ignorant, and endeavouring to build up his Pariſhoners in their moſt Holy Faith; and God was pleaſed ſo to bleſs his Labours, that he became inſtrumental of begetting many Sons and Daughters unto God, as alſo of confirming many, who attained (partly by his publick Miniſtry, and partly by his private pains) a great meaſure of Grace and Gifts, ſo that they made Conſcience of the ſtrict Obſervation of the *Lord's day*, of Cloſet and Family Duties, and of other Spiritual Services required by God as fruits of their Faith.

His great ſucceſs.

His Affability.

—He was ſo meek and affable in his deportment towards all Men, that his Company was pleaſing and delightful, even to many of thoſe that had no reliſh of his Doctrine. At *Cottingham* he buried his loving and dearly beloved Wife, who left him five Sons: which loſs yet was (through God's merciful Providence) abundantly repaired in his ſecond Marriage about three Years after) with Mrs *Elizabeth Weaver*, the Daughter of *Chriſtopher Weaver*, Eſq; with whom he had a good Portion, and ſhe proved to be excellently quallified, for the good and comfort both of him and his Children: And God was pleaſed ſo to bleſs her Prudent managment of his outward affairs, that when he died he left a plentiful Eſtate to his Children, beſides all thoſe Acts of more than ordinary Bounty, which, both in his Life, and at the time of his Death he teſtified his Faith by.

His ſecond Marriage.

He is ordered for *Ireland*.

—*Anno Chriſti* 1650. the Powers who were then in Being, reſolved to ſend over four Commiſſioners into *Ireland*, for the ſettlement of that diſtracted, and almoſt ruined Kingdom; and judging it neceſſary to ſend with them a godly, able, and *Orthodox* Divine, they ordered that Mr. *Winter* ſhould attend theſe Commiſſioners thither. Which order of theirs, being ſent to him to *Cottingham* where he then lived, he looked upon it as a clear Call from God. Yet for his better ſatisfaction, he adviſed alſo with his Friends, and begged direction from God in a buſineſs of ſo weighty concernment; after which he chearfully embraced this Call, hoping that God would bring ſome Glory to his own Name, by the Labours of him his unworthy Servant, in that Kingdom. And ſo, *not conſulting with Fleſh and Blood*, which might have ſuggeſted to him that it would be an unadviſed Act, and diſadvantagious to him to part with ſo tractable, and loving a People, and with ſo good a Rectory (it being above Four hundred Pounds a Year) and to caſt himſelf upon Strangers, neither knowing, nor capitulating with them what his *Salary* ſhould be for the maintenance of himſelf and his Family. And ſo, Reſigning up his Living, he prepared for his Jorney.

He goes into *Ireland*.

— At his coming over into *Ireland*, the Commiſſioners allowed him but One hundred Pounds for the firſt Year, which yet he chearfully accepted of though it did not defray the charges of his Tranſportation, with ſuch neceſſaries as he provided for the comfortable accommodation of himſelf and Family: Much leſs did it repair the loſſes which he ſuſtained ſhortly after his Landing, when the *Iriſh* Army took from him diverſe Horſes of a good value, which he carried over with him. A great part of his worldly delight conſiſting in keeping good Horſes.

His frequent Preaching.

—In this his firſt Year he attended the Commiſſioners in ſeveral Journies, which they made into the Four Provinces of *Ireland*, was their Houſhold Chaplain, performed Family Duties, and Preached in publick every *Lord's day* wherever they came: And in the City of *Dublin* (where they reſided the greateſt part of their time) he preached ſomtimes twice every *Lords-day* in *Chriſtchurch* before the Commiſſioners, the Lord Maior, & Aldermen of that City; many Gentlemen & others reſorting to his Miniſtry.

He ſets up a Lecture.

— Not long after, ſome other Miniſters coming from *England* to *Dublin*, the Commiſſioners (for the eaſe of Mr. *Winter*) uſed to requeſt one or other of them to preach in the Morning, reſerving Mr. *Winter* for the Afternoon, at which time was the greateſt *Auditory*. But he, not being willing to be out of imployment, ſet up a Lecture, where he preached every *Sabbath* Day in the Morning at Seaven a Clock,

in

in the Church of St. *Nicholas*, within the ſaid City: And this Lecture was frequented by the Commiſſioners, Civil Magiſtrates, and many others, ſo that he had a very frequent Congregation; and to encourage poor People to come to Church, he cauſed ſome white Loaves to be diſtributed among them always when the Sermon was ended at his own coſt.

About this time the Commiſſioners taking notice that *Trinity Colledge* by *Dublin*, through the iniquity of the Times, and the diſtractions of that Kingdom, was left deſolate by the Fellows and Students, and thereby brought almoſt to ruine, they thought it their Duty, for the advancement of Religion and Learning, to endeavour the reſtauration of the ſame: And for that end they appointed the ſaid Mr. *Winter*, to be the *Provoſt*, or Maſter of it; where alſo, after a time, he commenced *Doctor of Divinity*, having with ſingular Applauſe and Approbation, performed all Acts and Exerciſes belonging thereunto. He alſo out of his care and zeal to promote ſo pious and profitable a work, in a ſhort time he encouraged, and procured the return of divers of the Fellows and Students to the Colledge, as alſo the coming over from *England* of ſeveral hopeful young Schollars, whereby the Colledge was ſuddenly filled and repleniſhed with many Religious and hopeful young Men, who were likely to prove Inſtruments of God's Glory in the work of the Miniſtry and other ways.

He is made Provoſt of the Colledg.

His Prudence and Faithfulneſs.

And by the great pains which he took with them, inſtructing them, both in Humane and Divine Learning, Preaching and Expounding the Sacred Scriptures to them, and often Praying with them both in the Colledge Chappel, and ſomtimes in his own Lodgings, he gave as great Hopes of the flouriſhing of that *Seminary* of Learning and Piety, as in any Colledge in *Chriſtendom*. And there they to retaliate his care and pains, gave him an Honourable Teſtimonial under the Colledge Seal, which is here inſerted.

He is made Doctor.

Omnibus Chriſti *Fidelibus ad quos præſentes Literæ pervenerint, Salutem in* Chriſto Domino *ſempiternam. Nos Vicecancellarius Univerſitatis, & Socii ſeniores Collegii* Sanctæ & Individuæ Trinitatis *juxta* Dublin, *Teſtamur Virum venerabilem Dominum* Samuel Winter, Anglum, *Verbi Divini Prædicatorem fidelem, veræ Religionis vindicem acerrimum, & de Collegio* S. S. Trinitatis *in Illuſtri Academia* Cantabrigenſi *Liberalium Artium, & S. Theologiæ olim ſtudioſum, adductum fuiſſe ad nos cum uberrimis Teſtimoniis ingenuitatis, probitatis, Doctrinæ, & Scientiæ, Theologicæ (quorum meritorum ſuorum & ſtudiorum luculentiſſimum Documentum jampridem, tam publice quam privatim in celeberrima Civitate* Dublinienſi *laudabiliter & egregie dederit) ad capeſſendum Gradum Doctoratus in Theologia; & illorum, plurimorumque doctiſſimorum de meliore nota virorum, optime habilem, idoneum, & dignum teſtimoniis juditatum fuiſſe, munere, officio, dignitate, & honore Doctoratus in Theologia. Nos itaque quibus ejus virtutum excellentia, meritorum copia, diuturna ſtudia, pervigileſque labores innotuerunt, habita ratione ſcientiæ, eloquentiæ, doctrinæ, facultatis Theologicæ, peritiæ Diſputandi, interpretandi, concionandi, & aliarum Virtutum, & morum ejuſdem* Samuelis Winter, *quorum omnium certiſſimum ſpecimen laudabiliter, egregie, magiſtraliter, & more Doctoreo dederit publice è ſuggeſto per tres Dies in Collegii ſacello. Nos igitur in venerando Univerſitatis noſtræ conſeſſu, eundem* Samuelem Winter *unanimiter, omniumque ſuffragiis in* Chriſti *nomine approbamus, & ſic approbatum Doctorem in univerſa Theologia ſolenniter pronuntiavimus, declaravimus, & fecimus. Quod noſtrum Teſtimonium ut omnibus innoteſcat, ſubſcriptis ſingulorum nominibus, & publico Collegii noſtri Sigillo corroborari & muniri curavimus*: Decimo ſeptimo Die Auguſti, Anno Domini Milleſſimo, ſexcenteſſimo quinquageſſimo quarto.

Hen. Jones.
Pro-Cancellarius.

Miles Symmer. Nath. Hoyle.
Williamſon. Johannes Stearne.
Adam Cuſacke.

Whilſt Dr. Winter *continued* Provoſt *of that Colledge, he had occaſion to go to a place called* Monouth, *a populous Town, about ten Miles from* Dublin; *where (according to his cuſtom in moſt places where he came) he Preached and found the People very attentive to his Miniſtry, and deſirous to be inſtructed in the way to Heaven: whereupon, at the earneſt requeſt, both of the Miniſter, and of divers others of the Inhabitants he rode over to them every three Weeks, and Preached,* which he continued for ſome Years, and

His great Succeſs.

— God was pleaſed to bleſſed his Labours for the Converſion of many *Engliſh* and *Iriſh* that flocked to hear him.

He comes back into *England.* — The Reaſon of his leaving that Univerſity and Kingdom is well known unto many, and he came away to his great outward prejudice, the Colledge being indebted to him in a conſiderable Summ of Monies, which he had diſburſed for the uſe thereof, ſome part whereof, ſince his Death they have paid to his Son.

— Being returned into *England*, he and his Wife ſojourned with ſome Friends, ſomtimes in andabout *Weſt-Cheſter*: Somtimes at *Coventry*, and other ſomtimes with his Wives Relations in *Hertfordſhire*, and *Rutlandſhire*; in which places (through God's bleſſing) he became an Inſtrument of much good, not only in the Families wherein he abode, but alſo to ſeveral Neighbours with whom he converſed.

His Induſtry. — Thus we have a brief Narrative of the moſt remarkable paſſages of this Holy Mans Life; we are now come to the laſt *Scene*, wherein we ſhall find that ſaying verified and made good, *Vita qualis, Finis talis*: His Humble, and Holy Life being concluded with a Comfortable and Glorious Death. His Sun did not ſet under a Cloud, but ſhone out with a more bright and greater luſtre then is ordinarily ſeen. It was his main Deſign and Buſineſs to glorifie God in his Life, and God did highly honour him at his Death, as will appear by that which follows.

His ſickneſs. — Whilſt he was in *Rutlandſhire*, on *Thurſday*, *October* the 13*th*, *Anno Chriſti* 1666. he rode to a Neighbouring Town to aſſiſt in carrying on a day of Humiliation, wherein, having wearied his Body and ſpent his Spirits, he was fain to defer his return home till the next day. On the *Lord's day* following, he exerciſed twice for the Inſtruction of the Family wherein he abode; and at his going to be Bed, he found himſelf not well. On *Munday* he continued ill, yet aroſe, came down and performed Family Duties.

At Dinner he could eat but little, and at Night went ill to Bed, yet ſlept pretty well, only both thoſe Nights he complained of a pain in his right ſide, and he had frequent provocation to Vomit, but without effect. Oft he found himſelf a cold; yet when he came a little to the Fire, he was too hot in his own ſence, inſomuch as his Friends about him judged that it would turn to an Ague.

— *Wedneſday* and *Thurſday* his Diſtemper continued, and on *Friday* finding himſelf ſtill to grow weaker and weaker, he deſired his *Will* might be fairly engroſſed, which lay by him written with his own Hand, and withal, he laboured to perſwade his Wife to be content and willing to part with him: Adding, That it would not be long e're they ſhould meet again: and then he put up earneſt Prayers unto God for her, and for other of his Relations.

— Upon *Friday* he ſat up all the Day, but ſtill continued under his Bodily Diſtempers, and finding his ſtrength to decay, he would often repeat that of the *Pſalmiſt*, *The Zeal of thy Houſe hath eaten me up.* On *Saturday* he Sealed and publiſhed his *Will*, complaing all that Day of the Cramp in his left Leg. In the Evening he went to Bed, and in the apprehenſion of thoſe about him, ſlept well that Night.

A Viſion of Glory. — About ſix a Clock on the *Lord's day* Morning, he raiſed himſelf up in his Bed, and with a chearful and loud voice called to his Wife, who lay in a Bed by him, ſaying, *Sweet Heart, I have been this Night converſing with Spirits.* And, as in a Rapture, he cryed out, *O the Glories that are prepared for the Saints of God! The Lord hath been pleaſed to ſhew me this Night, the exceeding weight of Glory which in Heaven is laid up for his Choſen ones.* Saying further, *That he had ſtudied, and thought that he knew as much what the Glory which in Heaven was, as another Man: But he now ſaw, that all the Divines on Earth were but Children in the Knowledge of the great Myſtery of heavenly Glory, which the Lord that Night had given him a clearer ſight of, then ever formerly he had. That it was ſuch a Myſtery as could not be comprehended by the Wit of Man, with many other* ſuch like Expreſſions; and he had his Soul ſo wonderfully elevated, that he could not declare what he found and felt therein.

— Then he deſired that his Relations, and the reſt of the Family might be called up, that ſo he might make known unto them that immenſe weight of Glory which that Night had been revealed to him. When they were Aſſembled he did with vehemency and intenſion of Spirit, endeavour to diſcover the ſame unto them in the expreſſions aforeſaid: But he was ſo ſwallowed up in the Contemplation thereof that he could not utter what he deſired.

Raptures. — And ſo he continued all that day, and even till he died in very high Raptures, and great acclamations by way of Thankfulneſs unto God for the Lord *Jeſus Chriſt*, the Fountain

Fountain of that Glorie, and for thoſe evident Diſcoveries of the ſame unto him.

—Towards the Evening of the *Lord's day*, an honourable Perſon, together with his Lady, and ſome other Friends came to viſit him, with whom he diſcourſed about Heaven and the things of God as underſtandingly, fervently and fluently as if he had enjoyed his beſt Health: His underſtanding and Memory continuing as ſtrong and vigorous as ever: In his Diſcourſe he quoted ſundry Texts of Scripture, citing the very Chapter, Verſe, and Words, and explaining the meaning from the *Hebrew* and *Greek* Originals. After this Diſcourſe, which continued about the ſpace of two hours, finding himſelf weary, he betook himſelf to Bed, all the Company withdrawing into another Chamber. And after an Hours repoſe, he deſired that the ſaid Honourable Perſon, with his Lady, and other Friends might be called in again, that he might ſpeak ſomthing more unto them, and when they, with the reſt of the Family were come into his Chamber, he told them that he thought he had but a ſhort time to live. That he was going unto *Jeſus Chriſt*, with him to partake of the *fulneſs of Joy*, and of thoſe *Rivers of Pleaſure*, which God had ſo lately diſcovered unto him, and which he had reſerved in Heaven for thoſe that love him and keep his Commandments. O (ſaid he) *if you had but a thorough ſight thereof, it would make you all to love the* Lord Jeſus Chriſt *and Holineſs, which is the only way preſcribed by God to attain to this Happineſs.* And ſo he went on to magnifie the Riches of free Grace, through which alone the Saints do come to enjoy that *exceeding, exceeding eternal weight of Glory, which neither Eye hath ſeen, nor Ear heard, nor can enter into the Heart of Man to conceive of.*

—He alſo exhorted them, not ſo much to trouble themſelves in getting aſſurance of Salvation, as to examine themſelves carefully, diligently whether they were in the way of Sanctification: And for this end, he commended two things to their ſerious Meditations, about which he adviſed them dayly to ask their Souls theſe two Queſtions: *What am I? And where am I? What am I?* Am I a New-Creature? Am I born again? If ſo, then I have New Thoughts; New Words; New Company; and a New Converſation: All old Thoughts, Words, and Actions will be done away. Secondly, *Where am I?* Am I in the narrow Path that leads to Life Eternally, or in that Broad Way that leads to Death and Damnation? He told them, that if any there preſent were ſtill in the Broad Way, it had been better that they had never been Born. And (ſaid he) *If you will make this your continual Meditation, you cannot miſcarry. And if you find your ſelves to be in the Narrow Way of Sanctification, let God alone with the Reſt, to give you an Aſſurance of your future happineſs, which he will certainly do in his own time.* Good Counſel.

—He further declared to them, that as by all his Preaching, through all the courſe of his Miniſtry, he had diſcovered and publiſhed this way of Holineſs through *Chriſt* to be the only way to Heaven, ſo could he now at his Death ſet out no other way: And that if he were again to begin his Miniſtry, he could hold out no other way to attain unto Glory. And ſo with much wearineſs of Spirit, looking up towards Heaven, he begged of God that the words of a Dying Man might make a deep impreſſion upon the Hearts of his Hearers; and that as God had made him an Inſtrument of converting many Souls unto him in his Life, ſo he would bleſs what he had now ſpoken, that ſome one Soul might be brought to *Jeſus Chriſt*, by this his laſt Sermon.

—Then he further proceeded to other Holy Diſcourſes and Inſtructions, quoting ſundry Texts of Scripture for the proof of what he ſpake naming the Chapters, Verſes, and Words of the Texts, which he opened, and explained out of the *Originals*, with that accutneſs and ſtrength of Words, with that Zeal and Fervency of Spirit as was admirable, ſo that he drew Tears from the Eyes of all that were preſent, whether Younger or Elder. And leſt any there preſent ſhould think that his Underſtanding and Memory were grown weak, or that he was overcome through the abundance of Revelations which he had the Night before, to let them know that he had ſpoken unto them the words of Truth and Soberneſs, and that with a perfect underſtanding of what he ſpake, he made to them this Narrative following.

—He told them the manner of his Education in Religion from his Childhood, and of the Vanity which did attend his youthful Dayes; and where and how God did appear unto him for his Converſion at Twelve Years of Age, and of the aſſurance which God had given him (as is before related) that he ſhould be an inſtrument of Converting many Souls to God: as alſo of his proficiency in Learning from that very time.

—He further declared (with Tears trickling down his Cheeks) that he had many and many a time in private, before he went to Preach, put God in mind of his Promiſe ſo made unto him, and earneſtly beſought him to make good that Promiſe, by giving a Bleſſing to that good Word of his, which he was then going to deliver, that ſome Glory might redound to his Holy Name thereby: To which his Prayers God had often been pleaſed to give a gracious Anſwer, and to let him know it by the Converſion of ſome by thoſe very Sermons.

—One of his Relations then preſent, fearing that his Spirits would be weakened and ſpent by that his continued Diſcourſe, requeſted him to repoſe himſelf for a while; to whom he replied with much earneſtneſs and ſtrength of Voice: No, were I ſure that this ſhould be my laſt Night (as indeed it proved) and the laſt Sermon that I ſhould Preach, I would continue it two Hours longer: Adding, that he was not afraid of Death: And turning his Head backward, he ſaid, *Death is a Coward; he comes behind me: he dares not look me in the Face.* And he further ſaid, *The Devil hath oft aſſaulted me in my Life time; but God ſtood by me and gave me ſtrength to reſiſt him, ſo that he could never hurt me.*

—All the Day following he lay in heavenly Contemplations and Raptures, often breaking forth in Praiſes unto God for *Jeſus Chriſt*; and would ſomtimes deſire his Wife, and other Friends to tell him whether he were in the Body or out of the Body, for he could not tell. And a Miniſter being then in the Houſe, he deſired that he might be called in, and when he was come, he propounded the ſame Queſtion unto him, who anſwered, That he was in Life, and among his Friends on Earth, and therefore in the Body: To this he replied, *It is true*, and therewith reſted ſatisfied, and deſired the Miniſter to pray with him; which he did accordingly.

—His Wife told him that ſome Friends there preſent hoped that he might yet recover and live: To which he anſwered, *Can a dead Man live? Will God work Miracles?* And ſhortly after he ſaid, *God is doing great things in the World*: And he much bewailed the ſad eſtate and condition of the Church of *Chriſt*.

—In the Afternoon finding Death to approach, he often cryed out, *O the Power of Death!* not that he feared it: For it ſhrunk from him: but he found ſuch a Power in Death as none could know but thoſe that were under it. He alſo wiſhed that his Sons had been preſent that they might ſee what the Power of Death was, and what it was to die. He deſired alſo that ſome Neighbours in the Town might be called in, that he might Preach his laſt Sermon to them: And indeed, to this very preſent time his Spirits, Speech, and Memory continued very active and ſtrong.

His Death. —About four a Clock in the Afternoon his Wife, and his Wives Brother and Siſter, ſtanding by his Bedſide, asked him how he did? He anſwered, very weak: adding, That he was going to *Jeſus Chriſt*; and bad them not to be *afraid of Death*: with which words he put forth his Hand, and ſaid, *Brother, Siſter, take Death by the Hand: be not afraid; Death is a Coward; he flyes from me*: They found that his Hands were cold and clamy, whereby they perceived that he grew near to his end: and himſelf not long after, feeling that the diſſolution of his Earthly Tabernacle, was now approching; lifting up his Eyes towards Heaven, he cryed out, *Come Lord* Jeſus: And preſently, with a ſmiling Countenance, he added, *Art thou come?* And ſo he breathed out his laſt, and fell a ſleep.

—Thus Reader, thou haſt had a proſpect of the more conſiderable Paſſages of this bleſſed Mans Life and Death. Pauſe hear a while, and take a ſecond view of all again, and then ſurely thou canſt not but wiſh (though it is deſired for thee, that it may be from a better Principle then was in *Baalam*) *Let me die the Death* of this bleſſed Man, *and let my laſt end be like his.* But in vain ſhalt thou wiſh for this, if the Pattern of his Holy and Exemplary Life be neglected by thee.

—We read of a Perſon of a looſe Life, that hearing what a comfortable end St. *Bernard* made, ſaid to his Companions; *I would willingly die like St.* Bernard, *but I would live with and like you*: 'Tis too certain that very many are of the ſame mind: But as it is impoſſible, but that an Holy Life ſhould have a bleſſed and happy Death (*Mark the perfect Man, and behold the Upright: For the End of that Man is Peace*, Pſal. 37. 37.) So it is as impoſſible (in an ordinary way) that a looſe and wicked Life, ſhould have other than a miſerable and uncomfortable Death, though ſome deluſive, fading flaſhes of ſeeming Peace and comfort they may ſomtimes have which are but as a Blaze of Thorns which is ſuddenly extinct: For God himſelf hath ſaid it, *There is no Peace to the wicked* (Iſa. 48. 22.) And again: *The wicked are driven away in their wickedneſs:*

wickedneſs: but the Righteous hath hope in his Death. Impius dum ſpirat Sperat: Sed Juſtus cum expirat ſperat. The wicked while they live, hope, but with a vain, and ungrounded hope: But the Righteous hope when they die, with a lively, and well grounded hope that never leaves them till it brings them to the fruition of the thing hoped for.

— There yet remains ſomthings to be ſpoken which could not well be reduced to any one part of the Narrative of this worthy Perſons life, becauſe they did (like ſo many Golden Threads) paſs through the whole Web: Or like the Spirits in the Blood, which run through the whole Body; and therefore theſe were thought fit to be reſerved to the cloſe of all, that the Reader may have a view of them altogether. And they are ſuch Gifts and Graces as were very remarkable in this Man of God: For ſo I call him, not only becauſe he was a Miniſter, and ſo God's Servant in a more peculiar ſence; but alſo becauſe of thoſe eminent and excellent Virtues appearing in him, by which God did ſet his Mark or Seal upon him, as his peculiar Treaſure. And theſe Graces were ſo conſpicuous in him, that all that knew and were acquainted with him, will readily atteſt to the Truth of them: And they may be thus ranked in Order.

- 1. His great Humility and Meekneſs of Spirit.
- 2. His Diligence and Induſtry in his Calling.
- 3. His Zeal and Fervour, manifeſting it ſelf in his Praying, Preaching, Conference, and ſtrict Obſervation of the *Lord's Day*.
- 4. His Liberality and Bounty upon all good occaſions.
- 5. His great Candor, and Ingenuity.
- 6. His Faith and Patience.
- 7. His Power and Prevalency in Prayer.

His Humility.

— Firſt, To begin with his Humility: as that excellent Grace which embelliſhed and gave a luſtre to all the reſt, and is often enjoyned and preſſed in the ſacred Scriptures, and was moſt admirable in the Life of our bleſſed Lord and Saviour *Jeſus Chriſt*, who propoſes himſelf as a Pattern to us in that Grace eſpecially. And ſurely all that knew this worthy Doctor, will readily acknowledge this to have been very eminent in him; and that, not only in his Words and Garb, and ſome trivial Actions, which may eaſily be perſonated and counterfeited (as they were in that Frier, who always went ſeemingly dejected, and looking downwards towards the Earth, until he was choſen and made the *Abbot* of the *Monaſtry*, and then he altered his Mode, and gave this Reaſon of it; *That he had long been looking for the Keys of the* Abby, *and that now, having found them, he needed no longer do according to his former cuſtom.*

— But in our Doctor, Humility was of an higher ſtrain, of a more Noble Original, and deeplier radicated in his Heart. And truly it was the more admirable and Exemplary in him, having divers ſingular endowments which might have elevated and puffed up his Heart with Pride; as, a plentiful Eſtate; was of a conſiderable Rank in the World, and of great Abilities: But theſe were poor things in his eſteem. He could condeſcend to Men of the loweſt Rank. He uſed to magnifie the abillities of others whilſt he thought and ſpeak meanly of his own, and was not offended if others did the like. He could eaſily bear the Contradictions of others, and ſtoop to the meaneſt Offices if thereby he might do good to Souls. It's well known that he would go to the pooreſt Neighbours Houſes in his Pariſh, and there ſit and diſcourſe with them about the great and weighty concernments of their Souls; Queſtioning with, and inſtructing them in the Principles of Religion; and at his Departure would give them ſome Money, that by his Deeds he might add the more weight to his Words, and make his next Return the more Welcome. And this he did, not to gain Proſelytes to himſelf, or a *Name* among Men, but to win them to *Chriſt*, and to be a means in furthering the Eternal Salvation of their Souls.

Prudence.

— Secondly, His Diligence and Sedulity in his Calling was very Great and Exemplary. A hard Student he was all a long, and ſo he continued to the laſt. 'Tis ſcare credible, but to thoſe that ſaw and knew it, what a great number of Books were found in his Library, filled with Tranſcriptions out of the Authors which he read over; Beſides pieces of Controverſies, and Obſervations of his own. And indeed, there were few Books that he Read, but he took *Notes* out of them, and made Marks in them of what was moſt conſiderable. To which if we ſhall add all his Manuſcripts (which had been the Summ of near Twenty Years Study) loſt in the time of the late Wars, we cannot but conclude him to have been a moſt Faithful, and painful Labourer in the Lord's Vineyard. His daily Practice declared him to be a Perſon very careful to redeem time, and as fearful to loſe, or miſpend and waſte it.

Induſtry.

As

Time improved. —As ſoon as he was up in the Morning, whilſt he dreſſed himſelf, either his Wife or a Servant read to him ſome Chapters in courſe, out of the *Old and New Teſtament*. When he was dreſt, he retired himſelf into his Study, where he ordinarily continued till he was called down to Prayer and Dinner: After which, for better digeſtion, he intermitted his Studies, and took opportunities of Diſcourſe with Friends and Neighbours that came to viſit him, who knew that to be the only time wherein they might find him at leaſure: For he uſed to forbid them coming to him in the Forenoon, that ſo his Studies might not be interrupted. And then after two or three Hours intermiſſion, he returned into his Study again, where, for the moſt part, both in Summer and Winter he continued till about Eight a Clock at Night, ſeldom eating any Supper, or very ſparingly.

—When in the Evening he was come down, calling his Family together, he read a Chapter in courſe, gave the Senſe of it, went to Prayer, and ſo to Bed, often grudging the time that he ſpent in ſleep, and eating. Here alſo may be added, that as it was his care to be well prepared before he went to Preach (for he would not offer either to God or Man that which coſt him nothing) ſo did he ſtrive to get his Heart into a right frame for Preaching, that from the Heart he might ſpeak to the Hearts of his Hearers, as he uſed often to ſay: And to obtain aſſiſtance from God therein, he uſed by private Prayer to beg God's Bleſſing upon his Labours. It was his frequent ſaying, That he was as circumſpect and diligent in ſtudying what he was to deliver, as if he expected no aſſiſtance from *Chriſt*, yet when he came to Preach, diſowning his own endeavours, he wholly caſt himſelf upon *Jeſus Chriſt* for ſtrength and aſſiſtance as if he had not ſtudied at all. And that God many times ſuggeſted ſuch matter into his mind in the delivery of his Sermons, as he had not thought on before, which alſo he obſerved, God did abundantly bleſs to the comfort and edification of his Auditory.

—He would often ſay, *That his Opportunities were his Riches*, and he was alwayes careful to improve them; whence it ſeldom came to paſs that he Preached without making ſome real impreſſion upon his Hearers, which was diſcovered by the Tears that fell from many of their Eyes.

His Zeal. —Thirdly, His Zeal and Fervour deſerves our ſerious conſideration. It was the Counſel of a Grave and Holy Divine, *That Chriſtians ſhould take heed that their Old Judgments did not abate their Youthful Affections:* And certainly there was in this our Old Doctor, ſuch warmth of Affections as is ſeldom ſeen in ſo ancient a Man, and yet it was mannaged with ſuch Chriſtian Prudence, that he exerciſed it, not about light and trivial matters, but about the greater and more ſubſtantial Points of Religion, and that through the whole courſe of his Life. Whether he Preached, Prayed, or Diſcourſed about Holy and Divine things, all was performed, and accompanied with much Zeal and warmth of Affections: He was *Fervent in Spirit, ſerving the Lord*, Rom. 12. 11. O how glad was he of an Opportunity of Preaching, and if (after the black day) his Liberty could have been purchaſed by Money, what would he not have given for it?

—He was very affectionate in Prayer, and yet were his Affections ſo moderated and tempered with Prudence and Judgment, that though upon extraordinary Occaſions, he could enlarge and exſpatiate himſelf therein, yet in his Family Prayers he was uſually ſhort, that ſo he might not make Religious duties a burthen to thoſe that joined with him. And as his Prayers were fervent and mixed with Faith, ſo he had this Honour from God that he had many ſignal Returns and Anſwers to his Prayers, as ſhall be ſhewed afterwards, as can be atteſted by many yet living, who had benefit by them, or were Eye or Ear witneſſes of them, and that both for Soul and Bodily Diſtempers and Afflictions.

Sabbaths Sanctified. — He was Conſcientiouſly ſtrict and careful in the obſervation and Sanctification of the *Lord's days*; not permiting any Diſcourſes in his preſence, but ſuch as were ſuitable to the Day, and to the Duties thereof: And he would Rebuke and Reproove ſuch as took liberty to Diſcourſe about their Worldly buſineſſes upon God's *holy Day*.

His great Liberality. — Fourthly, His *Liberality and Bounty* were as Eminent and Exemplary as any other of his Virtues and Graces. As God gave him a large and plentiful Eſtate, ſo he gave him a free and large Heart, which was a double Mercy. He was *Rich in Good Works, ready to Diſtribute willing to Communicate: Laying up in ſtore for himſelf a good Foundation againſt the time to come*, 1 Tim. 6. 18, 19. He was often heard to ſay, *That he could fare hardly and go meanly, that he might be the better enabled thereby to relieve the neceſſities*

ſities of them that were in want: And it is believed that few of his Eſtate and Rank xceeded him herein. Seldom did any neceſſitous Perſons come to him; ſeldom did he hear of the wants of others, though at a diſtance from him, but they taſted of his Bounty.

—He gave large Summs of Money every Year for divers Years together, to Pious and Charitable uſes, as his Wife can teſtifie, who kept an account in Writing of the ſeveral Summs ſo disburſed by him. Towards the relief of the Poor perſecuted *Proteſtants* in *Piemont* he gave Thirty Pounds; and as much the ſame Year to another Charitable uſe. He gave alſo ſeveral conſiderable Summs yearly for the maintenance and encouragement of ſome poor Schollars in the Colledge by *Dublin*, beſides a large Summ of Money disburſed out of his own Purſe, towards furniſhing the Library there with good Books. As as he had thus ſundry ways exerciſed and declared his Bounty whilſt he lived, ſo at his Death he gave large Legacies to Pious and Charitable uſes, and God made good that Promiſe to him, *Iſa.* 58. 10. *If thou draw out thy Soul to the Hungry, and ſatisfieſt the afflicted Soul: Then ſhall thy Light riſe in obſcurity, and thy Darkneſs be as the Noon day.*

— Fifthly, To this Grace of Charity may be added his Candor, and Courteous deportment in mannaging of it, which gave a great luſtre to his Bounty, according to that of the Poet: His Candor and Courteſy.

Dat bene, dat multum, qui dat cum Munere Vultum.

—His *Meekneſs* was ſuch that he was not apt to be offended with others, much leſs was he apt to offend others. He always interpreted to the beſt Sence that which might ſeemingly have miniſtred occaſion of diſguſt, by which obligingneſs, and excellent Temper, he drew Love and Reſpect to himſelf where ever he came, and with whom ſoever he converſed; whether in private Families, or in his more publick imployments. His Meekneſs.

—Sixthy, His *Faith* and *Patience* calls for our ſerious conſideration, of both which, as he had given good proof in the whole courſe of his Life, ſo they eminently ſhone forth when he came to die. In the time of his Sickneſs he ſhewed an humble, holy, and chearful reſignation of himſelf to the Wiſe and Merciful diſpoſal of God, his Heavenly Father. Not one repining word was heard to proceed out of his Mouth: He was *Dumb and opened not his Mouth, becauſe it was the Lord that did it*, Pſal. 39. 9. There was not ſo much as an impatient or uncomly motion ſeen in him: But being full of Faith and Chriſtian Patience and Courage, he feared not Death, but was well reſolved and prepared againſt the ſtroke of it: And would often ſay, *O how happy a thing is it, by Death to be above a poſſibility of ſinning.* Faith and Patience. Death not feared.

—The Heathen *Philoſophers* called Death, *The moſt terrible of all terribles*, and the Sacred Scripture calls it, *The King of Terrors*. It is ſtoried, that one hearing a Perſon highly commended for his rare and excellent Virtues, ſaid, *Let us ſtay till his Death, and then we ſhall be the better able to judg of all theſe things which make ſuch a glittering ſhew in him for the preſent.* And certainly to be able to look the *King of Terrors* in the Face, without an appaled Countenance, and to meet the laſt Enemy [*Death*] with joy and comfort is no ſmall evidence of a true and ſtrong Faith: And this was evidently diſcerned and ſeen in this worthy Doctor at the time of his Death.

—He often declared in his Health, that in his younger Days, he had been ſorely vexed — and perplexed with Satans Temptations; but at laſt, meeting with a plain, honeſt — Chriſtian (ſuch an other probably as was that Shepherd with whom *Junius* met) — to whom, complaining of his Fears, he firſt rebuked him, and then inſtructed him, ſaying, *You look at the Reward without minding and attending your Work, in that you deſire and expect aſſurance, before you have well reſolved of doing your Duty. My advice therefore is, to mind what God requires of you in your preſent ſtation, and be ſerious and diligent therein, and aſſurance will come in God's due time.* This advice, he profeſſed, was of great uſe to him all his Life after; ſo that from that time forward he was not troubled with ſuch perplexing Thoughts as formerly he had been: But he lived and died in Peace both with God and Man in the Great *Climaterical* Year of his Age, *October* the 22*th. Anno Chriſti*, 1666. Good counſel. —

— 7. And laſtly, His *power and prevalency in Prayer* was very remarkable, and more than ordinary.

— The wiſe *Solomon* tells us (*Prov.* 12. 2.) *That a good Man obtaineth favour of the Lord*

His Prevalency in Prayer. *Lord*, that is, he hath what he will of God. *Id quod vult a Deo impetrat, quia ejus voluntas eſt iſſiſſima Dei voluntas, nec aliud vult*; as *Mercer* hath it out of *Rabbi Levi*. — 'Tis written of *Luther*, *Iſte vir potuit a Deo quicquid voluit*: That by his Prayer he could prevail with God at his pleaſure: *Melanchthon*, and *Myconius*, being ſick of deſperate Diſeaſes, were both recovered by *Luther*'s Prayers. *Sozomon*, ſaith of *Apollonius*, That he never asked any thing of God in all his Life which he obtained not. — *Bleſſed is he that hath what he will, and Wills nothing but what he ſhould.* The *Perſons of Saints* (ſaith a Reverend Divine) *are like ſecret Pledges of common quiet, and their Meditations and Prayers are a Shield to the Earth againſt the Wrath of Heaven. Faithful Prayer* (ſaith another) *is able, after a ſort, to alter God's mind, and to transfuſe a Dead Palſy into the Hands of Omnipotency*, as *Exod.* 32. 10. where God is fain to beſpeak his own freedom, *Let me alone*, &c.

Prayer Powerful. — We have many Examples in Scripture of the Power and Efficacy of Prayer. *Jacob* would have a Bleſſing, and therefore by Prayers wreſtles with might and ſlight; and this he doth in the Night, when alone, and God about leaving him, and upon one Leg. He had a hard pull and yet prevailed. The Woman of *Canaan* (*Mat.* 15. 23.) came for a cure, and a cure ſhe would have, and ſhe had it at laſt, with an high commendation of her *Heroical Faith* in Prayer. God heaps Mercies upon his Suppliants, (as *Naaman* did upon *Gehazi*) and blames them for their Modeſty in asking: *Hitherto* (ſaid he) *ye have asked nothing*, that is, nothing to what you might and ſhould. *Ask and have, that your Joy may be full*, *Joh.* 16. 24. Many other Scripture Examples might be produced, but leſt any ſhould think that thoſe were extraordinary, and that the like are not to be found in our Days, take notice of theſe Inſtances following.

The firſt Inſtance. — When Mr. *Winter*, in his younger Days was caſt out of his Living, his firſt Wife, having many Children, fell into great Grief, and perplexity of Mind, fearing leſt ſhe and hers ſhould come to want. Mr. *Winter* was much troubled to ſee his Wife's diſcontents, and thereupon plied the Throne of Grace for cure thereof; and one Day, as he was riding abroad, and crying earneſtly unto God about this matter, he thought that he heard a Voice, ſaying unto him, *Becauſe thou haſt not ſpared thine Eſtate for my Glory, neither thou, nor any of thine ſhall want.* At his return home he told this to his Wife with Joy, ſaying, *That he would not for all he was worth, want that comfortable anſwer to his Prayers.*

A ſecond Inſtance. — When an Order was ſent to Mr. *Winter* from the Parliament that then was, to attend their Commiſſioners into *Ireland*, his Wife was very unwilling thereunto, and ſome of their near Relations came on purpoſe to diſwade him from going; himſelf alſo was very fearful of the Seas. In this his great ſtrait, he retired into his Study (as his uſual manner was in like caſes) and there with much earneſtneſs, he ſpread the matter before God craving his Guidance, and direction therein. And the Lord was pleaſed to ſet it upon his Spirit, that he ſhould go, and be carried in ſafety thither, and there become an Inſtrument of converting many Souls to God. When he had declared this to his Wife, and Friends, they acquieſced, and ſo he reſolved upon that Journey: And according to this Gracious Promiſe of God, though they took Shipping in the midſt of Winter, and went with a *Maſter* that was not very well acquainted with thoſe *Seas*, yet they found the Seas calm, and their Paſſage ſo ſpeedy, that whereas ſome other great Perſons went out before them, and with a more experienced *Maſter*, yet they arrived in ſafety about four and twenty Hours before them, inſomuch as the Captain of the Ship ſaid, *That in his whole Life he had never known ſo calm and ſpeedy a Paſſage before.*

A third Inſtance. — Not long after Mr. *Winter*'s coming into *Ireland* he went with the Commiſſioners unto *Kilkenny*, in which place Collonel *Jones* his Wife fell very ſick of the *Yellow Jaundiſe*, and ſome other Diſtempers; for which cauſe her Husband invited certain Miniſters, and ſome other Friends to ſpend ſome Hours in Prayer unto God in her behalf. And Mr. *Winter* was the laſt Man that prayed. But before he began, he went to her and asked her, *Whether ſhe had Faith to be healed?* She anſwered, She thought ſhe had. Then he went to Prayer, and wreſtled exceedingly with God for her recovery: And when he had done, he went again unto her, and adviſed her to be very careful and diligent in the uſe of all good means for the recovery of her Health; adding, That ſhe ſhould live, and not die at that time: at this ſaying of his, his Wife and Siſter were much troubled, and told him in private, that they would have given much Money, rather then that he ſhould have ſpoken ſo confidently of her recovery,

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there being ſo many *Anabaptiſts* preſent at that time: And they feared that if his Words proved true, they might thereby be confirmed in their *Enthuſiaſtical* conceits; if otherwiſe, that then they might take occaſion to ſcandalize his Perſon and Miniſtry: But he again told them that ſhe ſhould not die at that time.

Yet after this ſhe continued very weak for a Month or more: her Doctors gave her up for a dead Woman, whereupon Mr. *Winters* Wife again blamed him, for his confident ſaying, *That ſhe muſt live*; to which he ſmilingly anſwered, *Well, ſhe is not yet Dead*. At length her Diſeaſe ſo prevailed, that ſhe loſt the uſe of her Senſes, and her Servants that ſtood weeping about her, ſaid, *Now ſhe is near death indeed*. The *Saturday* following, as Mr. *Winter* ſat at Dinner, a Meſſenger came to him from Collonel *Jones*, to tell him, That if he would ſee his Wife alive, he muſt come away preſently, for that ſhe was now a dying. At this Mrs. *Winter* was much troubled, becauſe of her Husbands former confidence in Promiſing her Life: But Mr. *Winter* made no great haſt to be gone, ſaying, *That he knew well when God anſwered his Prayers, and when not.*

After he had dined he went to the Houſe, where he found the Collonel ſitting by her, ready to cloſe her Eyes ſo ſoon as Breath departed out of her Body, for ſo ſhe had enjoyned him in the time of her Health. She lay ſpeechleſs and without the uſe of her Senſes, not anſwering, nor moving her Eyes, though her Husband, and Mr. *Winter* called unto her, whereupon her Husband judged that ſhe had loſt her Hearing. Mr. *Winter* requeſted that he might pray with her; but her Husband refuſed, ſaying, *That ſhe was Senſleſs, and had been a dying all that Morning.* Mr. *VVinter* urged again that yet he might pray with her: *No* (ſaid the Collonel) *it is to no purpoſe: She is now a dead VVoman.* Yet Mr. *VVinter* urged the third time, that he might pray, ſaying, *Her Life is yet in her; and whilſt there is life, there is hope*, and ſo he went to Prayer, which he performed with much earneſtneſs and importunity, joyned with many Tears.

When Prayer was ended, Mr. *VVinter*, going to her Bed-ſide, ſhe looked upon him, and with a ſmiling Countenance, ſaid, *O, ſee the fruit of Prayer! O, ſee the fruit of Prayer! Set me up, and give me ſomething to eat: I am cured, but not by the Art of Doctors: only Free grace, and fervent Prayers have prevailed with God for me.* They asked her, What ſhe could eat? She anſwered, any thing. They gave her ſome Bread and Butter, of which ſhe did eat pritty heartily. Then did her Husband ſend for her Doctors; but ſhe bad them not to provide any more *Phyſick* for her, ſaying, That ſhe would take none; for ſhe would not diſhonour God: nor wrong prayer ſo much (by which ſhe was now cured) as to take any more *Phyſick*: Nor could ſhe, by any means be perſwaded to it.

On *Munday* following in the Afternoon, Mrs. *VVinter* heard that Mrs. *Jones* was walking in her Garden, which ſhe wondring at, went to ſee her, and found her there indeed. So ſoon as ſhe ſaw Mrs. *VVinter*, ſhe went to meet her, and ſaid, *O, ſee the fruit of Prayer!* Mrs. *VVinter*, bleſſed God for her recovery; whereupon ſhe ſaid, *My Doctors would have me take ſome more Phyſick of them: but it is God that hath cured me, and he only ſhall have the praiſe of it. I will take nothing of them: they ſhall not boaſt that they have cured me: For God by Prayer hath done it. It's Prayer alone that hath done it.* And indeed herein God made good that gracious Promiſe of his, *Jam.* 5. 15, *The Prayer of Faith ſhall ſave the Sick, and the Lord ſhall raiſe him up.*

Some Months after, Mr. *VVinter* with his Family, removed to *Dublin*; and after ſometime the aforeſaid Mrs. *Jones* fell ſick again, and her Sickneſs prevailed ſo far upon her, that, growing very weak, ſhe was confined to her Bed; whereupon on a *Lord's day*, Mr. *Winter* and his Wife, and her Siſter went to viſit her: when they came, they found an other Miniſter with her; but ſhe called for Mr. *Winter* to pray with her. A Lady that was preſent, coming to Mrs. *VVinter's* Siſter, ſaid, *O! do you think this good VVoman will recover, or not?* She anſwered, I know not yet: but when my Brother *Winter* hath done Prayer, I will tell you more. When Mr. *Winter* had ended his Prayer, ſhe came to her again, and ſaid, *What think you now?* She anſwered, She believed that ſhe would not recover, and ſo ſaid Mrs. *Winter* alſo. The reaſon whereof was, becauſe they obſerved that in his Prayer, he was more earneſt in Praying for the Spiritual, and Eternal welfare of her Soul, then for her Bodily health.

A fourth Inſtance.

When they were returned home, Mrs. *VVinter* asked her Husband, what he thought of her? He anſwered, *She will die.* And this he ſaid, Becauſe when in prayer he would have begg'd of God to reſtore her to Health, he could not do it; but could only pray for her Eternal happineſs. *Faithful Prayer is ordained of God to be a meanſ to obtain what we want and deſire, and therefore 'tis never put up in vain, but ſhall have an*

anſwer, 1 *Joh.* 5. 14, 15. For where God gives a Tongue to ſpeak, he hath an Ear to hear. 'Tis the Obſervation of a Reverend Divine of our own: *That when God intends not to hear, he lays the Key of Prayer out of the way; as being loth that ſuch precious Breath as that of Prayer is, ſhould be without it's full and cleareſt ſucceſs.*

After this Mrs. *Jones* grew worſe and worſe, and continued in a languiſhing condition for ſome Months. She had ſeveral Doctors, who fed her with hopes of recovery, Mr *Winter* prayed oft with her, but ſtill after the ſame manner, inſomuch as his Wife told him, that ſhe thought he did not love Mrs *Jones* as formerly, becauſe he prayed not for her Life: he anſwered, that his Love was the ſame, but he was ſo bound up in his Spirit, that he could not pray for her recovery, and therefore he conceived that ſhe would die.

At length Mrs. *Jones* finding her ſelf very weak, ſent for Mr. *Winter* to pray with her, and after Prayer, ſhe ſaid unto him: *Sir, I fear you love me not ſo much as formerly. God heard your Prayers for me when I was dying at* Kilkenny, *but now you do not Pray ſo earneſtly for my life as you did then.* No (ſaid he) I neither do, nor can do it, tho I love you as well as ever: For when I would Pray for your Life, my tongue is turned to Pray for your Eternal Welfare. Therefore I believe that you are not a woman for this World, but will ſhortly be in a better. *Think you ſo*, ſaid ſhe, hereupon ſhe ſent for a Collonels Wife, between whom and her ſelf there was ſome difference, and they were reconciled together. She ſent alſo for her Husband, and imparted her mind to him; Adding, that ſhe ſaw that ſhe muſt die, for that Mr. *Winter* could not Pray for her, as he did in former Sickneſs: And it pleaſed God ſhortly to take her to himſelf.

A fifth Inſtance. At an other time Mrs *Winters* Siſter going for *England*, left her only Son with her; And after a while the Child fell into an high Feavour, and one Morning the maid with whom the Child lay, came to her Mrs and told her, ſhe feared the Child had the Plague, for that he had many Spots in his Boſom; And the Plague, at this time, was in *Dublin*. Mrs. *Winter* preſently ſent for a Doctor, who, when he had ſeen the Child, ſaid, that they were either Plague Spots, or Feavour Spots, and that he much feared the Childs life. Hereupon Mrs *Winter* went to her Husband in his Study, and acquainted him with theſe things, requeſting him that he would be earneſt with God in begging the Childs Life. At Noon, when her Husband came down, we asked him, what he thought of the Child? He bad her not to perplex and trouble her ſelf, for the Child would live: And before the next day the Child began to amend, and within a few dayes was perfectly well.

A ſixth Inſtance. Mrs *VVinter* herſelf was ſomtime under a ſtrong Temptation to become an *Anabaptiſt*, being ſtrongly perſwaded that it was the way of God: And ſhe proceeded ſo far that ſhe had been Dipped, but that ſhe feared it would reflect upon her Husbands credit. Her Husband took much pains with her to reclaim and ſettle her in the Truth, yet could ſhe not be convinced of her Error, but continued Night and Day in great perplexity of Spirit, only ſhe relyed upon that gracious Promiſe of *Chriſt*. *John* 7. 17. *If any man will do his will, he ſhall know of the Doctrine whether it be of God.* And at laſt ſhe reſolved to ſet a day apart to ſeek unto God for ſatisfaction in this doubtful Caſe. But it fell out that, that very day, they were earneſtly invited to dine with Doctor *Jones*, and Mr. *VVinter* had promiſed to go: But his Wife ſaid, ſhe could not go, becauſe ſhe had ſet that day apart upon ſuch an occaſion: Her Husband anſwered her; *Thou muſt go, for I have been Praying for thee, and God hath aſſured me that thou ſhalt be ſatisfied, and that quickly too*: And ſo accordingly it came to paſs. For ſhe was ſo reſolved, and ſatisfied from Heaven, that afterwards ſhe was able to Diſpute with the *Female Anabaptiſts*, yea, and to confute them; Inſomuch as ſome of the Officers who were of that perſwaſion, would ſuffer their Wives to come no more unto her.

A ſeaventh Inſtance. Whileſt they were in *Dublin* Mrs. *VVinters* Siſters Husband, being upon his occaſions in *London*, he fell very dangerouſly Sick, Sr. *Francis Pridjean*, and an other Doctor were his *Phyſitians*, who after a time gave him up for Dead. An other of Mrs. *VVinters* Siſters wrot her word of it; Adding, that ſhe believed before that Letter could come to her Hands he would be Dead and Buried. As ſoon as they received it, his Wife deſired that that afternoon might beſet apart to ſeek God, in her Husbands behalf; and accordingly ſome Miniſters and Chriſtians were invited to meet together for that end: When the time was come, Mrs. *VVinter* requeſted her Husband to come away, for that the company were met together: He had

bad her go before; For he must endeavour to know of the Lord whether he was yet living or no: For (said he) *do you think that I will Pray for a Dead Man*? when some of the Ministers had Prayed, Doctor *VVinter* came in. They Pray'd with submission, that if he where yet in the Land of the Living, the Lord would be pleased to be his *Physician*, and to direct and bless all good means to him for the recovery of his Health. But in the close of the day, when Doctor *VVinter* came to Pray, he shewed much confidence, that he was yet alive, to the amazment of all that heard him. But his Sister in Law who knew his manner, and had much experience of the successfulness of his Prayers, between Hope and Fear could not contain herself from crying out, when Doctor *VVinter* had concluded and was risen from his knees, he went to her, and took her by the hand, saying: *Be of good comfort, for your Husband is alive, and shall recover, and you shall see him again with Joy.* She crying out aloud, said, Ah, Brother, I fear he is Dead: Do you think he is alive? *I know* (said he) *that he is alive*, and repeated over his former words again: And accordingly in their next Letters they heard of his recovery.

An Eight Instance.

—At another time Mrs. *VVinters* Sister (who was with them in *Ireland*) fell into a dangerous Relaps after a Feavour, being great with Child, and within two Months of her time; At which time she fell into a great bleeding at the *Nose*. She had three Doctors and *Chyrurgions*, who used all their Arts, and yet could not stop it. At length she fell into Travel, and two Midwives were sent for to her: She was fain to sit upright in her Bed, and could not ly down because of her violent bleeding. Her Midwives and Doctors gave her up for a dead Woman; And she grew so weak, that her Sister *VVinter* not enduring to see her die, left her, and went to her own Chamber, were she found that her Sisters Husband had caused Doctor *VVinter* to arise (it being in the Night) and to Pray for his Wife, which accordingly he did with much earnestness; And it pleased God, that presently after news was brought them, that she was delivered of a dead Child.

—Hereupon Doctor *VVinter* and his Wife went to see her, and found her still Bleeding; And the Doctors and *Chyrurgians* were sent for again, who agreed to open a vain and let her Blood: The *Chyrurgion* struck her right Arm, but no blood came, the Doctors bid him try the other Arm; He answered, *That it was to no purpose, for she had no Pulse for some hours before*; Yet the Doctors caused him to do it, and then some few drops of Blood came. But most of this time Doctor *VVinter* was Praying for her in the next room, and she somtimes over heard him, but could not speak. Afterwards she told them that these thoughts were in her Head; *Yonder Good Man would fain have me live, but it will not be.*

—Indeed one of her Midwives bid her prepare for Death; For she could not live: To whom one of the Doctors said, that sure she had forgotten *Lazarus*: No (replied the Midwife) I have not forgotten him: But God must work as great a Miracle now, as he did then, if she recover. Yet for all this, it pleased God that she did recover, and afterwards one of the Doctors told Mrs *VVinter*, that he never saw one so near unto Death, to live; And that to him it was a Miracle. Here you see another sweet return to Doctor *VVinters* Prayers, and his Sister would often acknowledge that it was by the power and prevalency of his Prayers that she was restored to Life; and so others judged also.

A Ninth Instance.

—The last time that the Soldiers pulled the Parliament in Pieces, Doctor *Winter* and his Friends in *Dublin* were in great Fears of the Confusions that were like to follow; Whereupon he kept weekly Fasts with his Congregation for a great while together? And one time as he was Praying in imitation of *Abrahams* praying for *Sodom*, he used such like expressions: *Lord wilt thou also destroy the Righteous with the VVicked? Peradventure there be fifty Thousand Righteous within these three Kingdoms: VVilt thou also destroy, and not spare these Nations for fifty Thousand Righteous that are therein*, &c. And when he came to the last number of ten Thousand, as he kneeled against a Post in the Room, he saw a great shining Light about him, and heard perfectly a Voice saying: *The Nations shall be spared for ten Thousand Righteous Persons sake.*

—Upon this gracious Answer, he turned his Prayer into Praises and Thanksgivings unto God for this speedy return to his earnest Request, insomuch as all the company could not but take notice of it, tho none of them heard the Voice but himself only. Mrs. *VVinter* upon some occasion was absent at this time; Yet a Gentlewoman that was present told her after, that her Husband that day was so enlarged, and

— Elevated in Prayer, that he exceeded himſelf, and that ſhe never heard him do better as alſo that his Petitions were anſwered before he roſe from his Knees. Mrs. *VVinter*, asked her, how ſhe knew that, ſhe anſwered, by his large Thankſgivings after he had done pleading with the Lord for theſe Nations. Alſo a while after, a Gentlewoman coming to ſee him, who had been preſent that day, embraced him, ſaying, that he was a man greatly beloved of the Lord, for he could no ſooner ask but he was anſwered, and his Petition granted. And the very week after, they heard that the Pride of the Soldiers was abated, having meet with a check.

— Doctor *VVinter* afterwards told his Wife, that he perceived that a Voice might be ſpoken to one in a Room, where many were, and yet none elſe might hear it. And when he lay upon his Death-Bed, his Wife asked him again about it, and he ſaid that he did as certainly and plainly hear it, as he heard her then ſpeak: She asked, if the Voice were like unto hers? No (ſaid he) It was another manner of Voice. Thus we read, *Act.* 22. 9 *That the men that went with* Saul *to* Damaſcus, *ſaw indeed the Light, and were afraid: But heard not the Voice that ſpake to him.*

A Tenth Inſtance. — At *Dublin* there was one Mrs *Smith*, a Merchants Wife, who had been many dayes in Labor, her Child was Dead within her, ſhe had good experienced Midwives, and one Man-Midwife, and yet ſhe could not be delivered. At laſt, one Morning they ſent for Doctor *Winter* to pray with her, telling him, that ſhe could not live till Night ſhe was ſo far ſpent. But it fell out that he was out of Town, when they ſent. At Night he came home, and then they ſent again for him, her Husband ſending him Word that ſhe was not yet Dead, but very neer unto it.

— Doctor *Winter* (tho he was very weary) went to the Houſe, and Prayed very earneſtly unto God for her. And when his Prayer was ended, he ſpake to the good Women about her, to raiſe her up, and to uſe all good means for her Delivery ſaying, *That ſhe ſhould Live*: But they (being hopeleſs of her Life and Delivery, deſired that ſhe might be no more tortured, but be ſuffered to Die in Peace.) Yet Doctor *Winter* importuned them to make one tryal more, which at laſt they conſented to, and had good ſucceſs: For in a ſhort time ſhe was ſafely delivered of a Dead Child. This Mrs *Smith* proving afterwards with Child again; a Friend of hers ſaid to her, ſhe hoped now it would be better with her then it was the time before: (ſaid ſhe) Doctor *Winter* is gone, and I muſt now Die: which alſo came to paſs, for ſhe could not be Delivered.

An Eleaventh Inſtant. — After Doctor *Winter* returned into *England*, he, with his Wife ſojourned for a Month in Doctor *Drakes* Houſe, in which time his ſecond Daughter fell ſick of the twiſting of her Guts: She had two able *Phyſicians*, Doctor *Trench* and Doctor *Cox*. She lay in very great Torments from *Munday* till *Saturday* Night, and the Doctors had very little Hopes of her Life. On *Saturday* in the Evening Doctor *Winter* came in, and meeting her Siſter, he enquired how ſhe did? Her Siſter anſwered, that now ſhe thought ſhe was very neer unto Death; For that the Doctors haveing perſcribed ſomthing to be given her in a Spoon, her Teeth were ſo ſet that her Aunt and ſhe had much ado to open them to put it into her Mouth: But (ſaid ſhe) *Sir, what do you think of her.* Give me (ſaid he) a Candle that I may go into my Chamber, and anon I will tell you whether ſhe ſhall Live or Die. When he came down, ſhe meet him at the Foot of the Stairs, and asked him, what he thought of her now? He anſwered; *Your Siſter will Live.* And ſo going up into her Chamber, he ſpake to his Wife, and bid her uſe all good means poſſible for her recovery: For (ſaid he) *She muſt not Die at this time.* His Wife begged of him not to be ſo confident, for that ſhe was now very near unto Death, and there were no hopes of her Recovery; Yet he told her Mother and Aunt, that ſhe ſhould recover and live. His wife was much troubled at it, notwithſtanding her many experiences. But the next day ſignes of recovery began to appear, and within a little ſpace ſhe was perfectly well.

— Some other Inſtances of his Power and Prevalencie in Prayer might be given; But theſe may ſuffice, as evidently Demonſtrating that the Lord our God is a Prayer-Hearing God: That, *Never ſaith to the Seed of* Jacob, *Seek ye my Face in Vain.*

— Probably the incredulous World will not believe theſe things to be true: But Judge them rather to be *Romances*, and *Fancies*, then Realities: But there were ſo many Perſons of Quallity and Conſcience at the firſt publication hereof, Living, who could, and would atteſt the Truth of them, that there is no place left of diſtruſt

and

and doubting to thoſe that are Sober, and Judicious. *Amos* 3. 7. *Surely the Lord God will do nothing, but he revealeth his Secrets to his Servants the Prophets. John* 16. 23. *Whatſoever you ſhall ask the Father in my Name, he will give it you.* v. 24. *Hitherto you have asked nothing in my Name. Ask and you ſhall recieve that your Joy may be full.*

The Life and Death of Mr. *Thomas Tregoſs*, who died *Anno Chriſti* 1670.

His Parentage.

Thomas Tregroſs was born at *Saint Ives*, neer the Lands-end in *Cornwal*. The Family where of he was a Branch was not without Noble Blood running in its veines. Some are of opinion that it is more Ancient then the *Norman* Conqueſt, a Stem of the old *Britans* driven into and Planted in thoſe parts. Our *Engliſh* Hiſtory tells us that Duke *William*, commonly called *The Conquerour*, created *John Tregoſs* a Baron, who tho he died without Iſſue, yet *Henry Tregoſs* ſat as a Baron in the Parliament in the Thirty Fift year of King *Henry* the firſt: And *Robert Tregoſs* was one of thoſe Lords that ſided with *Simon Momford* Earl of *Leiceſter* againſt King *Henry* the third.

— As for the ruines of this Noble Family, the principal cauſe thereof is very Remarkable, and ought to be buried in ſilence. One Mr *Roſcadden* going on *Pilgrimage*, according to the blindneſs and Superſtition of thoſe times, his Wife had in his abſence one, if not more Children: whereupon at his return, *John Tregoſs* adviſed and perſwaded him to ſettle his Eſtate upon ſome Friend, for the uſe and benefit of his Wife and Children, leſt after his Death, the Heir at common Law ſhould turn his Wife and Children out a Doors.

Perfidiouſneſs.

— Mr. *Roſcadden* entertained, and approved the motion, and intreated him to accept of the truſt, which requeſt *John Tregoſs* readily embraced; But inſtead of a Deed in Truſt, he made it abſolute to himſelf and his Heirs for ever. And accordingly ſo ſoon as Mr. *Roſcadden* was Dead, he entred upon all his Lands, and turned his Wife and Children out of Doors, who for ſome time, were fain to lye in an Hogſtie, and every Morning went forth to the Dunghil, and there upon their Knees Imprecated and Prayed that the Vengeance of God might fall upon this *Tregoſs* and his Poſterity for this ſo perfidious and mercileſs dealing.

Plagued by God.

— And after this Gods ſevere, but Righteous Judgments fell upon *Tregoſſes* Family. For his Son *Walter* one day riding upon a Horſe in a fair way, the Horſe threw him, and broak his neck: And ſome of his Iſſue came to untimly ends, and it is obſerved that a curſs hath remained upon the Eſtate ever ſince: And this Mr. *Thomas Tregoſs* of whom we now write, was ſo ſencible of it, that it coſt him many fervent Prayers to God for the removal of that dreadfull Curſe, as himſelf aſſured a boſom Friend.

His Education.

— Notwithſtanding the Judgment of God upon this Family; Yet *Thomas Tregoſſes* Parents were Godly Perſons, and reputed to be of the number of *Old Puritans*. And this was much manifeſted in the Religious Education of this their Son, whoſe tender years they took care to have timely ſeaſoned with the Principles of Religion, and good Literature. At firſt indeed he ſeemed to be of a dull Capacity, till he was about the Age of ſeven Years, or ſomwhat after; But then he began to diſcover that he was of a quick apprehenſion and of a firm and tenatious Memory. And indeed he had from his youth a ſtrong inclination to the Work of the Miniſtry, and would often (when he was but a Child) ſtand up upon a Stool, or Bench and after his manner Preach to his Play-fellows.

He goes to Oxford.

— When he had attained to a compleat meaſure of *Grammer* Learning, he was ſent to *Oxford* and admitted into *Exeter* Colledge, under the Tuition of Mr. *Francis Howel*, then Fellow of the ſaid Colledge; He ſoon percieved in him an awakned and quick Spirit, full of vivacity and ſerious intention, inſomuch as he made good the Character

Character which *Ariſtotle* gives of a hopefull young Man, ἀγαπητὸν, To act vigorouſly, which he ſhewed in whatever Eercifes he was engaged in. And he did not (as too many Youths do) fruſtrate, and abuſe the expectations of his Friends and Relations, by ſquandering away thoſe pretious oportunities, and encouragements afforded unto him, for the elevating of his Natural Capacity by the acquirement of *Liberall* Arts, and *Philoſophicall* Sciences, wherein he made a very good Progreſs.

His Blamleſneſs. Neither was he without a good intereſt in the Judgment and Eſteem of Judicious and Pious Perſons, as appeared by the admittance which Reverend Doctor *Conant* gave him, in accepting him to be a Member of his Congregation. Alſo whilſt he continued in the Univerſity, he began to be ſenſible of ſome woundings of his Conſience. For one day hearing Doctor *Conant* upon that Text *Hoſ.* 6.4. O Ephraim, *what ſhall I do unto thee?* &c. Some paſſages of that Sermon made ſo deep an Impreſſion upon him, as that his Conſcience was filled with no ſmall Terror. When he went to his Bed, he was not without fears that he ſhould never live to ſee another

His Terror. day. When in his Study, that he ſhould never come out alive.

And ſo long as the terrors of his awakned Conſcience, and Sick Nights for Sin continued, he could not endure to hear a vain word, or to be a Spectator of what had but the appearance of Sin in it. Yet by degrees theſe Lights and heats of Conſcience diſappeared, and vaniſhed away. Neither did they at that time determine and end in a thorow Converſion, as will be made more clear hereafter.

His return to St. Ives. When he had ſpent ſome time in the Univerſity, he returned to *Saint Ives*, the place of his Nativity, and haveing there given them ſome taſt of his Miniſterial Gifts, the Inhabitants of that place invited him to ſit down among them, and to be their Miniſter. This requeſt he at firſt modeſtly refuſed, but at length being overcome

His Ordination. by their importunity, he conſented to ſpend ſome time amongſt them: Where upon he was *Auguſt* the Seventeenth. *Anno Chriſti* 1657. in that Church ſolemly ſet apart for the work of the Miniſtry: And there he continued by the ſpace of two Years: A hard and cloſe Student all the week, and a faithful and conſtant

His Mariage. Preacher twice every Lords Day.

Before his departure from this Place he took to Wife one *Margret Sparman*, who proved a Gracious, Meek, Humble, Affectionate, and equal Yoak-fellow to him. And whileſt he continued in this Town, there were two remarkable Providences that ought not to be forgotten.

A Special Providence The firſt was this. The *Summer* after his abode among them, much of the Fiſhing ſeaſon was expired, and no *Pilchards* appeared, the Senſe whereof greatly affected and afflicted the Inhabitants of the Place; That Town depending much upon the *Pilchard* Trade. Hereupon Mr. *Tregoſs* adviſed, and perſwaded them to joyn with him in Keeping a day of Humiliation and Prayer, unto which they conſenting, and the Duty being performed, the very next day came in a great Shole of theſe Fiſhes, whereof a conſiderable quantity was chaught.

Another. The other Providential Diſpenſation was this. The *Summer* following the Fiſhermen having taken a great number of *Pilchards* upon a *Saturday*, all that Night was ſpent in ordering of them: And the Sea-men were very intent upon drying their Nets on the *Lords day*. This Mr. *Tregoſs* rebuked them for: withall, giving them to underſtand, that they provoked the Lord deſervedly to withdraw his Bleſſing from them, which fell out accordingly. For from that time to the end of the Fiſhing ſeaſon they had no occaſion, or oportunity of making uſe of their Nets again.

His remove to Miler, From *Saint Ives* Mr. *Tregoſe* removed in *October Anno Chriſti* 1659. To the Vicarage of *Miler* and *Mabe* where he continued in his conſtancie of Study, and Preaching till he was Ejected by the Act of *Uniformity* upon that diſmal day *Auguſt* the 24*th* 1662. And then being prohibited, and excluded from the Publick Place of Prayer and Preaching, he ceaſed not to Preach in his own Family twice every *Lords Day*: which being known in the Neighbourhood, diverſe who had the Comfort of his Miniſtry in publick, could not but Thirſt after it in private.

His firſt impriſonment This being divulged and known abroad, the news of it was carried to the *Lord Lieutenant* of the Country, who for his refuſing to take the Oath appointed for the *Militia*, committed him to the Cuſtody of the *Mareſchal*, with whom he continued about the ſpace of three Months, yet not ceaſing to Preach to his Fellow

Priſoner,

Priſoners, hearing others alſo that came to hear him. But at last he was releaſed by an order from the *Deputy-Lieutenant*. His induſtry.

—In *September Anno Chriſti* 1663. Mr. *Tregoſs* removed his habitation to the Baron of *Kigilliack* in the Pariſh of *Budock* near unto *Penrin*: where he ſtill kept up his *Lords-days* meetings and exerciſes; unto which many came flocking as Doves to their Windows. And about the beginning of *October Anno Chriſti* 1664. He and his Wife lying awake in their Bed, they felt a great Earthquake, which made that Room to tremble and quake under them, as they apprehended. And that which miniſtred to them great cauſe of admiration, was, that no one elſe felt the ſame. But this was but a *Prognoſtick* and *Symbolick* Image of that trembling Heart-quake which Mr. *Tregoſs* ſhortly felt in his Conſcience. A Strange Providence

— For on the firſt of *January* next following, it being a *Lord's day*, it pleaſed God to direct him to Preach on that Text *Luke* 12. 47. *And that Servant that knew his Lords Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes.* Upon which Text he ſhewed what a dangerous Sin it is to Sin againſt Knowledge. But when the Duties of the Day were ended, the Lord brought his old Sins into his remembrance, and ſet them in order before him, eſpecially one aboue the reſt. Hereupon he betook himſelf to Duties, but drove on therein very heavily: Yet did the Lord by his Omnipotent Hand draw him on to perſevere in the ſame. His Converſion.

— One day among the reſt as he was in Duty, he was aſſaulted with a ſtrong Temptation, grounded upon that Text. *Heb.* 12. 17. *For ye know how that afterwards, when he would have inherited the Bleſſing, he was rejected; For he found no place for Repentance, tho he ſought it carefully with Tears.* He frequently endeavor'd to ſhake off the Chains and Cords of the Spirit, grieving that he was bound up from the World: And his performance of Duties was accompanied with deadneſs and unbeliefe: Yet the Lord held him faſt to his Work; forceing him to continue and perſiſt in a way of Seeking. Temptation.

— Somtimes he feared that the Lord would leave him to run on in his former Sinfull Courſes; Yea, that he ſhould not perſevere to the end of one Day. But the Lord Magnified his Grace and Power above, and beyond his fears. Somtimes in reading the Holy Scriptures the Lord would ſet home Threatnings, and anon ſupported him by his Comfortable Promiſes, to keep him equally ballanced, between Hopes, that ſo he might not Sink, and Fears, that he might not Preſume. The Spirit of Bondage.

—Thus for about the ſpace of five Weeks, he was detained, and kept under the Spirit of Bondage and afflicting Terrors, having all this while no diſcoveries of Gods Gracious diſpoſition towards him, till about the beginning of *February* following: At which time he took up a reſolution to diſcover ſome Sins which moſt burdened his Conſcience: But then, by Gods good Providence he met with a paſſage in one of our *Engliſh* Divines ſetting forth the Greatneſs and Freeneſs of Gods Love, and of *Chriſts* Purchaſs; Which the Lord ſetting home unto him, he was ſomwhat quieted and refreſhed in his Soul.

— The next Day, which fell out to be a *Lords-Day* he had a ſweet, heart melting frame of Spirit wrought in him for his Sins, together with a Lively Contemplation of *Chriſts* Sufferings, to which he was directed by an Eye of Faith. And now he, who formerly thought it an hard matter to ſhed one Tear for Sin, had now plenty. The Spirit of the Lord alſo bringing that Promiſe to his mind: *I will forgive their Iniquities, and remember their Sins no more.* And that of *Chriſt* to *Thomas, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thruſt it into my Side, and be not Faithleſs, but Believeing*: And this was much promoted by his Reading the Hiſtory of *Chriſts* Paſſion Yet was he not without ſome Fears and Doubtings ſtill: Yea, at many times theſe Comforts, and Encouragements ſignified nothing at all to him. Yet after this, he was carried on in the exerciſe of Duties with more Enlargements, and Affectionate Workings of Spirit then formerly, eſpecially at times. The Spirit of Adoption.

— And from this time he dated his Converſion. For albeit his Converſation, for ſome conſiderable time before was unreproachable, and his Labours in the Work of the Miniſtry indefatigable; Yea, and his Zeal for Non-Conformity remarkable, yet he judged the whole of his foregoing Life, Zeal, and Labors in the Miniſtry, to be no other then *Splendida Peccata*, Glittering Sins, and a continued ſeries of Formality and Hypocriſie. And becauſe ſome of his Friends, who well knew his former Converſation,

verſation, could not but conceive that he had the Truth of Grace before this great Turn; He diſcourſing with a Friend upon this point, peremtorily affirmed, that he knew certainly that he had nothing of Sincerity before this late and great Work: And withall, he bewailed the Condition of the Church of *England*, in that generally Men were made Miniſters, before they were made Chriſtians.

Yea, he was not without many and great Fears, that many who in the Judgment and Eſteem of Men, go for good and able Miniſters, will one Day be found to be, when they come to be weighed in the Ballance of the Sanctuary, not ſo much as good and ſincere Chriſtians. Theſe his Fears we may preſume, he grounded upon his own Experience of himſelf (beſides other common obſervations) who had the repute and eſteem of, good and faithful Miniſter, before he was a ſound and faithful Chriſtian. And that which yet added further weight in his Judgment concerning himſelf, was this, in that though he had been painful, and conſtant in the work of the Miniſtry ſome years before this, yet he could not ſay, That God had made him the Inſtrument of the converſion of any one Soul, as the Seal of his Miniſtry, though afterwards he begat many Sons and Daughters unto God.

Strange Providences.

Some ſhort time after this great change, which he ſtrongly judged and concluded to be the firſt ſincere turning of his Soul unto God: Being brought very low, both in his Body and Spirits, he apprehended that his Death drew near. But then was that Scripture brought into his Mind, *Pſal.* 118. *I ſhall not die, but live, and declare the works of the Lord*: Yet afterward being again under ſtrong apprehenſions of his Death approaching, he, looking into his Bible, God directed his Eye to that Portion of Scripture (*Pſal.* 53. 5.) *There were they in great fear where no fear was*: which drove away that temptation: And not long after, with God's bleſſing thereon, by the uſe of means, he regained ſtrength to go on in his Service.

A ſtrange Providence

Some ſhort time after this, upon a *Saturday*, being very weak in Body, and almoſt deſpairing of recovery, he went up to his Chamber, as well as his feeble Legs could carry him, where he fell down upon his Knees in Prayer: And whilſt he was in this Duty, he ſuddenly and ſenſibly found, at leaſt in his apprehenſion, that a great meaſure of ſtrength was given in unto him, to his great aſtoniſhment. Whereupon he attempted to ariſe, and to walk, which he accordingly did, two or three turns about his Chamber, very ſtrongly.

Finding this ſtrange alteration, he called for his Wife to come to him, who ſoon eſpied the change, finding his pale Cheeks to be clothed with their wonted colour and complexion. And now he, that not many moments before, looked upon himſelf as drawing near unto the very brink of the Grave, was enabled to perform the Duties of that Evening; yea, the next days Duties (being the *Lords day*) with much vigor and ſtrength. And after theſe ſignal marks of the Divine favour, and aſſiſtance, aforded both to his Soul and Body, he joyned with ſome other Miniſters and Chriſtians in keeping a Monthly Faſt to humble and afflict themſelves for their own ſins, and for the ſins of their Families, and of the Nation. And after theſe his firſt turning to God, he found a more then ordinary aſſiſtance, both in his Studies and Miniſtry, the Lord caſting in abundant matter, and ſuitable Affections in the delivery thereof.

More of them.

April the 30*thi* *Anno Chriſti* 1665. being the *Lords day*, Mr. *Tregoſs*, whilſt he was in Prayer, was much diſtracted about his intended Preaching in Publick, whereunto he ſeemed to be drawn by a very ſtrange, though manifeſt courſe of Providence, which he ſtrongly reſiſted, till at laſt he was forced to yeild. That Week he had been wondering what the Lord would do with him. He could not ſtudy as formerly, but was induced, and over-ruled to read a Practical Diſcourſe of *Self-denial*: And the Lord furniſhed his Meditations with many paſſages about *Sufferings*, and the Creatures Duty to be, and live in the Will of his Creator, and to reſign himſelf wholly to his diſpoſal. And when he had ended his reading, caſting his Eye upon his Bible, the firſt Words he met with, were thoſe, *Mat.* 9. 36. *When he ſaw the Multitude he had compaſſion on them, becauſe they fainted, and were ſcattered abroad, as Sheep having no Shepherd.*

At the reading of this Text he inwardly trembled, and the Lord ſeemed immediatly to intimate to him, that he ſhould put on the like Bowels. But hereupon he queſtioned with himſelf, where he ſhould find ſuch an opportuniry of Preaching in Publick? And preſently *Mabe* (which is a Daughter-Church to *Milar*, and had Preaching in it; only every other *Lords day*) was preſented, and ſuggeſted to his Thoughts: And after many Reaſonings, and Diſputes within himſelf, being backward to yield to the will

of

of God: He at laſt reſolved to ſend thither to enquire whether any Miniſter would be there the *Lords day* following? And anſwer was returned, that there would be none.

Yet ſtill doubting whether he might look upon this as a Call from God, he caſt his Eye upon his Bible, and met with that Text, *Luke* 11. 33. *No Man when he hath lighted a Candle, putteth it in a ſecret place, or under a Buſhel, but on a Candleſtick, that they that come in may ſee the Light.* This Scripture cleared all his doubts, and anſwered his objections, allayed all his carnal fears, and confirmed him in his reſolution of Preaching in publick the next *Lords day.* And accordingly, when the *Sabbath* came, he went thither, and found the People willing to hear, and all things inviting him to embrace the preſent opportunity, and ſo he went on and preached without any diſturbance, and the Lord aſſiſted him in all the Duties till he had concluded them.

The report of this Days work was ſoon ſpread abroad, and came to the Ears of Mr. *Tho. Robinſon*, a Juſtice of the Peace. The next *Lords day*, being *May* the 7*th*, the Morning proving rainy, Mr. *Tregoſs* preached in his own Houſe, upon the Text, *Luke* 21. 19. *In your Patience poſſeſs ye your Souls*; not expecting any diſturbance that Day by reaſon of the fowl weather. But after the Sermon was ended, Mr. *Robinſon* came to his Door, and having entred, took the Names of thoſe that were preſent: And required Mr. *Tregoſs* to put in Sureties for the *Good Behaviour*, or to render himſelf to the Conſtable upon his Order, the *Munday* Seven-night after; Mr. *Tregoſs* refuſed to do the former, but promiſed to perform the latter. He is perſecuted.

After Mr. *Robinſons* departure, they met again in the Afternoon, and went through with the Duties without any diſturbance. The next *Lords day* he preached again at *Mabe* without interruption. But when the Exerciſes were finiſhed, he was ſerved with a Warrant to appear before Mr. *Robinſon* at *Helleſtone* on the *Tueſday* following. At his appearance he juſtified his Preaching with much evidence, and boldneſs. But notwithſtanding all that he ſaid, he was ſent to *Lanceſtone* Gaol, there to remain for three Months. This he ſubmitted to, not only patiently, but joyfully. In his paſſage to Priſon he embraced all opportunities for the comfirming, and comforting of ſuch Chriſtian Friends as he met with by the way. And whilſt he continued in Priſon, his Spirit was very free, and much enlarged with thoſe Divine influences, and refreſhings which God gave in to him. His ſecond Impriſonment.

He ſpent his time in Priſon in Reading the Holy Scriptures, in heavenly Meditations, in Faſting, Prayer, Holy Conference with, and Preaching to ſuch as were his Priſon Fellows, or that came to viſit him. Few there were that came to him, but either they did, or might be great gainers by converſing with him. Now the time of his impriſonment being expired, *July* the 29*th*, he was ſet at liberty, and after his return home he took the firſt convenient opportunity of keeping a Day of *Thankſgiving*, for the many experiences that he had of Gods goodneſs and mercies to him and his, during all the time of his Confinement. His Induſtry.

But he had not been at home above four Days, when Mr. *Robinſon* gave out, that he would ſpeedily ſend him back to the Place from whence he came: And in order thereunto, upon the *Friday* or *Saturday* after, he prepared himſelf to ride to the Market, there (as it were reported) to meet with another Juſtice of the Peace, who ſhould joyn with him in a Warrant for a ſecond Conviction of Mr. *Tregoſs* for a Conventicler, and to proſecute ſome others alſo.

But whilſt he was at a Tenement of his, his own Bull (which was never known to have hurt any before) followed him in a Field with much fury, and gave him ſome mortal Wounds whereof he died ſoon after. Perſecutors plagued by God.

Auguſt the 20*th*, Mr. *Tregoſs* went again and Preached at *Mabe* Church, it being the *Lords day*, and he went through with his work without any diſturbance: The like he did on that Day Fortnight after; ſpending the intervals with much activity in his Maſters Service elſewhere. Yet had he many diſſwaſives by Chriſtian Friends from Preaching publickly; but all the Arguments which they urged, could not ſatisfie his Conſcience: And therefore *September* the 18*th*, he was again committed to *Lanceſton* Goal for publick Preaching: Whither he went with comfortable perſuaſions that God would be with, and carefully protect and provide for himſelf and his Family; which God made good to the uttermoſt. His third Impriſonment.

This his Second impriſonment in that place, conduced much, through the Lords bleſſing, to the good of many Souls. For the report of his Bonds being ſpread abroad many came to viſit him, to whom he imparted freely his Spiritual Gifts, and by God's Bleſſing upon his labours, ſome *Oneſimus*'s were begotten through the Goſpel, in his Bonds.

His Induſtry. — During this Impriſonment he took ſeveral Opportunities of Viſiting the common Priſoners, whom he endeavoured to convince of their Sins, and there dangerous eſtate by reaſon of the ſame, *&c.* Alſo while he was under this Confinement he enjoyed many Divine Suavities, and Spiritual refreſhments in his Soul, eſpecially in the time of Duties: He had alſo many ſweet and gracious returns to his Prayers; and ſome Prophetick intimations of future Providences. As

A ſpecial Providence. — *October* the 2*d*. He praying earneſtly that God would vouchſafe him opportunities of doing him Service, the Lord was pleaſed to cauſe him firmly to believe that he ſhould ſhortly be releaſed from this reſtraint, and that he ſhould be no more impriſoned in that place; which God made good unto him notwithſtanding many attempts to the contrary. Alſo *October* the 7*th*, being much enlarged in praying for Patience, and ſubmiſſion to the will of God, he grew very confident that e're long God would farther try him. So *October* the 23*d*. God ſeemed ſundry ways to intimate to him, that ſome great Affliction was near at hand, but that he ſhould be delivered from it, all which proved true, as will afterwards be ſhewen.

— Again, *October* the 27*th*. Being earneſtly praying for the Nation, he was ſtrongly induced to believe that ſome great Judgment was not far off: About which time there was often brought into his mind, and caſt into his Thoughts that Text of Scripture, *Iſa.* 21. 16. *Thus ſaith the Lord unto me, within a Year, according to the Years of an Hireling, and all the Glory of Kedar ſhall fail.* He oft-times mentioned to ſome of his intimate Friends, what ſtrong impreſſions this Scripture made upon his Thoughts, much wondring what it ſhould mean: But a little before the Year exſpired, the dreadful burning of *London* hapned, which fully Interpreted thoſe afore-named Impreſſions.

His delivery out of Priſon. — *December* the 14*th*. He was delivered out of Priſon, and upon his return home he kept a Day of *Thankſgiving*; and ſhortly after he ſet apart every *Tueſday*, which he kept as a Day of *Humiliation*, or *Thankſgiving*, either with his Family, or with others more publickly. *January* the 8*th*, being the *Lords day*, he went to *Mabe*, where he Preached both parts of the Day without interruption, which was accompanied with this remarkable Providence, that whilſt he was at *Mabe*, a Conſtable, with an Officer from *Pendennis Caſtle*, came to his Houſe to ſeek him, but by that means miſſed of him.

A ſpecial Providence.

Another. — *January* the 12*th*. He begun a Journey towards the *Eaſt* part of *Cornwal*, and from thence he went into *Devonſhire*. And the *Lords day*, and the *Wedneſday* following his Houſe was ſearched for him; but Providence ordering his being from home, he eſcaped their Hands. In this Journey he went forth on the *South* of *Cornwal*, and returned by the *North*, exerciſing in all Places where he came, and received great encouragment by the fruit of his Labours.

— At his return, *February* the 4*th*, going to Preach at *Mabe*, the Conſtable ſerved him with a Warrant, to carry him under the Cuſtody of the *Mareſchal*, as a dangerous, and ſeditious Perſon; which yet he was ſo far from being guilty of, that neither in his Preaching, nor Conference he ever medled with the preſent *Diſcipline*, or *Liturgy* of the Church, much leſs with any State-affairs. Nay, he perſwaded others to be obedient to the Higher Powers: And in his dayly exerciſes he put up many fervent Petitions for the Kings Majeſty.

His fourth Impriſonment. — Being now under the Cuſtody of the *Mareſchal* of *Bodmin*, this his impriſonment brought him into acquaintance with ſeveral Perſons who reaped much good, and benefit by his Miniſtry. The *Mareſchal* uſed him civilly, yet did he meet with more difficulties then in his former Confinements: But yet the Lord honoured him with the Converſion of many Souls. And he continued in this Priſon till abont the midſt of *September*, *Anno Chriſti* 1667. And being on a time very earneſt in Prayer for his enlargement, a portion of Scripture was preſented to his Thoughts, which made ſo deep an impreſſion upon him; as that he was raiſed to a great confidence, that if he was delivered it ſhould be by an Order from the Kings Majeſty. And not long after, whilſt he was under various Afflictions concerning his Family, the *Mareſchal* received a ſpecial Order from the Kings Majeſty for his enlargement.

His releaſe by the King.

His Sickneſs — In *February*, *Anno Domini* 1668. coming to *Penrin* to Preach his *Munday's* Lecture, he fell ſick of a Fever, which held him all that Week. And upon the *Lords day* Morning, the ſence of his own weakneſs did ſomwhat affect him, becauſe the People, whoattended upon his Miniſtry, had none to ſupply his room: whereupon he had that Scripture impreſſed upon his Thoughts, *Iſa.* 40. 31. *They that wait on the Lord ſhall renew their*

their ſtrength, &c. This wrought ſo much upon him, that he reſolved to ariſe: But all his Friends that were about him laboured to diſſwade him from his purpoſe, knowing how weak he was, but they could not prevail. And when he had got on his Cloaths, he applyed himſelf to his Lords work; and as he proceeded, and went on in it, ſtrength by degrees, was given in to him, ſo that he Preached thrice that *Lords day*, chooſing that Text afore-named [*Iſa.* 40. 31.] for his Subject; and to the great admiration and aſtoniſhment, as well of himſelf as of his Friends and Auditors, he found himſelf well at Night, neither did he feel ſo much as any relicts of his Diſtemper afterwards. His ſtrange recovery.

— In the beginning of the Year 1669. the number of his Auditors was ſo much augmented, as that the Rooms wherein they uſually met would not contain them, which occaſioned the removal of their Meeting into a large Barn, until, being ſummoned by the *Proprietor* of that Barn, to quit his Houſe, he thereupon took up his Habitation in the Town of *Penrin*. Yet before his removal, a *Mittimus* came from the Quarter Seſſions, grounded upon an Information given in by the Biſhop of the Diocеſs, to ſend him to the Gaol at *Lanceſton*, for Preaching publickly. His remove to *Penrin*.

— The Conſtables coming to ſerve the Warrant, one of them more violent and furious then his fellows, whilſt he reaſoned with Mr. *Tregoſs*, holding the *Mittimus* in his Hand, ſunk down in the place, ſeeming at the preſent to be dead: But by the diligent endeavours of thoſe about him, he was brought to himſelf again, whereupon he departed without executing the Warrant. And that which made this the more remarkable, was, for that this Conſtable was a luſty ſtrong Man, and never fainted in all his Life before. And though they came again, ſome days after, to execute the Warrant, yet had they not power to carry him to Priſon: For which (as it was reported) the other Conſtable was Fined at the next Seſſions. A Strange Providence.

— At the *Summer Aſſizes*, *Anno Chriſti* 1669. Mr. *Tregoſs* having ſome Affairs which called him to *Lanceſton*, in his Journey he was invited to viſit ſome part of the *North weſt* parts of *Devonſhire*; from whence, for Preaching in a private Houſe in the Pariſh of *Great Torrington*, he was ſent to *Exeter Gaol*, with ſeveral others of the Town, and of *Bideford*; who being all Bailed, had for that time no other trouble then to *Travers* a Bill for a Riot, which was preferred againſt them. He is ſent to *Exeter* Goal, but bailed.

— In his return from *Exon*, he ſpent ſome few days at *Crediton*, in which place he contracted an intimate Friendſhip with a Perſon, who was Providentially caſt there at that time, to whom he diſcloſed and unboſomed many of the choiſeſt accidents, which befel him in moſt of his Life. And albeit they never ſaw each other afterwards, yet this Friendſhip was preſerved inviolably, improved by Paper-Converſation, till Death made a diſunion, or rather a Suſpenſion for the preſent. This trouble which befell Mr. *Tregoſs* in *Devonſhire*, was an occaſion of much good to many Souls in thoſe parts; For it opened a Door to many Hundreds in *Devonſhire*, who reſorted to him in his Travels, and ſo became partakers of his Miniſterical Gifts, which (through the concurrence of Divine Grace) were very effectual for the good of their Souls.

— This made him to lay out himſelf Day and Night to the utmoſt of his Strength, allowing his Body no more then extream neceſſity required, that ſo he might improve all advantages and opportunitys for the advancement of his Maſters Service. The Bill which had been preferred againſt him at *Exeter*, neceſſitated him to attend the two following *Aſſizes*, where he was at laſt freed by Proclamation. But in the mean while, his return into thoſe parts was of no ſmall advantage for the Propagation of the Goſpel. Some of thoſe Perſons who diſcovered their Malice againſt Mr. *Tregoſs*, for Preaching at *Torrington*, were ſhortly after taken away by unnatural Deaths, not without ſome ſignal tokens of Gods diſpleaſure againſt them, as will appear by this his following Letter to an intimate Friend. His Induſtry, and great ſucceſs.

Penrin, September the 16*th.* 1670.

My dear Brother,

— AT *this* Aſſize *at* Exon *I was called to my Tryal, but no Perſecuting Perſon appearing to give in Evidence againſt me, my* Jury *acquitted me, and a Verdict of* Not-Guilty *was returned.* George Smith, *the Deputy Maior of* Torrington, *who was a grand Enemy in this buſineſs, when the Conventicle was ſurprized, was attending at* Lent-Aſſizes, *but the Tryal being then put off, by this* Aſſize *God did diſabled him for ſuch a Journey, he having received, in a drunken Voyage, a fall from his Horſe, by which his*

Persecutors punished by Divine hand.

Shoulder-bone is diſlocated, and he thereby rendred unable to dreſs or undreſs himſelf: And is like to abide ſo, to the day of his Death. His Wife alſo (that violent Woman) dyed of a Timpany; *a fearful Spectacle to all Beholders. She departed hence the Night of the* Lords day *in which I exerciſed at* Torrington, *in my ſorrowing now to my home. I ſuppoſe you heard alſo of the bad end of another Perſecutor there, one* Dennis, Smith's *Brother in Law, who ſo much rejoyced when our Meeting was broken up, affirming that the ſurpriſal of that Conventicle, did him more good, and more rejoyced him, then all his loſſes did ſadden him. His Wife alſo bitterly belched out theſe words concerning me:* Hang the Rogue; hang him on the Sign-poſt, or next Tree, and never ſend him to *Exon. This poor wretch did hang himſelf in his own Study, and thereby his Eſtate is forfeited to the Town.*

— Many take much notice how ſignally Gods hand hath been againſt them ſince that Meeting was diſturbed. There are a very precious handful at Chimly, South-Moulton, *and the adjacent Parts, who gladly receive the Word. Their ready ſubmiſſion to the Truth in my former Journey, engaged my Heart to viſit them again; and I hope our ſeeing one another hath not been in vain. Your Memory is very dear unto many of them, and your ſcatterings there. I wiſh they might ſee you again. A fruitful heavenly Lip to improve Truths imparted, by correſponding preſſing Conferences, is much wanting among us: I pray you beg it for me, and your other Brethren now labouring. My complaints will not crucifie my unbelieve, Pride, and deadneſs: Pray you labour for me with God, with whom I leave you, and am*

Your much obliged Brother

in the Lord *T. T.*

His heavenly-mindedneſs.

Not long before his Death, he was ſtrangly, he knew not how, taken up in converſing with the State of the Saints departed, who were Martyred for the Teſtimony of *Jeſus*, as he himſelf acquaints us in his Letter to his Boſom Friend; as followeth.

Penrin, October the 7*th.* 1670.

My dear Brother,

I *Am a* Sympathizer *with you in dear Mr.* R's *loſs of ſo choice a Mate: But I ſuppoſe his ſo Exemplary living on God, will do much to quiet him in the loſs of the beſt enjoyment, not everlaſting: And the ground of Hope that ſhe is ſafely Houſed from the Storms we feel and fear, will, I believe, do more ſweetly to reconcile him to this ungrateful, and Fleſh-diſguſting ſtroak. As for what God ſpeaks to you by this Providence, I think 'tis plain: to wit: that you more effectually dayly Die to what is not God and Spirit: And that you enure your Soul to more deep and fixed Thoughts of your own Diſſolution. I hear that many very precious ones have been lately at* London (*through a malignant Diſtemper in their Bowels*) *called home. The Lord more fully warn them who ſurvive, and us alſo, of thoſe black, and tempting days which, probably, are near us. My thoughts have been much, of late, ſettled, I know not how, on converſing with the State of departed Saints, Martyred for the Teſtimony of* Jeſus. *I have obſerved in ſpecial two paſſages in Mr.* Foxes Acts and Mon. *The one of Mr.* Rogers, *the* Protomartyr *in Q.* Maries *Reign: Who in his Priſon had this paſſage to the Printer of Mr.* Foxes *Book, then in Bonds with him. Thou (ſaid he) ſhalt live to ſee the alteration of this Religion, and the Goſpel freely Preached again: And therefore have me commended to my Brethren, as well in Exile as others, and bid them be circumſpect in diſplacing the* Papiſts, *and puting good Miniſters into Church, or elſe their end will be worſe then ours.*

Note.

A Prediction.

— The Printer accordingly lived, but what remains for us, who have ſhamefully ſlighted his Counſel, time will evidence. The other is from Mr. Holland; *who thus beſpake* Bonner *after his Sentence. This I dare be bold in God, to ſpeak (which by his Spirit I am moved to ſay) that God will ſhorten your hand of Cruelty, that* for a time *you ſhall not moleſt his Church: and this ſhall you in ſhort time well perceive (my Brethren) to be moſt true. For after this day, in this place, there ſhall not any be, by him put to the Tryal of Fire and Fagot. After which there was not one burned in* Smithfield. *Hercin I principally conſider — that expreſſion: That* for a time *they ſhould not moleſt his Church: The* Lord *prepare me for a ſuffering Day, and if fair weather ſucceeds, we ſhall be more watchful in its improvement. As for our Condition it's full of Threats and trouble. Warrants are granted for the*

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levying

levying of two Hundred and twenty Pounds on me: Yet God hath kept them off: but I am expecting daily to be ſtript of all.

— *Our meeting Place is taken from us, through their threatnings of our Landlord. We now meet at my Houſe, and once every* Lords day *above the number; but very few are free to attend unleſs with four. I am alſo threatned to be perſecuted on the* Corporation Law, *ſo that I am conſtantly expecting an Impriſonment: But I ſhall endeavour to turn into the ſtrong Hold as a Priſoner of Hope. I ſhould very gladly underſtand more particularly how it is with you in this troubleſome and ſickly time: However, the Lord clear up your intereſt, and grant you an open Door, if called hence, into his Preſence with exceeding Joy. I ſhall commit you to God, beſeeching him to guid and uſe you, and to preſerve you blameleſs to his Kingdom.* I am

Yours moſt unfeignedly,

T. Tregoſs.

—And this indeed was a *Prophetick* intimation of the nearneſs of his Diſſolution, and entrance upon that Life, which he was immediatly more fully to partake of. It was an old Obſervation from a great Maſter of Wiſdom (*Padre Paulo Hiſt. Conn. Trent.*) That it is natural for Men near their Graves, from ſome intrinſick cauſe, unknown to themſelves, to be diſtaſted with humane affairs, *&c.* What this Wiſe Man obſerved of Men in general, I think, is moſt true of many holy Chriſtians, who a little before their diſſolution are frequently called off, and ſeparated from humane affairs, to a fiduciall converſe with coming Glories, and the Life of juſt Men made perfect: which was the frame of Mr. *Tregoſſes* Spirit, not long before his Death, though he himſelf was not apprehenſive that his change was ſo near.

— After Mr. *Tregoſs* came to reſide at *Penrin*, he hired a Houſe for a Meeting-place on the *Lords day* in the Pariſh of *Mabe*, where he Exerciſed without interruption, from *Midſummer*, *Anno Chriſti* 1669. to the Tenth of *May*, 1670. After which day there were two debauched Perſons that turned Informers, hoping thereby to get ſuel for their Luſts: who having procured a Warrant, required the Officers to attend them every *Lords day*, and made Oath againſt Mr. *Tregoſs* and ſome others for a breach of the *Statute* then in force againſt *Conventicles*: This ſcarred away moſt of his Hearers, eſpecially thoſe that had any conſiderable Eſtates. Yet, though there were many Fines laid upon him, which amounted to 220 *l.* yet the Lord ſo ordered things, as nothing he had was ſeized upon. God's Providence.

— This Meeting being thus diſſolved and broken, he reſolved to drive the Nail that would go, and to Preach the oftner to a *Statute-number*: And herein his labours were ſo many and great, as though his Body were of Steel, yet could he not long hold out. For he Preached five times every *Lords day*, and in the Evening made Repetition of ſome part. He alſo continued the *Tueſdays*, and *Thurſdays* Exerciſes, beſides ſome others. He was often adviſed by his Friends to favour himſelf, and to moderate his pains: But the great Zeal he had for the keeping it on, and advancing the work of God did ſtop his Ears againſt all diſſwaſives of this kind: But having at laſt worn out himſelf, and exhauſted his Spirits, he fell into a Griping of the Bowels, occaſioned by a *Flatus Hypochondriachus*, or Melancholly Wind, as his *Phyſician* affirmed; which brought him ſo low and weak, that his Friends judged him to be paſt recovery; and he himſelf expreſſed a longing deſire to be diſſolved, and to be with *Chriſt*. His extraordinary pains.

— But the Lord was pleaſed to reprieve him for a little longer, and ſet him once more upon his Feet, though he took not the Air. And as ſoon as he perceived a ſmall recruit of his ſtrength, he began to fall upon his work again: Yet this continued but for a very ſhort time, before a Feaver ſeized on him, and put an end to all his Labours and Troubles. His deportment during both times of his Sickneſs was like his Life, very ſweet and heavenly. Upon the 18*th* of *January*, perceiving the Hour of his Diſſolution to draw near, and be at hand, he took his Farewell of his Friends in a long Speech, whereof you have a part: as followeth, His laſt Sickneſs.

— *I thought I ſhould have ſome more turns with my Lord in his Gallary, but he hath turned his Back and is gone, and calls me to come after him. Indeed though I had ſome Diſtemper of Body, yet I did not think that Death was ſo nigh, till, putting my hand upon my Brow, I felt the tokens thereof. Think, Think not therefore that it is a jeoliſh phantaſie that moves me thus to ſpeak: For I know it to be right reaſon: And ſeeing the Lord hath left with me a few mouthfuls of Breath; Let me, who am your faithful Paſtor, at the taking of* His laſt Speech.

my

my Farewel of you, drop a few words among you before he calls away this Breath of mine, and say, Breath no more through the Body, but lay it down in the Dust.

O my Friends! My Friends! You know that I have often warned you of evil Days, and now I must once more tell you that there is a dead Day, a dark Day a coming. O! what will this poor People do: O my Friends! Did we think that after so many Fasting, and Humiliation Days, after so many Thanksgiving Days, after so many Sacrament Days, we should see such a Day as this? O! But it may be, you will ask me such a Question as this: Do you realy believe that you shall Die? Indeed, Friends, there is nothing but Omnipotency that can bear me up. And if you ask what I think of my self? Truly Friends, I can say, that I have walked among you by the pure Copy of the Holy Scriptures, and Life of Christ: *And through the Grace of God in* Christ Jesus, *I shall be presented spotless to the Father.*

— *Indeed when I was young I had my youthly Vanities; but in the Year* 1664. *upon a* New-years-day *the* Lord *was pleased to meet with me, and then, and then, even then did he set all my Sins before me. And those very Sins which were small to me before, were, by the Spirit of the* Lord *in that Rod, made as bitter as Death it self: My slight Child-hood sins; my slender youthful sins, were now to me very hainous, and abominable. Wherefore, my Friends, I charge you to make Conscience of those sins: Yea, of the least of them which I have warned you of.*

— *Some may think me Passionate, and some may think me severe and uncharitable; but now I repent that I had not dealt more impartially and plainly with you. However, in the Truth of the* Lord, *according to mine ability, I have walked among you: And I hope that you will not think it tedious if I drop a few Words upon my Grave before I die.* Then the Physician *stopping him, intending to desire him to leave off speaking, lest he should spend his Spirits too much, Mr.* Tregots *said,*

— *Give me leave to speak, for I am upon the borders of Eternity; and I think you all look upon me as a dying Man: You may therefore suffer me to speak as much as I can. I am going to my great, to my dear Father, to my best Friend, to him in whom I have Believed His Face I hope to see; in his Bosom I hope to lye down this Day. Oh! What unspeakable Glory is it to see the Glory of mine Everlasting God? O my Friends! I must tell you the Truth: Though sometimes there have been upon my phantasie strange black Clouds, which made me to speak somewhat inconsistent, and were suddenly blown off again; yet little doth any one know the reviving Incomes I had then, even then from my* God: *And the last* Lords *day at Night, the Lord gave me some sweet turns with himself: O! It was a pleasant Night with me: I was up with* God; *and* God *was down with me. O! It was to me as the going up to* Paradise. *O! how sweet was it to me?*

— *And, now my* Friends, *I must tell you,* that through many Tribulations you must enter into the Kingdom of God: *Some of you have told me your Thoughts concerning me, That I have walked in all good Conscience towards* God *and Man. O* Friends! *Whatsoever things ye have seen in me that were honest; whatsoever things were just; whatsoever things were of good report, pursue those things. Rely not upon the World; for the World will leave you cold and helpless. And now* Friends, *I must go to see the Lord, and this Body of mine must be laid in the Dust, and never rise more until the Resurrection Day. And must many of you go from this place, and come naked before the Face of God? O Friends, If there be any Hope; if there be any Love; if there be any Consolation in you, think on these things? You know I have. When I came to this Town, some may think I came to fill an empty Bag, and to get a livelihood among this People: But,* God *is my Witness, I had not this in mine Eye. I sought not yours, but you. And now* Friends, *Flesh, and Blood will say, 'tis hard to part with dear* Friends, *to part with a Dear Wife, to part with Dear Children: But as the Lord hath given them to me, so I now leave them with the Lord.*

— *And I call you to Witness that I leave this dear Wife of mine with the* Lord: *and these dear Children of mine with the* Lord, *and to be protected by him; to be maintained by him; to be kept blameless to the Day of his appearance. Though Men may prove unkind unto them, as I suppose they will; yet the Lord, I know, will not. I must into Enternity. The Prophets do not live for ever; Neither can they Prophesie for ever. I have been but a young Branch, and you see, the Lord is cuting me down this Morning. O Blessed Lord God! shall there not be a meeting in* Paradise? *Shall not thy Servant see thee, and love thee, and embrace thee, and be embraced by thee? Oh Lord! Give a good evidence to thy Servant, that he may know that he belongeth to thee.*

— *Lord, thou hast given him the working of an Heart purifying Spirit. And are not these*

Tokens

Tokens of thy free Grace? *and of thine Eternal Love in* Chriſt Jeſus: *And now* Lord God, — *thy Servant muſt away, and be about other work. Thy Servant muſt away to holy Angels, and to the Spirits of juſt men made perfect. He muſt away to ſerve the Lord in his upper Chambers. He muſt away, Lord, and never look on theſe Earth things more. And, now O Friends, one I thing tell you; I ſhall come again with my Lord in moſt excellent Glory; and you then muſt come before him. But I fear, I fear, that then ſome of you will be in a very low, poor, and miſerable condition. Well, I commend you to the Love, and Grace of God, the Eternal Father in* Jeſus Chriſt. *And I pray you get your Hearts full of the Love of* God, *and of the* Grace *of* God, *and full of the Holy Ghoſt. And now think on theſe things that I have delievred unto you, in the Name of the* Lord! *I muſt go, and deliver up my accounts to* God: *And* — *O, that I may deliver them up freely: That I may be able to ſay: I have run my Race; I have finiſhed my Courſe: I have fought the good Fight: I have kept the Faith: And* — *what remains but that I receive the Crown which the* Lord Jeſus, *the Righteous Judge hath* — *prepared for me. And now I commit my ſelf to the Lord: And my Wife and Children to* — *the Lord: I commit my Spirit to thee, O Father of Spirits. I commit my Soul to thee, O* — *Deareſt Lord: Keep theſe that do believe on thee.*

— Theſe Words he ſpake with a more audible, and clear voice then he was wont to do in his ordinary Preaching. And about an Hour and an half after he had ended this Speech, he departed this Life, *January* the 18*th. Anno Chriſti* 1670. His Death.

— Mr. *Tregoſs* was of a middle Stature, his Hair Black, his Face paliſh, not perfectly round, nor long. His Spirit was Maſculine, Generous, and Great, agreeable to the Condition of his Anceſtors. There was a ſparkling vivacity apparent in moſt of his intenſe Actions. His natural Humour was not moroſe, but Affable; yet was he not without a tincture of dark Melancholly, which yet his Grace improved to a great meaſure of ſeriouſneſs. He had alſo ſome ſparks of Choller, which being ſpirited with warm Affections for God, brake forth in a pure Flame of Divine Zeal. His natural Judgment ſeemed deep and ſolid; his Will firm, and fixed; His Memory tenatious and faithful: His Affections tender and active. And the whole capacity of his Soul fit for great imployments. His Character.

— But the more Illuſtrious and bright part of his Character regardeth his gracious Capacity, and Diſpoſitions. His Perſonal Holineſs was eminent and remarkable. And probably, few in this Age, have, for ſo ſhort ſtanding, made a larger proficiency in the Learning, and School of *Chriſt*, and his Service. After *January*, *Anno Chriſti* 1664. (From whence he Dated his Converſion) he baniſhed both from his Heart and Life many Vanities whith he had been addicted to. Neither did he acquire his Godlineſs at ſo eaſie a rate as moſt Profeſſors do. No, his Heart was firſt deeply wounded for ſin, and afterwards delivered from it. He was for ſome while under many and great extremities by reaſon of a Spirit of Bondage, which yet made way for a Spirit of a Adoption. He was throughly and ſoundly convinced of his Spiritual Death by Sin, and that opened to him a Door of Life by *Chriſt*. And the intire change of his Heart much appeared, in the Change of his Life; and in his laſt end. Neither had he ſome particular Graces only, but a Combination, and complication of many amiable Graces, ſeemingly oppoſite, appeared viſibly in him. How affable, and courteous was he, and yet how ſevere againſt Sin? What Meekneſs and Humility in his own cauſe? And yet what Courage, and Magnanimity in the cauſe of God, ſhone in him? How much fear, and Holy ſelf-jealouſie, and yet how much Chriſtian boldneſs, and confidence was he poſſeſſed with? What an inflexible, and ſtrong bent for God, and againſt ſin ſeemed he to bave? And yet how flexible and complying with others for their Good was he? His Holineſs.

— He did not, as ſome, take *Chriſt* to eaſe himſelf of his work, or to ſecure his Luſts, but to kill them, and to quicken himſelf to Duty. His Peace of Conſcience was maintained, not by Peace, but by War with ſin: It was not only from, but in God: He had not only a form of *Chriſt* in his Life, and Picture of him in his Fancy; but alſo — the Image of, Union with, and Love for *Chriſt* in his Heart. He affected not ſo much — to entangle his Thought with Diſputes about the Controverſies of Religion, as to get — the Power of it ſtamped upon his own, and others Souls. His Faith did not lye level — with Worldly Intereſt, but was oppoſite thereto. He climbed not, as ſome, to the — top of an high Profeſſion, without laying a deep Foundation in Self-denial: He bor- rowed not, as too many do, the Mask of Religion to conceal a rotten Heart: but — was unſatisfied in his Heart-enquires after Grace, till he arrived to ſuch a full meaſure — thereof, as is not attainable by any Hypocrite. His Sincerity.

His

His Mortification. His daily Progreſs in the Mortification of Sin, was very remarkable, and conſpicuous. He knew full well that one reigning Luſt would darken his Comfort, and harden his Heart; yea, bring all into Bondage and Captivity, and therefore he durſt not gratifie any Luſt in the leaſt. He was content to give up every Luſt to death for *Chriſt*, who gave up his Soul to Death for him. He thought it not much to part with any Beloved Sin for him who was his Beloved Saviour. Yea, he ſeemed to take more pleaſure in ſubduing his unlawful Deſires, then others do in gratifying, and fulfilling them. And leſt his Fleſh ſhould impoſe upon his more noble part, he enured, and accuſtomed himſelf to many Bodily ſeverities, and denied himſelf of ſuch Natural refreſhments, which moſt others indulge themſelves in. Yet did he not content himſelf with external Mortifications, but maintained a daily Conflict with the whole Body of Sin in corrupt Nature. Yea, he would oft blame himſelf much for Spiritual ſins; as Infidelity, Pride, unbelief, *&c.* Which others could leaſt blame him for.

His Crucifixion to the World. His weanedneſs from, and Crucifixion to the World was not leſs viſible than his other Graces He ſeemed to have acquired a great indifferency of Spirit for things indifferent: To allow periſhing things, but periſhing Affections. As our bleſſed Lord *Chriſt* gave his Heaven for him, ſo he thought it not much to give his Earth for his Lord: He could not part with *Chriſt* for any Worldly Good, and therefore was willing to part with all for *Chriſt*. The firm, believing views he had of future Glories, obſcured, and darkened the Worlds Glories to him, ſo that he ſeemed to admire nothing but approaching Glorys; or what related thereto. Poverty in *Chriſt*'s way was great Riches to him; yea, far greater then a flouriſhing Eſtate in the ways of Sin. He knew how to abound in his wants, by contentedly wanting what the Lord though not fit for him; and thereby Crucifying his Deſires, he made the Croſs of *Chriſt* the more eaſie to him. His Deſires were low, and therefore his Spirit was high above the frowns, and flatteries of this lower World, He ſeemed far better pleaſed in his mean and low condition, then Worldlings are in their higheſt. His Mind was too great to put a great eſtimate upon the empty *Nothings* of this Life. He brought his Natural deſires into a narrow compaſs, and thence gained a great enlargment of Spirit.

His art in bearing the Croſs. By his frequent and long Sufferings he gained a great skill and dexterity in bearing the Croſs. By ſtarving ſin, and crucifying his Heart to the World, he took out the ſtings of his Sufferings. He knew that the Divine Will was more eligible then his own, and therefore he endeavoured to conform unto it, as well by *Paſſive* as by *Active* Obedience. He knew that he could not glorifie God more, then by being content that God's Glory ſhould gain by his private loſſes. He durſt not make Sin a ſhelter againſt Sufferings: Or bear falſe witneſs againſt God, by repining under the Croſs. He was not ſo well pleaſed with ſin, as to perſer it before ſufferings: or ſo ill pleaſed with Sufferings as to fly from them, when he was called thereunto. He inured himſelf to the Yoak of *Chriſt*, and ſo gain'd the Art of bearing his Croſs. His Conſcience continued under a lively ſenſe of Sin, and that made him Dead, and in a meaſure ſenſleſs under ſufferings. His will was ſo far broken, as that it could chearfully bend, and ſubmit to the Croſs; yea, to welcome Croſſes, when in God's way he met with them. When God brought him into any Affliction, or Suffering, he waited there till God brought him out. He knew himſelf to be nothing, and that made him to bear any thing from God with contentment: And by knowing his own vileneſs, he learn'd to juſtifie God in every croſs. His Spirit was generous & noble, like that of the Eagle which is not clamorous when it wants Food. He ſtudied *Paſſive* obedience as well as *Active*: To be well pleaſed with what God did, as well as to do what was well-pleaſing unto God.

He had a fit diſpoſition, and qualification for the Croſs, which made that eaſie to him which ſeemed intollerable unto others. As he durſt not make men Lords of his Faith, ſo neither of his Happineſs, by doteing on their Smiles, or fearing their Frowns; but as Worldy men content themſelves with the World without God, ſo he endeavoured to content himſelf with God without the World. He had his preſent wants ſupplyed, by Ordinary, or Extraordinary ways and means, and therefore conceived it to be his Duty to truſt God for the future. He knew that he had more of the Creature then he deſerved, and therefore was not anxious, and ſolicitous about having more. He was much taken up about the weighty things of Eternity, and therefore was little concerned about theſe lower, and baſer things.

His Zeal for God. He had many Noble and Generous Diſpoſitions, and Qualifications, but no one appeared more illuſtrious, and viſible in him, after his Converſion, then his Zeal for and in his Maſters Service, and the good of Souls. O! What a rare, and excellent Quality is a Publick Spirit for God? And how much was this holy Man inveſted, and adorned herewith? How little did his hot and flaming Zeal care to live, when the

Honour

Honour of his great Lord ſeemed to bleed and die? How *Moſes* like was he in Meekneſs, as to injuries done unto himſelf? And yet how impatient, and *Elias* like, as to injuries done unto his Lord? How modeſt and backward was he in his own cauſe? and yet how Magnanimus, and undoubted in the cauſe of God? How little was it in the power of the greateſt men to frown him out of Duty, or to flatter him into Sin? what a Maſculine Courage had he, joyned with a fixed reſolution not to diſpleaſe God to pleaſe Men? Yea, how much vigour, and ſtrength did his Zeal gain by oppoſition? He ſeemed indeed naturally to have an *Heroick* Spirit, put how much did Grace transform this natural quality into a Divine Zeal? How much of Divine flame, and how little of wild-fire, and ſinful wrath was there in his Zeal?

His Catholick Charity.

—But notwithſtanding his ardent zeal for God, yet was he of a very quiet and peaceable Spirit. He did not (*Salamander*-like) delight to live in the Fire of Contention, but was of a uniting, healing Spirit. He was not only a Patient, but alſo an Agent in ſeeking after, and perſuing Peace. He judged our Church-diviſions to be one of our greateſt Plagues. He had a *Catholick* Univerſal Charity, and love for all: And albeit he hated the vices of wicked and ungodly men, yet he loved their Perſons. But he had a ſpecial and perticular affection for all Saints, and that as Saints, making their Graces not their Opinions, the meaſure of his love. His Spirit and Principles were ſo peaceable, as that he deſired to avoid all needleſs diſputes, that might breed ſtrife. But when he was called to diſpute, or to confer with thoſe of different Judgements, he ſhewed forth much modeſty, and meekneſs; Arguing not for Glory and Victory, but to inquire into Truth; Wherein he affirmed nothing, but what he endeavoured plainly and ſoundly to prove out of the Scriptures; and when he could not fully comply with other mens *perſwaſions*, yet would he not impoſe his own on them, as the Rule of their Faith, or Communion.

His dexterity in admonitions and reproofs

—And tho he could forbear, and bear with all for their good, yet he could not bear with Sin in any, but was a ſevere Admonitor, and Reprover thereof in all. Yea, his very preſence was a powerful and perſwaſive admonition to ſuch as he reproved. For there was ſo much gravity and ſweetneſs mixed in his countenance, that one word from him would oft effect more, then many from ſome others, eſpecially by his Holy Converſation, exemplifying what he urged upon others. From the Word of God he much convinced ſuch as were defective in their Duty, and ſubdued their wills to the will of God. I my ſelf (ſaith mine Author) heard him, in the preſence of ſeveral Miniſters, ſharply reproving the ſins of Miniſters in miſpending their time whilſt they were together, in frothy and unprofitable Conferences, which reproof he managed with ſo much majeſty, and yet with ſo much Humility and ſubmiſſion, confirming all that he preſſed from the Word of God, that all that were preſent could not but conclude, that there was much of God in his ſo ſeaſonable admonition and reproof.

His ſelf examination.

—Neither did his ſeverity extend to the Sins of others only, but alſo to his own. He was a diligent, and curious obſerver of his own Spirit, its ends, intentions, inclinations, motions, riſings and fallings, as to Sin, or Grace. He alwayes kept a vigilant eye over his Heart, and every Night made perticular reflexions, on the paſſages of the Day paſt, with a ſtrict examination how he had ſpent it: What his Converſation had been towards others? and how he had demeaned himſelf in his private Duties towards God? He examined, not only what he had done, but alſo from what Principles he had done it. And thus, by the knowledg of what he had done, became the better to know what he was to do; By ſtudying well the book of his own Heart and life, he became a good Student, and proficient in the myſtery of Godlineſs, and of Sin. He was a Man of great obſervation, and of nothing more than of his own Spirit, its various viciſſitudes, turnings, and windings, *&c.* Thus he came to have an intimate, and thorow acquaintance with his own Heart, and an experimental ſenſe of the Holy Spirits working in him. Hence alſo he came to know what Sins he had to confeſs, and humble himſelf for. What Mercies to bleſs God, or to petition for: What burdens to groan under. At ſometimes he found himſelf under great deadneſs and diſtractions: At other times under ſweet inſpirations and breathings of the Holy Spirit, and enlargements of Heart. Sometimes he ſighed under ſinking deſpondencies, black unbeliefe, and baſe Fears; At other times he was upon the wing of Faith, and full of courage.

His private Duties.

— He had his ſtated times for private and Family Duties. Faith and Prayer were his chiefe refuge in all his troubles. And indeed he ſeemed to drive a great Trade with

Heaven by Prayer, wherein he was very powerful and prevalent. He had a very ſtrugling, wreſtling Spirit in Prayer, bottomed upon a deep ſenſe of his own need, large deſires, and lively workings of Faith. What ſtrength he gained by Prayer, he loſt not by careleſs neglects after Prayer, but improved it for God. His Spirit ſeemed unſatisfied in duty till he had met with God or ſomething from God. Sometimes he was dull and indiſpoſed in the beginning of a Duty; but before he came off, he found great aſſiſtance. When he found weakneſs the Lord gave in unexpected ſupplies of ſtrength. When he was dejected or caſt down under any perplexing, diſturbing fears, or difficulties from within, or from without, he had recourſe to his Bible, and thence received frequently ſuch ſweet, and encouraging Promiſes, ſet home by the Spirit of God, as afforded abundance of refreſhing, and relieſe to him.

His Family Government.

—His Family Exerciſes and Diſcipline deſerve a perticular remark. He gave no tolleration to any known Sin, or omiſſion of any Duty: He was very vigilant and diligent in preventing, or reproving the profanation of the *Lords Dayes*, even to idle words. Neither was he leſs careful of the Pious Education, and inſtruction of thoſe under his Domeſtick charge. Every Morning and Evening, for the moſt part, he read, and expounded a part of the Sacred Scriptures, ſung a *Pſalm*, and Prayed with them. Every *Friday* night he examined their proficiency in learning, the *Aſſemblies leſſer Catechiſm*, explaining ſome part thereof unto them. Every *Lords day* at night (beſides other Duties) he delivered the ſubſtance of what had that Day been preached in the Sermons. And after ſuch exerciſes he examined his Servants, and ſuch children as were capable of what they remembred, not ſuffering any under his charge, who would not give an account of their Faith, and progreſs in knowledge. When he did not read a Chapter his courſe was to examine and inſtruct his Servants concerning the *Fundamentals* of Religion, which was a great means of improving their knowledge. And, beſides his private retirements and Family Duties, he had his ſet and ſtated times every Day to ſpend with his Wife in private Prayer.

His holy Conference.

—Neither was this his Religious care of inſtructing Souls confined only to his own Family, but it extended unto others alſo. He was endowed and inveſted with a ſingular Gift of perſonal conference, which talent he carefully imployed for the good of many Souls; Being ready to take, yea to ſeek all convenient opportunities to treat with them about their Eternal eſtate. He was much in preſſing Men unto Holineſs. He was wont to propoſe queſtions to thoſe with whom he converſed, and deſired the like of them, which courſe the Lord made very ſucceſsful. He eſteemed it no ſmall burden to be caſt into any Company, where his time was ſpent in unprofitable Diſcourſe, and when he was, by Providence, caſt upon ſuch, his manner was to put a ſtop to ſuch unedifying conference, by ſpiritual Divertiſments, or turning it to ſome Holy Diſcourſe. When he intended to viſit any Chriſtian Family, his Method was; Firſt to call his Wife and Mother, that they might joyn with him in Prayer for a Bleſſing on his intended undertaking; And being greatly ſenſible of the advantages that are acquired by Chriſtian conference, he gave thoſe of his Hearers, whom he judged moſt judicious, diverſe directions for the right management thereof upon all occaſions.

His viſitation of the Sick.

—He had a great tenderneſs and regard to ſuch as were ſick: And when he was informed of their ſickneſs he ſtayed not till he was ſent for, and invited to come to them, neither did he rudely intrude were he could not expect to be welcome; but firſt imployed a Friend that might intimate his willingneſs, and readineſs to come to them; And then, where he might be received, he failed not to viſit them, and to adminiſter ſuch ſpiritual advice and conuſel as he judged to be moſt proper for the ſtate of their Souls: And to thoſe who wanted a competent ſupply of conveniences he imparted not only of his Spiritual, but alſo of his temporal Gifts, according to what God had bleſſed him withal. He failed not to pray with them before his departure, and not to ſpare any labor or trouble in the diſcharge of this Chriſtian Office and duty.

His Miniſterial Gifts and Labours.

—As for other more extenſive parts of his Miniſterial Gifts and labors, they were alſo very remarkable. His preaching was ſollid and practical. He had a great *pathos* and vehemency in ſeting home Truths upon the Conſcience. His *S*ermons were full of plainneſs, and yet clothed with a Sacred Majeſty. His words were familiar and yet very efficatious. He dwelt much upon awakning Truths, ſuch as might pierce and ſting the Conſcience of ſecure Sinners; And yet to ſuch as needed conſolation, he was another *Barnabas*, full of ſweetneſs. He had much of the Divine aſſiſtance

as

as well in compoſing, as in the hearing Sermons. He oft ſaid, *That uſually his Sermons were given him upon his knees.* His manner and practice was, when he had pitched on a Text, to apply himſelf to Prayer, and whilſt he was in that Duty, he had oft the Heads of his diſcourſe given in unto him. As for enlargements, he was never barren, having a faithful Memory that treaſured up all that he read, and an Elocution apt and able to deliver what he had ſo treaſured up, upon all occaſions. Thoſe that knew him much admired that he could preach ſo oft, and yet ſo well. He was likewiſe endowed with a large and excellent Gift in Prayer, which he alwayes expreſſed in Scriptural Language, wherein he ſeemed to have much communion with God.

His Character in brief.

In brief, he was one of divine Lights and Heats for God. His zeal, in promoting the wayes of God and his Glory, was ardent, and flaming. He was affable and courteous in his Speech; Serious and Grave in his carriage and deportment: Invincible in his Courage; Charitable to ſuch as differed from him in their *perſwaſions*, ſo long as he ſaw that their deſign was to promote Godlineſs and Holineſs. Temperate he was in the uſe of the Creatures. Frugal in husbanding of his precious time. Spending his ſpare Hours in walking, meditating, Praying, and converſing with Chriſtians about their Soul-affairs. And indeed, he was of ſo Holy and Heavenly a diſpoſition and temper, as all good Men, who knew him, reverenced him. To conclude, his greateſt ambition ſeemed to be this, to act and ſuffer ſomething more than ordinary for God, that ſo he might by a ſingular exemplary converſation, ſilence the reproaches of ungodly Men, and give check to the pride, vanity, and carnality of too many Profeſſors in theſe wanton Dayes, which he ſadly bewailed, as a ſhrewd *Prognoſtick* and preſage of future deſolations: Only he hoped there were ſome, and that the Lord would raiſe up more young Converts, who ſhould be furniſhed with Spirits, and converſations for the enlargement of *Chriſts* Kindom.

But more of his Hopes, Fears, and frame of his Spirit will appear by, and in theſe following Letters.

Penrin. October the 5. 1669.

My dear, and reſpected Brother:

'I May tell you ſad ſtories of my Heart; O! how unbelieving, fearful, and faint 'found I it, on thoſe ſhort views I took of it: But that God, on whom my ſcandalous 'Heart hath raiſed ſo many falſe ſtories heretofore, and then gave my fears the lie, 'and yet continue I untouch't, and undiſturbed to this hour. I do caſt my ſelf upon 'the diſpoſing hand of God, to live and dye in my liberty, according to his pleaſure. 'When I go forth, not expecting to ſee my Family again, and my frequent eſcapes, 'fill me with pleaſing admirations of love, that (thro Grace) I return triumphing in 'his Goodneſs. How long this liberty may be indulged, I know not: But I know 'he will be a good God when he ſeizeth our freedom in the Goſpel; And it will 'be the Rod of a Father, and may tend to our increaſe and ſettlement. I have had 'one very ſtrange raiſing from the Grave ſince I ſaw you, the circumſtances whereof 'compelled me and others to own a very viſible finger of God; But a Narrative of 'this would be too tedious. I deſire you would be importunate with God, that I 'might eye the approaching Glory, and the return of that great Shepheard, and 'might feed in hope, ſingly aiming at the Lords bleſſed intereſt, being contented 'with mine own greateſt Decreaſes, might that be encreaſed and enlarged. Gods 'waterings and bleſſings muſt give life and fruit to all our poor and defective la-'bourings. O! Beg that theſe may be eminently with me. Poor *England* I think is 'near heavy ſtrokes, for her barrenneſs, ſenſuality, and enmity againſt the power 'of Holineſs. The Lord grant that this may not come as a ſnare on you and me, but 'that we may be ſober, and watchful unto Prayer. The gracious Lord who dwelt 'in the Buſh, be with you, to teach, ſtrenghen and warn you, that in his Hand you 'may be ſerviceable and glorious. In him I am, and ever ſhall be.

Your unfeigned Friend, yet unworthy Servant T. T.

Penrin Jan. 12. 1669.

My dear Brother,

'I Should rejoyce to hear how God is dealing with your inward man, and what 'measures of succes you are Crowned with in your labours of the Gospel, 'and interest of the Son of God in the world. We may justly gues what God will 'do with us in the Land by his breathings with his Truths. I desire with much 'earnestnes to know (seeing you have so many advantages beyond us in these poor 'Corners) how the Spirits of Professors stand quallified, so far as a conjecture may 'be made, by the visible tenure of their carriages. I generally find a general secure, 'earthly, lasie frame hath seized on those among whom I occasionally fall abroad: 'I hope better things with you; and that a more engaging relish, and taste of God 'and Glory, is fallen on their hearts, and a more refined pure Lip, seconded by 'a more humble, self-denying converses before the world. O! what a blessed *Omen* 'would this be, that God is upon healing terms of Grace with *England*. I must 'confes, in the place were I now labor, God is Travelling forth with a measure of 'the greatnes of his might. Some most stubborn and obstinate wretches, attend 'the means, and our Meetings grow; the Spirit of *Jesus* hath made some to fall 'under him, and our hopes of greater things are encreasing, if the Lord for our un-'fruitful walkings blast not all.

'My dear Brother, I need not tell you how sweet it is to be Tabernacling in '*Mount Tabor*, by close believing Meditation, to see your Lord and mine, and on 'those veiws to rejoyce with Joy unspeakable and full of Glory: And by the same 'also to mourn over unkindnes with bitternes, as for an only Son. Your received a-'nointings lead me, and keep you there: Only I must tell you, Sermons much wa-'tered in the Closet, and steept in fervent Prayer, will ordinarily prove most quick-'ning to the dead, and consolating to the Saints; And an heart dropt upon by such 'veiws, will lay a more than usual tincture of Heaven upon the mouth, which will 'have a choice influence in a Teachers treating with Souls, I must commit you to '*Israels* Keeper, in whom you may repute me,

Your unfeigned well wishing Friend, and engaged Brother, T. T.

January 28. 1669.

My dear Brother,

'I See you have taken up a more than ordinary care for me, the ground of which, 'I suppose, is somewhat of God, your conjecture is upon me: In which I beg 'the Lord you may not be mistaken. If I should confes the truth to my bosome 'Brother, my heart is such a confused disordered piece, its principles and ends lying 'so veiled and hidden from my self, that most frequently I am mine own stranger; 'I know not who, nor what I am; whether God or self swaies me. Only this 'stayes me, that were the eye of my heart levelled as directly, and in as much single-'nes at the Glory of God in *Christ*, as I would have it be in my greatest strange-'nes to him and my self, I think I should be sincere. This therefore being much 'my state, I may admire at the touch of Gods finger upon your heart, to turn it 'to such a worm. I had no sooner the Letter, but I saw much of God by it; and in 'such Providences (through the Redeemer) I desire to hold some Communion with 'him. I shall hint at a footstep of the blessed walk of God to me, so far as your 'lines may require.

'Seven or eight years since, I found among the Writings of a deceased Friend, 'two Bonds belonging to a poor Orphan; on the finding of which, I sent word to 'the Orphan of them, who came to the House where I dwelt, and gave order that 'one of her Debtors should be sued, for the calling in her mony. Accordingly that 'Bond was sent to a *Lawyer*, and the Debtor sued. But it being out of the way of 'my imployment to attend such a busines, I acquainted the Orphan I should not fol-'low that affair, but leave it to a Kinsman of hers to manage it, and accordingly 'regarding it no farther, he promising all fidelity for the bringing in from the 'Debtor the mony to the Orphan. In proces of time, not having heard of the

'busines,

'buſineſs, either from the Orphan, or her Kinſman, and therefore concluding that 'all things were regularly managed, and in equity between them. As I was alone 'in my impriſonment, I had a thought that ſtuck upon me: I muſt enquire what 'iſſue of the Orphans affair in her Kinſmans hand attained: And on an enqniry, 'found out that the Orphan was abuſed and damnified 14 *l.* by this Kinſman, who 'yet had ſo ſaved himſelf, that no juſtice could be gained againſt him. On which 'I was under many diſputes with my ſelf, whether I were not obliged to take care 'the Orphan might be ſatisfied. I did propoſe the Caſe, but was informed in the '*Negative*. However, becauſe I intruſted it in his hand, I could not ſo clearly diſ-'charge my ſelf, and therefore lately borrowed the Mony and paid it to the Orphan: 'Reſolving, notwithſtanding my preſent condition, rather to be the ſufferer my ſelf 'than that the fatherleſs Child, by the others injuſtice, ſhould be injured; and was 'determined to eye the Lord for away to diſcharge that mony ſo borrowed. 'Within a very little time I had borrowed that 14 *l.* yours came, and within a 'little ſeaſon from another, and now you write me of more, which makes up 'the ſum. I have been ſomewhat moved under the graciouſneſs of God: The 'Lord make me fruitful in my ſeaſonable improvement of this diſpenſation. I 'ſhould be very glad might I ſee you at *Crediton* in my paſſing up to the *Aſſizes*. 'Many things have I to ſay which I muſt ſilence, till God open a door for a more 'ſatisfactory converſe. You are minded by us here, and I deſire to live on your 'thoughts, when neareſt God.

I am yours in unfeignedneſs, T. T.

May 12. 1670.

My Dear Brother,

'YOurs of the 16*th.* of *April*, I received not till the 7*th.* Inſtant; your long 'ſilence I confeſs much amazed me: But now in your lines, and the reaſon 'in them given me of the ſuſpence in thoſe paper-intercourſes, I rejoyce. Since 'my laſt lines to you, according to my engagement by *Recognizance*, I had an op-'portunity to ſpend ſome time with your friends at *Crediton*, *Chimly*, and *South-'moulton*; and am ſorry, where there is an appearance of ſo encouraging an Har-'veſt, ſo little ſtomack, and Spirit is found in adjacent Labourers. It hath been 'long my thought, that God hath yet a great controverſie with the *Nonconforming* '(tho the beſt) part of the Miniſtry of *England*; among whom, how few are there 'who naturally care for the ſtate of the poor periſhing Country, and what their 'hands find to do, do it with their might. This, with that Levity of Spirit, Un-'holineſs of Lip, Reigning Selfiſhneſs, Earthly mindedneſs, Formality, Lukewarm-'neſs in Worſhip, Security, *&c.* viſible upon the profeſſing Body, doth as appar-'ently, and dangerouſly threaten *England*, as the more branded Debaucheries. I 'could heartily wiſh (had the wiſe Lord ſeen it fit) your ſtation had been fixed in 'your Native Soil, that you might be to the quickning of Bretheren, and Profeſ-'ſing Saints; and alſo ready at hand to ſuccour thoſe poor Corners which ſeem to 'cry as the *Macedonian* in the Viſion: *Come* over and *help us*. But you know your 'proper gift, and I preſume, will carefully ſtudy, and anſwer your Calls. I did 'contract friendſhip in that Journy with Mr. *S.* whom I find of another Spirit, 'in whoſe ſociety my Soul was refreſhed. And Mr. *F.* of *Dartmouth*, I find a 'wel-tempered Man, whom elſe I met to rejoyce in, of my Bretheren, I ſcarce know 'any. The times now are very black, and clouds are gathering in every quarter: 'What the iſſue of our ſtorms may be, a little time will much indicate. I wiſh 'I could ſay, *Nubecula cito tranſibit*. To give you my fears, I think this nothing to 'what muſt enſue. I have been long waiting for this, and do confidently believe 'this not the deareſt Teſtimony that muſt be given to Goſpel truths and duties. A 'National overwhelming Cluſter of ſevere Judgments, I am ſore afraid is at the 'door; ſharper than what formally for ſome ſcores of years we have felt; tho, I 'hope, there will be a larger meaſure of God to ſanctifie them for the reforming of 'his own, and converting the Rebels, then ever we yet experienced. This I con-'feſs, is ſome ſtay to me, under what I am forced to believe. I have often begged, 'if the Lord ſees I am like to prove a diſhonour to his intereſt, he would firſt ſhut 'me up in the duſt.

'Dear

'Dear Brother, pray for me that I may do my work according to my convicti-
'ons, humbly, and with ſucceſs; And that after my teachings of others, and
'ſmall ſufferings, I may not be a ſtranger to the Light, love, and life by which the
'Saints are quickened, and ſo at laſt, a caſt away. The Lord make you uſeful, and
'keep up your courage, and grant you a deliverance from rude and unreaſonable
'Men, which, with deſires of the like requeſts from you on my behalfe, will be now all,

From your moſt affectionate and engaged Brother in the Faith, T. T.

The Life and Death of Mr. Richard Mather, *who Dyed* Anno Chriſti, 1669.

His Birth and Parentage.

Richard Mather was born in a Village called *Lowton*, ſituate in the Pariſh of *Winwick*, in the County of *Lancaſter*, *Anno Chriſti*, 1596. His Parents *Thomas* and *Margaret Mather*, were of ancient Families in *Lowton* aforeſaid; But by reaſon of ſome unhappy *Mortgages*, they were reduced into a low condition in regard of their outward Eſtate. Nevertheleſs; God ſo diſpoſed and inclined their Hearts, that they were willing and careful to train up this their Son in good *Literature*: Concerning which he (after the Lord was pleaſed to beſtow not only Learning, but Grace upon him) hath ſometimes expreſſed himſelf thus: *By what principles, and motives my Parents were chiefly induced to keep me at School, I have not to ſay, nor do I certainly know: But this I muſt needs ſay, that this was the ſingular good Providence of God towards me (who hath the Hearts of all men in his Hand) thus to incline the Hearts of my Parents. For in this thing the Lord of Heaven ſhewed me ſuch favour as had not been ſhewed to many of my Predeceſſors, and Contemporaries in that place.*

His Education.

Is ſent to School.

——And now his Parents being ſtrongly bent to have this their Son a Schollar, they ſent him to the School at *Winwick*, which was about four Miles diſtant from their Houſe. In the Winter Seaſon they boarded him at *Winwick*; but ſuch was his eager deſire after knowledg and learning, that in the Summer time he went every Day thither on foot. But whilſt he was thus at School he met with no ſmall diſcouragment from his School maſter, who tho he had an excellent faculty, and ability to teach, and train up youth in *Grammer Learning*, and many were trained up by him, whom he ſent to the Univerſities of *Oxford* and *Cambridge*, to make farther progreſs in higher ſtudies; yet did he much diſcourage his Schollars by his too great ſeverity, and partiality in his Diſcipline. Mr. *Junius* was almoſt diſcouraged in his ſtudies, when being a School-Boy, his Maſter would beat him eight times in a Day, whether guilty or not guilty of any fault: The like magiſterial rigour cauſed young *Mather* earneſtly to deſire of his Father, that he would take him from School, and diſpoſe of him to ſome other Calling.

His Maſters ſeverity.

——Yet himſelf afterwards, when he had waded through theſe difficulties, would ſay, That God intended better for him than he would have choſen for himſelf; and therefore (ſaid he) *my Father (tho in other things he was indulgent enough, yet) in this he would never condeſcend to my requeſt, but by puting me in hope, that by his ſpeaking to the Maſter, things would be amended, he would ſtill over-rule me to proceed in my ſtudies. And good it was for me to be over-ruled by him, and his diſcretion, rather than to be left to my own affections and deſires.* But oh that all School-Maſters would learn Wiſdom, moderation, and equity towards their Schollars, and ſeek rather to win the Hearts, of Children by righteous, loving, and courteous carriage, and uſage, than to diſcourage and alienate their minds by partiality, and undue ſeverity, which had been my utter undoing, had not the good Providence of God, and the Wiſdom, aud authority of my Father prevented it. But thus was that of the *Poet* made good.

Multa tulit, fecitque Puer, ſudavit, & abſit:
Qui cupit optatam curſu contingere metam.

——After he had ſpent ſundry years in the School ſome *Popiſh* Merchants coming

out

out of *Wales* to *Warrington*, which is but two Miles from *Winwick*, made diligent enquiry whether there were not ſome pregnant Wits in that School whom they might procure for Apprentices? Preſently our *Richard Mather* was mentioned to them as a pregnant Youth; whereupon application was preſently made to his Father to know whether he would thus diſpoſe of him? who was found inclinable to accept of the Motion, becauſe now his Eſtate was ſo decayed, that he almoſt deſpaired of bringing up this his Son as he had intended: But here the Finger of Divine Providence was very obſervable; for when the Father was thus ready to part with his Son, and the Child to go, the Lord raiſed up the heart of his Maſter to be importunate with his Father ſtill to keep him at School, profeſſing that it was great pity that a Wit ſo prone to Learning ſhould be taken from it, (as indeed it was) or that he ſhould be undone by *Popiſh* Education: And the perſwaſions of the Maſter ſo far prevailed, as that his Scholar was ſtill continued under his care and tuition, until the fifteenth year of his Age. A ſpecial Providence.

It was a ſingular Providence, and a great Mercy to young *Mather*, for that whilſt he was yet in his Minority, he enjoyed the publick Miniſtery of one Mr. *Palin*, who was then Preacher at *Leagh*, of whom he would ſay, that the Remembrance of that Man was comfortable and honourable in his thoughts, even in his Old Age, tho his knowledge of him was in his Childhood; for he obſerved then ſuch a plain, powerful and piercing efficacy in Mr. *Palin*'s Miniſtry, as was not to be found in the common ſort of Preachers in thoſe days, by means whereof ſome illumination, tho not a through Converſion was wrought in him.

Having thus continued long at School, he had a Call, and opportunity of leaving his Fathers Family, the occaſion whereof was this: At a place called *Toxteth-Park*, near unto *Liverpool*, there were many Prudent and Religious People, who being deſirous of their own good, and of their Poſterity after them, deſigned to erect a School among them for the better Education of their Children; and upon conſideration, God put it into their minds to ſend to the School-Maſter at *Winwick*, to enquire whether he had any of his Schollars whom he would recommend unto them as fit for ſuch a Service: And he having received ſuch a meſſage, preſently communicated the matter to this his Schollar, and to his Father: The Son was rather deſirous to have gone to the Univerſity, but the Father cloſed with the motion, and in concluſion, it was embraced by all: And now our young *Mather* left the School and his Fathers Houſe, and removed to *Toxteth*, *Anno Chriſti*, 1611. there to teach School. Nor was it a diſparagement to his worth that he was once a School-Maſter, for many eminent Divines even of our own Nation have been ſo; as Mr. *Hieron*, Mr. *Jeremy Whitaker*, Mr. *Richard Vines*, &c. But rather it was his high commendation, and the like ſeldom known, that one ſhould be found fit to teach and govern a School at fifteen years of Age: And yet the Lord helped him in thoſe his young years to carry it with ſuch Wiſdom, Love, and Gravity among his Scholars, as was to admiration; ſo as that he was by them both loved and feared, beyond what is uſual, even where there are more aged Maſters. Called to be a School-maſter.

This his imployment was more ways than one advantageous to him; for by this means he became a more accurate *Grammarian* than *Divines* uſually are: And being induſtrious in his Studies whilſt he continued in this kind of imployment, he became a good Proficient in other Arts, as in *Logick*, *Rhetorick* and in *Theology*: Moreover it afterwards appeared to be of God, that he was called to ſuch a work in ſuch a place; for there the more effectual Converſion of his Soul unto the Lord was wrought in his tender years, even before his going to the Univerſity of *Oxford*, whereby he was preſerved from thoſe Vices and Corruptions which undid many of his *Contemporaries*, thro the Temptations which they met with in that place. The uſefulneſs of it to him. His Converſion.

The means of his Converſion was partly by obſerving a ſtrange difference between himſelf and ſundry in that godly Family of Mr. *Edward Aſpinwal* (whom I knew when I lived in *Cheſhire*, as alſo Mr. *Mather* himſelf) This Mr. *Aſpinwal* was a Learned and Religious Gentleman; and Mr. *Mather* took notice of the way and walking of that holy Man, which was ſuch as himſelf had not yet been accuſtomed unto, which cauſed ſad fears to riſe in his Soul, leſt haply he might not be in the right way which leads unto eternal Life: Alſo Mr. *Harriſon* (whom I knew alſo) then a famous miniſter at *Hyton*, preaching upon *John* 3. 3. concerning the neceſſity of *Regeneration*, and *Mr. Mather* at the ſame time reading a Book publiſhed by *William Perkins*;

— *Perkins*, ſhewing how far a Reprobate may go, and yet be damned: God bleſſed theſe
— three things, not only to Conviction, but to his Converſion alſo; which was *Anno Chriſti*, 1614.

His Dejection. —The pangs of the new Birth were very terrible to him, inſomuch as many times when others were at their Meals in the Family where he ſojourned, he oft abſented himſelf, to retire under Hedges, and in other ſecret places, there to lament his miſery before God: But after ſometime, the Lord revived his broken heart, by ſending the Holy Spirit to accompany the Miniſtry of the Word, and to enable him to apply the precious promiſes of the Goſpel to his Soul.

His comfort.

— Being thus become a new Creature, he was more eminently a bleſſing in that Family, and in that Calling which the Lord had diſpoſed him in, and ſuch notice was taken of him abroad, that even from places remote Children were ſent unto him for Inſtruction and Education; and by Gods bleſſings upon his labours and endeavours, many were fitted for and ſent to the Univerſities from his School. Having paſſed over ſome years in this imployment, he reſolved (σῶ θεῶ) to ſpend ſome time in one of the Univerſities himſelf; as apprehending that there, by converſing with Learned Men, by performing of *Scholaſtical* Exerciſes, and other advantages not elſewhere to be had, he might gain more profit than poſſibly he could by his private Studies in the Country.

His ſucceſs.

Goes to *Oxford*. — Accordingly, in proſecution of his reſolves, he went to *Oxford*, and was admitted into *Brazen-Noſe* Colledge; and being ſettled there, he was variouſly affected: For it much rejoyced him to find many there who had been his *Quondam* Scholars. It was alſo a joy to him, that he had now ſuch leiſure to follow his Studies; and by Diſputations, Lectures, Conferences with learned Men, helps of Books, &c. He found marvellous advantages to obtain a rich Treaſure of Knowledge: But his heart before this, being touched with the Fear of God, the ſuperſtition and prophaneſs which he was forced there to behold, was no ſmall grief unto him.

— Soon after his coming to *Oxford*, by a good providence, he came into acquaintance with learned Doctor *Woral*, who was very helpful to him by directing him in the courſe of his private Studies; and among other things, he adviſed him to read over the Works of the Learned *Peter Ramus*; which Counſel he followed, and ſaw no cauſe to repent of his ſo doing.

Called to *Toxteth Park*. — But having not ſpent ſo much time in *Oxford* as he could have wiſhed that he might have done, the People in *Toxteth*, whoſe Children had been trained up by him, ſent to him, deſiring that he would return unto them, to inſtruct, not ſo much their Children as themſelves, and that not in meer *Humane Literature*, but in the things of God: And this Call, after mature deliberation, he accepted of.

His firſt Sermon. — Being returned to *Toxteth*, he Preached his firſt Sermon, *November* 30. *Anno Chriſti* 1618. There was a very great concourſe of People (the Word of God being precious at that time in thoſe Parts) to hear him, and his Labours were highly accepted of by thoſe who were judicious. Such was the vaſtneſs of his Memory, as that the things

His memory. which he had prepared and intended to deliver at that time, contained no leſs than ſix long Sermons.

— The People having now had ſome taſte and tryal of his Gifts, were the more importunate in their deſires to have him continue and fix amongſt them; and becauſe that could not be without *Ordination*, they urged him to accept thereof; and he, having not at that time ſtudied that part of *Ceremonious Conformity*, yielded unto the motion, and accordingly, he (together with many others on the ſame day) was

His Ordination. ordained by Dr. *Morton*, the then Biſhop of *Cheſter*, after the mode of thoſe times.

— The Ordination being ended, the Biſhop ſingled out Mr. *Mather* from among the reſt, ſaying, *I have ſomething to ſay to you, between you and me alone.* Mr. *Mather* was hereupon afraid, that ſome informations had been given in againſt him to the Biſhop for his *non-Conformity*, and becauſe of his *Puritaniſm*, thereby to prejudice him:

Note. But it fell out to be far otherwiſe; for when the Biſhop had him alone, he ſpake thus unto him: *I have an earneſt requeſt unto you, and you muſt not deny me; it is, that you would pray for me: For I know* (ſaid he) *the Prayers of Men that fear God will avail much; and ſuch an one I believe you to be.*

— Being thus ſetled in his Miniſtry at *Toxteth* (where I was acquainted with him) he reſolved to change his ſingle condition, and accordingly he became a Suitor to Mrs. *Katherine Hoult*, the Daughter of *Edward Hoult* Eſq; of *Bury* in *Lancaſhire*, ſhe had

had (and that deservedly) the repute of a very godly and prudent Maid: But the motion for several years met with obstructions, by reason of her Father's being not affected towards *Non-conformable Puritans* (as in those days they were, by way of disgrace, stiled) yet at last he gave his consent that Mr. *Mather* should marry his Daughter, and the Match was consummated, *September* 29th. *Anno Christi* 1624. And God made her to become a rich Blessing to him, continuing them together for above the space of thirty years. — His Mariage.

By her, God gave him six Sons; four whereof, namely *Samuel*, *Timothy*, *Nathaniel* and *Joseph*, were born in *Old England*; and two, namely *Eliazar* and *Increase* in *New*. After his Marriage, he removed his Habitation three Miles from *Toxteth* to *Much Woolton*, having there purchased a House of his own; yet was he wont constantly, both *Summer* and *Winter* to preach the Word at *Toxteth* every *Lords Day*. During his abode there, he was abundant in his Labours in the Gospel of Christ; for every *Lords-Day* he preached twice at *Toxteth*; and once in a Fortnight, on the *Tuesdays*, he kept a Lecture at a Market Town called *Prescot*. — His Children. — His labors.

Also faithful and powerful Preaching being then somewhat rare in those Parts, he did frequently preach upon *Holy-days* (as they were called) being often thereunto desired by godly Christians of other Parishes in that Country; and this he did, not as thinking that there was any Holiness in those days, or in other days besides the *Lords-Days*, but because there would then be an opportunity of great Assemblies, and he judged it good to cast the Net where there were store of Fish. And probably for this cause it was that the Apostles of Christ preached mostly in populous Towns and Cities; as also upon the *Jewish Sabbaths* in their *Synagogues*, even after their Abrogation as to any Religious tye upon Conscience for their observation. Yea, and besides all this, he preached many Funeral Sermons. — His industry.

'Tis true, Mr. *Cartwright*, *Hilderſam*, and some other famous *Non Conformists* have scrupled the preaching of Funeral Sermons: Also in some Reformed Churches, that practice is wholly omitted; yea, and Decrees of *Councils* have sometimes been made against it: But this hath been chiefly upon this account, because of the Custom of praising the Dead, and that many times beyond the truth, and their desert; which custom (as many Learned Men have observed) was *Ethnical*, having its rise from the Funeral Orations made at the Death of their great Persons. So *Publicola* made an excellent Oration in praise of *Brutus*, which the People were so taken with, that it became a custom that famous Men dying should be so praised: And when (as *Plutarch* in the Life of *Cirmillus* tells us) the *Roman* Ladies had readily and freely parted with their Gold-Chains and Jewels in a time of need for the publick Good; the Senate made a Decree, that it should be lawful to make Funeral Orations for them also. *Hinc mortuos laudandi mos fluxit, quem nos hodie servamus*, saith *Polydor Virgil*. — About funeral Sermons.

Nor indeed was this *Rite* practised in the Church afore the *Apostasie* began. See *Magd. Cent.* 4. *Cha.* 6. Wherefore this faithful Servant of the Lords avoided that practice, his Speech at Funerals being directed not to the praise of the Dead, but to the instruction of the Living; as concerning Death, the Resurrection, the Judgment to come, and such like profitable, seasonable and suitable truths. Thus did he preach the Word, *being instant in season, out of season, reproving, rebuking, exhorting with all long suffering and Doctrine.* In his publick Ministry in *Old England* he went over 2 *Sam.* Ch. 24. *Psalm* 4th. and *Psalm* 16. *Proverbs* Ch. 1. and *Isa.* Ch. 1. and Chap. 6. *Luke* 22, and 23 Chapters. *Rom.* Chap. 8. the Second Epistle to *Timothy*, the Second Epistle of St. *John*, and the Epistle of *Jude*.

After he had thus spent painfully and faithfully fifteen years in the Work of the Ministry; He that holds the Stars in his right Hand, had more work for him to do elsewhere, and therefore Satans rage must be suffered to break forth to the stopping of his Mouth. The Lecture which he kept at *Prescot* caused him to be much taken notice of, and so he became more, to the Adversaries of the Truth, an Object of Envy: *Magnam Famam, & magnam quietem eodem tempore nemo potest acquirere*, saith *Quint.* Where complaints being made against him for his *Non-conformity* to the Ceremonies, he was *suspended* in *August* 1633. under which he continued till *November* following; But then, by means of the intercession of some Gentleman in *Lancashire*, and by the influence of one *Simon Biby* (who was neerly related to the Bishop) he was again restored to the exercises of his publick Ministry. — Suspended and restored.

Again ſuſpended. — But this reſtored Liberty continued not long: For *Anno Chriſti.* 1634. Biſhop *Neal* — (who was ſometime by King *James* pleaſantly admoniſhed of his Preaching *Popery*, — becauſe by his carriage he taught the People to pray for a bleſſing upon his dead — Predeceſſor) being now become Arch-Biſhop of *York*, ſent his Viſitors into the — Dioceſs of *Cheſter*; who being come into the Country, kept their Court at *Wigan*, — where (among others) Mr. *Mather* was convented before them, and by them was — ſuſpended meerly for his *Non-Conformity*? And it was marvellous to conſider how — God was with him, cauſing a Spirit of Courage, and of Glory to reſt upon him, and filling him with wiſdom, when he ſtood before his Judges, who were not willing that he ſhould ſpeak for himſelf, or to declare the Reaſons which convinced his Conſcience of the unlawfulneſs of that Conformity which they required: Concerning which himſelf wrote thus: *In the paſſages of that day, I have this to obſerve, and to bleſs the Name of God for, that the terror of their threatning words, of their Purſevants,* &c. *Did not ſo terrifie my mind, but that I could ſtand before them without being daunted in the leaſt meaſure, but anſwered for my ſelf ſuch words of truth and Soberneſs as the Lord put into my Mouth, not being afraid of their faces at all, which ſupporting and comforting preſence of the Lord, I account not a much leſs mercy, then if I had been altogether delivered out of their hands.*

Gods mercy.

— Being thus *ſilenced* from publick Preaching the word, means was again uſed by Mr. *Mathers* Friends to obtain his Liberty. The Viſiter asked how long he had been a Miniſter? Anſwer was made, that he had been in the Miniſtry fifteen years. And ſaid the Viſitor, *How often hath he worn the Surplice?* Anſwer was returned, that he had never worn it. What (ſaid the Viſitor, with an Oath) *Preach fifteen years, and never wore a Surplice? It had been better for him that he had gotten ſeven Baſtards.*

Sapiens Divinat. — The Caſe being thus, he betook himſelf to a private Life: And no hope appearing that he ſhould enjoy his Liberty in the Land of his Nativity; Foreſeeing alſo the approaching Calamities of *England*, he meditated a Removal from thence into *New-England*. The principle Arguments whereby he was convinced that he had a Divine Call to engage in ſo great and hazardous a deſign, he drew up, and put them into form, which I ſhall not need to ſet down.

He reſolves for *New-England.* — Being now fully ſatisfied concerning the clearneſs of his Call to *New-England*, and his People at *Toxteth*, who did ſo dearly love his Perſon, and highly prize his Miniſtry, yet now thought that God called him to leave them; after many Prayers, and extraordinary ſeeking unto God he reſolved, and engaged upon the Tranſportation of himſelf and family thither.

— His parting with his People and Friends in *Lancaſhire*, was like Saint *Pauls* taking his leave of *Epheſus*, with much ſorrow, many tears being ſhed by thoſe that expected to ſee his face no more in this World. He began this Journy in *April*, *Anno Chriſti.* 1635. And Travelled to *Briſtow*, purpoſing to take Shipping there: In this Journy he was forced (as ſometime *Brentius* was) to change his outward Habit, that he might travel *incognito*, becauſe Purſevants were deſigned to apprehend him; But by this means he came ſafe, and unmoleſted unto *Briſtow*.

His Voyage. — From *Briſtow* they ſet ſail for *New-England*, *May* the 23*d. Anno Chriſti.* 1635 And the Lord after manifold Tryals of their Faith and Patience, brought them in ſafety to their deſired Haven. 'Tis ſeldom known, that a man deſigned in Gods Eternal Counſel to any ſpecial ſervices, doth not at one time or other experience eminent Deliverances of Gods Providence: And ſo it was with this Servant of the Lord not once, nor twice. Sundry eminent Salvations from deadly dangers did the Lord vouchſafe unto him in his Childhood, which he would ſpeak of in his old age: But the moſt remarkable, and memorable of all others, was that which happened to him on the mighty waters, where he that ſits upon the flouds, and ſtilleth the raging of the Sea, when the waves thereof Rore, and whom the winds obey, ſhewed himſelf wonderful in Goodneſs. For when the Veſſel that carried him was upon the Coaſt of *New-England*, there aroſe a dreadful ſtorm (called by the Marriners a *Hurricane*) by means whereof they were in no ſmall danger: And had not the Lord ſtrangely turned the wind in an inſtant, they had all periſhed upon the Rocks which were juſt before them, and within ſight of them that were in the Ship. The Relation of this ſignal Providence, we will here ſet down in Mr. *Mathers* own words, left written by himſelf in his *Jornal* from *Lancaſhire* to *New-England*; wherein he thus writes.

Providence extraordinary.

Auguſt

—Auguſt *the* 15*th.* Anno Chriſti. 1635. *The Lord had not yet done with us, nor had he let us ſee all his power, and goodneſs, which he would have us to take notice of: And* A Hurricane. *therefore about break of day, he ſent a moſt terrible ſtorm of Rains and* Eaſterly *wind, whereby we were in as much danger, as (I think) ever people were. When we came to Land we found many mighty Trees rent in pieces in the midſt of their bodies, and others turned up by the Roots by the fierceneſs of the Tempeſt. That Morning we loſt three Anchors and Cables, one of them having never been in the water before. Two were broken by the ſtrength and violence of the ſtorm, and the third was cut off by the Marriners in extremity of diſtreſs, to ſave the Ship, and their own, and our lives. And when our Cables and Anchors were all loſt and gone, we had no outward and viſible means of deliverance, but by hoiſing Sail, if ſo be we might get to Sea from among the Iſlands, and Rocks where we had Anchored.*

— *But the Lord let us ſee that our Sails could not ſave us neither, no more than the Cables and Anchors: For by the force of the Wind and ſtorm the Sails were rent aſſunder, and ſplit in pieces as if they had been but rotten rags, ſo that of divers of them there was ſcarce left ſo much as an hands-breadth that was not torn in pieces, or blown away into the Sea; ſo that at that time all hope that we ſhould be ſaved, in regard of all outward appearance, was utterly taken away, and the rather becauſe we ſeemed to drive with full force of wind, directly upon a mighty Rock ſtanding out in ſight above water, ſo that we did but continually wait when we ſhould hear and feel the doleful craſhing of the Ship upon the Rock.*

— *In this extremity, and appearance of death, as diſtreſs and diſtraction would ſuffer us, we cryed unto the Lord, and he was pleaſed to have compaſſion upon us. For, by his overruling Providence, and his own immediate good hand, he guided the Ship by, and paſt the Rock, aſſwaged the violence of the Sea and of the wind. It was a day much to be remembred, becauſe on that day God granted us as wonderful and as ſignal a deliverance, as I think ever any People had felt: The Seamen confeſſed that they never knew the like. The Lord ſo imprint the memory of it in our hearts, that we may be the better for it, and be careful to pleaſe him, and to walk uprightly before him ſo long as we live: And I hope we ſhall not forget the Paſſages of that Morning, until our dying day. In all this grievous ſtorm my fear was the leſs when I conſidered the clearneſs of my Calling from God this way. And in ſome meaſure (the Lords Holy Name be bleſſed for it) he gave us hearts contented and willing that he ſhould do with us, and ours what he pleaſed, and what might be moſt for the Glory of his Great Name, and in this we reſted our ſelves: but when News was brought into the Gun-room to us, that the danger was paſt: Oh how our Hearts did then* Thankfulneſs *relent, and melt within us! We burſt out into Tears of Joy amongſt our ſelves in Love unto our Gracious God, and admiration of his kindneſs, in granting unto his poor Servants ſuch an Extraordinary, even and Miraculous a deliverance. His Holy Name be bleſſed for ever.*

—Thus far is Mr. *Mathers* Relation of this ſignal Providence, as left written with his own hand. And this is the more to be taken notice of, becauſe the lives of many choice Inſtruments of Gods Glory were then ſaved. For not only Mr. *Mather* himſelf, but two of his Sons, who afterwards were faithful Miniſters of the Goſpel, were in that Veſſel: And ſo likwiſe was that worthy Miniſter of *Chriſt* (Mr. *Jonathon Mitchel*) the late faithful, and famous Paſtor of the Church in *Cambridge* in *New-England*, he being then a Child of eleven years old. Alſo this deliverance was the more remarkable, in that ſeveral Veſſels were caſt away in that ſtorm. As

— A Ship called the *Angel Gabriel*, which ſet out from *Briſtow* with the Veſſel wherein Mr. *Mather* was, being then at Anchor at *Pemequid*, was broken in pieces; And the very ſame ſtrange and ſudden turn of the wind, which ſaved the Ship in which Mr. *Mather* was, ruined the other which came from *Old-England* at the ſame time with him. Alſo there was then a Ship going between *Paſcataqua*, and the *Bay*, which was caſt away in this ſtorm, and all the People therein loſt, except two who were ſpared to report the News. And among others in that Veſſel which then periſhed, there was a precious Miniſter of the Goſpel, namely on Mr. *Avery*, who with his Wife, and five Children, all periſhed. This Miniſter every moment expecting that the next wave would be a wave of death, lifted up his eyes to Heaven and ſaid, *Lord I cannot Challenge a Promiſe of the preſervation of my life, but according to thy Co-* Providence *venant I challenge Heaven.* Which had no ſooner ſpoken, but a wave came immediatly, ſpecial. and ſwept him away, and ſo waſted him to Heaven indeed. And by the way, let it be farther noted, that this was the only Veſſel which at that time had miſcarried with Paſſengers from *Old-England* to *New*: So ſignally did the Lord in his Providence own the Plantation of *New-England*.

— But to digreſs no farther; this ſtorm being allayed, the Lord brought them ſafe to an Anchor before *Boſton*, *Auguſt* 17*th*. *Anno Chriſti*, 1635. And Mr. *Mather* abode with his Family in *Boſton* for ſome Months; And both he, and his gracious Conſort joyned to the Church there.

He is choſen to *Dorcheſter*. —Being thus by a mighty hand, and out-ſtretched arm brought ſafe into *New-England*, Motion from ſundry Towns were ſoon preſented to him, deſiring that he would imploy the Talents which the Lord had enriched him with, for the work of the Miniſtry amongſt them. At the ſame time he was deſired at *Plimouth*, *Dorcheſter*, and *Roxbury*. But being in a great ſtrait in his own mind which of theſe invitations to accept of, conſidering that in difficult Caſes Counſel is an Ordinance of God, whereby he is want to diſcover his Will, he therefore referred himſelf to the advice of ſome Judicious friends, among whom Mr. *Cotton*, and Mr. *Thomas Hooker*, were the Chief, who accordingly met to conſult of this weighty affair. And the reſult of their advice was, that he ſhould accept of the Motion from *Dorcheſter*. Which accordingly being accepted of by him, he did by the help of *Chriſt*, ſet upon the gathering of a Church there. The Church which was firſt planted in that place being removed with the Reverend Mr. *Warham* to *Conecticot*.

—There was an eſſay towards gathering a Church *April* 1*ſt*. *Anno Chriſti*, 1636. But by reaſon of the Meſſengers of ſome Neighbouring Church, who were not ſatisfied concerning ſome that were intended for Members thereof, the work was deferred till *Auguſt* the 23*d*. when a Church was conſtituted in *Dorcheſter*, and Mr. *Mather* was choſen *Teacher* of that Church.

— Being thus again ſetled in the Lords work, he therein continued to his dying day; the Lord making him an eminent bleſſing, not only unto *Dorcheſter*, but to all the Churches, and Plantations round about him, for the ſpace of almoſt four and thirty years. Its a true obſervation which many from *Luther* have taken up, to wit, that three things make an able Divine; which are

What makes an able Miniſter. —*Firſt*, *Meditatio*, Study. Such an one muſt give himſelf to *Reading and Meditation*.

—*Secondly*, *Oratio*, Prayer. A Man of God muſt be a Man of Prayer; ever anon upon his knees before God, and *Bene oraſſe eſt bene ſtuduiſſe*: He that Prays well, ſtudies well: Mr. *Bradford*, and Mr. *Cartwright* ſtudied kneeling.

—*Thirdly*, *Tentatio*, Temptation. As when our Lord *Chriſt* was to enter upon his Publick Miniſtry, he was grievouſly tempted by Satan: So it is wont to be with his Servants, and ſo it was with this good Man. The Lord having great ſervices for him to do, he muſt undergo great Temptations, that he might be the better fitted for that work whereunto he was called.

His Temptations. — Wherefore before, and for ſome years after his accepting the Office of a *Paſtor* in *Dorcheſter*, he was in much Spiritual diſtreſs, by reaſon of uncertainty concerning his own Spiritual Eſtate. He did (as in Wiſdom he was bound to do) keep theſe troubles ſecret from Men, only he revealed the diſtreſs of his Soul to that Great And Comfort. Divine Mr. *Norton*, then Teacher to the Church in *Ipſwich*, unto whom (under *Chriſt*) God gave the *Tongue of the Learned to ſpeak a word in ſeaſon*, whereby his Soul was comforted. The Lord giving him to ſee that he was walking towards Heaven in the ſame way that *David*, *Aſaph*, *Heman*, and many other Worthies had gone before him.

—During the time of his Pilgrimage in *New-England* he underwent not ſo many Changes, as before he had done. For he never removed his Habitation out of *Dorcheſter*, albeit that he had once ſome ſerious thoughts that way. When Prelacy was voted down by our *Engliſh* Parliament, ſome of his old People at *Toxteth*, ſent to him, deſiring him to return to them. But *Dorcheſter* was in no wiſe willing to forego their intereſt in him; And therefore he left them not. Nevertheleſs in *New-England* (as in a Wilderneſs might be expected) he had experience of many Tryals of his His Wife dies. Faith and patience. That which of all outward afflictions did moſt grieve him, was the death of his dear Wife, who had been for ſo many years the greateſt outward Comfort and Bleſſing which he did enjoy. Which affliction was the more A good Wife. grievous unto him, in that, She being a Woman of ſingular Prudence for the Managment of his affairs, had taken off from her Husband all ſecular Cares, ſo that he had leiſure and opportunity wholly to devote himſelf to his Studies, and Sacred employments.

His ſecond Marriage. — After he had continued in the State of Widdowhood for the ſpace of an year and

a half, he again changed his condition, and was married to that pious Widdow, the *Relict* of that deservedly famous Man of God, Mr. *John Cotton*; and her did God make a blessing and comfort to him all the remainder of his days.

—Old-Age being now come upon him, he was sensible of the infirmities thereof, being in these his latter years somewhat thick of hearing: Also (as it was with great *Zanchy*) the sight of one of his eyes failed seven years before his death; yet God gave him much health of Body, and vigor of Spirit in a wonderful measure, so as that in fifty years together he was not by sickness detained so much as one *Lords-day* from his publick labors; which continued health (as to natural causes) proceeded partly from the sound and strong constitution of his Body, and partly from his accustoming himself to a plain, wholesome, and temperate Diet: And *Bona Dieta est potior quovis* Hippocrate: A good Diet is the best Doctor. He never made use of any *Physitian*, nor was he in his whole life ever sick of any acute disease; only the two last years of his life, he was sorely afflicted with that disease which some justly call *Flagellum Studiosorum*, the Scourge of Students; namely, the Stone, which at last brought him to an end of all his labors and sorrows. His healthfulness.

—Concerning the time and manner of his sickness and death; thus it was, there being some difference sprung up in *Boston*, Counsel from Neighbour Churches was by some desired, to direct them in the Lord what should be done; and accordingly the Churches sent their Messengers; and *Dorchester* Church, amongst others, sent Mr. *Mather* their aged Teacher, who (with the rest) assembled in *Boston*, *April* the 13th *Anno Christi*, 1669. And Mr. *Mather* by reason of his Age, Gravity, Grace and Wisdom, wherewith the Lord had endowed and adorned him, was chosen *Moderator* in that Reverend Assembly. His sickness.

—For divers days after his being thus in Consultation, he enjoyed his Health as formerly, or rather better than for some time of late: But as *Luther*, when with others he was assembled in a *Synod*, was surprized with a violent fit of the Stone, whereupon he was forced to return home, his Friends having little hope of his life; So it was with this holy Man: For *April* the *16th. Anno Christi*, 1669. He was in the Night, being then in his Sons house in *Boston*, taken exceeding ill with a total stoppage of his Urine: the next Morning therefore he returned home to *Dorchester*: And truly great was the favour of God towards him, that he should be found about such a blessed business as he was then engaged in; for the Lord found him sincerely and earnestly endeavouring to be a *Peace-maker*. His being thus taken when at a *Synod*, brings to mind that of the *German Phœnix* [*Philip Melanchon.*] A Peace-maker.

Viximus in Synodis, & jam moriemur in illis.
In *Synods* liv'd have I,
In *Synods* now I dye.

—Now, as usually Providence ordereth, that they who have been speaking all their Lives long, shall not say much when they come to dye: Blessed Mr. *Thomas Hooker* in his last sickness, when Friends would have been answered to some enquiries which might have made for their Edification after he was gone; he referred them wholly to the things which he had taught them in his health, because (as he said) he had then enough to do to grapple with his bodily weakness, *&c.* Neither did this good man speak much in his last sickness, either to Friends that visited him, or to his own Children; only his own Son, who is now Teacher of a Church in *Boston*, coming to visit his Father, and perceiving the *Symptoms* of Death to be upon him, said unto him, Sir, if there be any special thing which you would recomend unto me to do, in case the Lord shall spare me upon Earth after you are in Heaven, I would intreat you express it; At which, his Father making a little pause, and lifting up his Eyes and Hands towards Heaven, replyed, *A special thing which I would commend to you, is, Care concerning the rising Generation in this Country, that they be brought under the Government of Christ in his Church; and that when they are grown up and qualified, they have* Baptism *for their Children. I must confess I have been defective as to practice; yet I have publickly declared my Judgment, and manifested my desires to practice that which I think ought to be attended, but the dissenting of some in our Church discouraged me: I have thought that persons might have right to* Baptism, *and yet not to the* Lords Supper; *and I see no cause to alter my judgment as to that particular: And I still think that persons* HisAdvice to his Son.

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qualified according to the fifth Propoſition *of the late* Synod Book, *have right to* Baptiſm *for their Children.*

—His bodily pains continued upon him until *April* the 22*d.* when in the morning his Son aforementioned, coming to viſit him, asked his Father if he knew him? To whom he replied, *that he did*, but was not able to ſpeak any more to him: Whereupon his Son ſaying, now you will ſpeedily be in the joy of your Lord: His Father lifted up his hands, but could not ſpeak: Not long after, his Son again ſpoke to him, ſaying, you will quickly ſee *Jeſus Chriſt*, and that will make a mends for all your pains and ſorrows: At which words, his Father again lift up his hands; but after that he took no notice of any perſon or thing, but continuing ſpeechleſs until about ten a clock that night, he quietly brethed forth his laſt. Thus did that Light that had been ſhining in the Church above fifty years, expire, *April* the 22*d. Anno Chriſti*, 1669. And of his Age Seventy three.

His death.

—As ſome of the Lords *precious Ones* have had a real apprehenſion, and fore-ſight of their approaching diſſolution imprinted upon their Spirits; So its noted of St. *Ambroſe*, and of *Gorgonia* of Old; and of *Geſner*, *Morney*, *Melanchon*, &c. among Modern Divines and Chriſtians: Thus it was with this holy Man ſometime before his Departure. The laſt Text which he preached upon, was that, The ſecond Epiſtle to *Timothy* 4. 6, 7, 8. *I am now ready to be offered, and the time of my departure is at hand. I have fought a good Fight; I have finiſhed my courſe; I have kept the Faith: Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge will give me at that day: and not to me only, but unto all them alſo that love his appearing.* And the Portion of Scripture, which before he had inſiſted upon, was *Job* 14. 14. *All the days of mine appointed time will I wait till my Change come.* And the Lord found this his bleſſed Servant ſo doing.

Death fore-ſeen.

—Alſo the laſt *Conference-Meeting* which he was at in *Dorcheſter*, he had prepared to ſpeak ſomething upon thoſe words, 2 *Cor.* 5. 1. *For we know that if the Earthly Houſe of this Tabernacle were Diſſolved, we have a Building of God, an Houſe, not made with Hands, Eternal in the Heavens*, But his bodily pains prevented him from ſpeaking what was in his Heart to have delivered; The Lord intending that he ſhould no more ſpeak of, but ſee that place which he had ſo much, and ſo oft thought on, and long prayed for, and which he longed to enjoy.

Death deſired.

—He was, eſpecially in his laſt Sickneſs, a Patern of patience. For altho extremity of pain, without any acute diſeaſe, was that which brought him to his Grave, yet did he never ſo much as once cry out from firſt to laſt; And it was very rare to hear him ſo much as groan (but never to grumble) under his dolorous griefs. In his Sickneſs whereof he Dyed, he was much delighted in reading *Dr Goodwins* Diſcourſe about patience; in which Book he Read till the very Day of his Death.

His patience.

—Once in his Sickneſs, his Son ſaying to him; That in as much as ſeveral ſmall Stones were come from him in his Urine, now poſſibly he might have ſome eaſe: His Father anſwered, with an affecting kind of earneſtneſs: *As for that matter, the will of the Lord be done*; Such was his Grace and patience. And at the ſame time his Son ſaying to him; God hath ſhewed his great faithfullneſs unto you, having upheld you now for above the ſpace of fifty years in his ſervice; and hath imployed you therein without ceaſing, which can be ſaid of very few Men upon the face of the whole Earth: His Father replyed, *You ſay true; I muſt acknowledge the Mercy of God hath been great towards me all my days; But I muſt alſo acknowledge that I have had many failings, and the thoughts of them abaſeth me, and worketh patience in me.* When any one asked him, how he did? his uſual Anſwer was, *Far from well, yet far better than mine iniquities deſerve.* Thus did he (like Old *Auguſtine*, who dyed reading the *Penitential Pſalms*) keep up a Spirit of Repentance to the laſt.

His humility.

—As he was a Man faithful, and fearing God above many, ſo the Lord ſhewed great faithfulneſs unto him, both in making him ſerviceable unto the very laſt; yea, and continuing the vigor of his Spirits, and power of his Miniſtry until his end. Few Men tho young, are known to preach with ſuch vigor as he did but ten days before his death. The Lord alſo was faithful and gracious to him in reſpect of his Children.

—It was a ſpecial token of Divine Favour to ſome of the Ancients, that their Sons after them ſucceeded in the Miniſtry: So it was with the Fathers of *Gregory Nazian-*

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zen, *Gregory Nyſen*, *Baſil*, *Hilary*, &c. And the Lord cheered the heart of this his Servant in his Old Age, by giving him to ſee moſt of his Sons imployed in the Miniſtry many years before the deceaſe of their dear and precious Father: He left four Sons in the Work; One of them, to wit, Mr. *Eliazer Mather*, late Paſtor of the Church of *Northampton* in *New-England*, went to his *Reſt* about three Months after his Fathers Death, with him to ſound forth the Praiſes of God among the *Spirits of juſt Men made perfect*. The other three ſurviving were Mr. *Samuel Mather*, Teacher of a Church in *Dublin*: Mr. *Nathaniel Mather*, Miniſter of *Barnſtable* in the County of *Devon*, and afterwards in *Rotterdam* in *Holland*; and *Increaſe Mather* of *Boſton* in *New-England*. His Children.

Mr. *Richard Mather*'s way of preaching was plain, aiming to ſhoot his Arrows not over his Peoples Heads, but into their Hearts and Conſciences; whence he ſtudiouſly avoided obſcure *Phraſes*, *Exotick* words, and unneceſſary citation of *Latin* Sentences, which ſome men too much adict themſelves unto. Holy Mr. *Dod* was wont to ſay, *that ſo much* Latin *was ſo much fleſh in a Sermon*: So did this humble Man look upon the affectation of ſuch things in a *Popular Auditory* to ſavour of Carnal Wiſdom. And the Lord gave him an excellent faculty to mak *Abſtruce* things plain, that in handling the deepeſt Miſteries he would accommodate himſelf to *Vulgar* Capacities, ſo that even the meaneſt might learn ſomething. He knew how to expreſs, καινὰ κοινῶς, καὶ κοινὰ καινῶς. He would often uſe that ſaying, *Artis eſt celare artem*: 'Tis a great piece of Art to conceal Art. And he much approved that of Saint *Auſtin*. If (ſaid he) *I Preach Learnedly, then only the Learned, and not the unlearned can underſtand and profit by me: But if I Preach plainly, then Learned, and unlearned both can underſtand, and ſo I may profit all.* His manner of Preaching.

He was mighty in the Scriptures; whence Holy Mr. *Hooker* would ſay of him, *My Brother* Mather *is a Mighty Man*. Alſo his uſual way of delivery, was very powerful, awakning, and zealous; eſpecially in his younger years, there being indeed few Men of ſo ſtrong a Body as he, which, together with the Natural fervour of his Spirit, being ſanctified, made his Miniſtry the more powerful: And the Lord bleſſed his Labours to the Converſion of many, both in *Old*, and *New-England*. Mighty in the Scriptures.

Tho his way of Preaching was plain and zealous, yet was it ſubſtantial, and very Judicious, even in his younger dayes, Mr. *Gillibrand* (A famous Miniſter of *Warrington* in *Lancaſhire*: And the more famous, for that, tho he did much ſtammer in his ordinary Diſcourſe, yet would he pray and Preach very fluently) having once heard him Preach, asked what his Name was? And anſwer being made that his Name was *Mather*; Nay (ſaid Mr. *Gillibrand*) call him *Matter*; For believe it, this Man hath ſubſtance in him. Yea, ſuch was the ſolidity of his Judgment, that ſome who were his oppoſites, did yet therefore reſpect, and honour him. Dr. *Par* (who was then Biſhop in the *Iſle of Man*) having heard that Mr. *Mather* was ſilenced, lamented it, ſaying; If Mather *be ſilenced I am ſorry for it; for he is a ſolid Man, and the Church of* Chriſt *hath a great loſs of him.*

He was very diligent as to the duties both of his General, and perticular Calling, which indeed are the two Pillars upon which Religion doth ſtand. As to his General Calling: He was much in Prayer, eſpecially in his ſtudy, where he oft-times ſpent whole days with God, in ſuing for a bleſſing upon himſelf, and his Children, and upon the People to whom he was related, and upon the whole Country where he lived. The requeſts which upon ſuch occaſions he put up to God in *Jeſus Chriſt*, and alſo how his heart was moved to believe that God heard him, he left (many of them) in writing among his private papers; probably that ſo himſelf might have recourſe to thoſe experiences in the times of *Darkneſs*, and *Temptations*: As alſo that his Sons after him might ſee by their Fathers example, what it is to walk before God. It muſt needs therefore be a great loſs to the world, when ſuch Righteous Men are taken away. Well might *Philo*, *Jerome*, *George* Prince of *Anhalt*, *&c.* Weep bitterly when they heard of the death of any ſuch men; becauſe it portends evil to the places where they have lived, and ſerved God. As he was much in Prayer, ſo he was frequent in hearing the word. For his manner was to frequent ſeveral Lectures in Neighbouring Congregations, untill his diſeaſe made him unable to Ride: Yea, and uſually even to his old age (as it is Recorded of Mr. *Hilderſam*) he took Notes from thoſe whom he heard, profeſſing that he found profit therein. His diligence. Prayer frequent.

As to his perticular Calling, he was ever from his Youth a hard Student. Yea, his Studious.

his mind was ſo intent upon his Work and Studies, that in the very Morning before he dyed, he importuned thoſe Friends that watched with him to help him into his Study. And they urging that he was not able to go ſo far, he deſired them to help him that he might try, which they did: But e're he was come to the Door of his Lodging-Room; *I ſee* (ſaith he) *I am not able; Yet I have not been in my Study ſeveral dayes, and is it not a lamentable thing that I ſhould loſe ſo much time?*

His Induſtry. —After his entrance upon his Miniſtry, he was not only in *Old England* (as hath been ſaid) but alſo in *New-England* abundant in Labours. For (except when he had an Aſſiſtant, which was ſeldom) he Preached twice every *Lords-Day*, and a Lecture once in a fortnight, beſides many occaſional Sermons, both in publick, and in private. Alſo he was much exerciſed in anſwering many *Practical Caſes of Conſcience* and in *Polemical*, eſpecially *Diſciplinary Diſcourſes*. In his publick Miniſtry in *Dorcheſter*, he went over the book of *Geneſis* to Chapter 38. As alſo *Pſalm* the 16*th*. The whole Propheſie of *Zechariah*, Saint *Matthews* Goſpel to Chapter the 15*th*. 1 Epiſtle to the *Theſſalonians*, Chapter the 5*th*. And the whole ſecond Epiſtle of Saint *Peter*.

His great Humility. —And yet notwithſtanding thoſe rare gifts and graces wherewith the Lord had adorned him, he was exceeding low and little in his own eyes. Some have thought that his greateſt errour was, that he did not magnifie his office as he might, and ſometimes ſhould have done. If a Man muſt err, 'tis good erring on that hand. *Humble enough and good enough* was the frequent ſaying of a great Divine. And Dr. *Harris* uſed to ſay, *that every Man hath juſt ſo much, and no more of true worth in him, as he hath of Humility.* Saint *Auſtin* being asked which was the moſt Excellent Grace? Anſwered, *Humility*: And which was the next? Anſwered, *Humility*: And which was the third? Replyed again, *Humility*. For this indeed is comprehenſively *All*, being of great price in the ſight of God: And if ſo, Mr. *Mather* was a Man of much real worth.

—It hath been the manner of ſome, in writing Lives to inſert the *Wills* of thoſe whoſe Lives and deaths they have publiſhed. The laſt *Will* and *Teſtament* of him whoſe Life and Death is here related, breathing forth a moſt Humble, Holy, and Gracious Spirit, we ſhall here ſubjoyn the Preface and Concluſion of it. It was written with his own hand, *October 16th*. 1661. Thus

His Laſt Will. I *Richard Mather*, Conſidering the certainty of Death, and the uncertainty of the time thereof: And withal, knowing it to be the Will of God, that a Man ſhould ſet his Houſe in order before he departed this Life, do make this my Laſt *Will*, and *Teſtament* in manner following. Firſt of all I acknowledge the rich and wonderful Grace and Mercy of Almighty God, whoſe *Hands have made and faſhioned me*, and who *took me out of my Mothers Womb*, and hath made me a Man, who might have made me a Beaſt, or other Creature. He hath alſo by his good Providence preſerved the Being and Comfort of my Life all the dayes of my *Pilgrimage* until now, even for the ſpace of ſixty five years: During all which time he hath not ſuffered me to want either Food or Raiment, or the ſervice of any Creature, which hath been requiſite for my Comfortable ſubſiſting in this world, which I acknowledge to be the bounteous gift of him who is Lord of all Creatures, and the high Poſſeſſer of Heaven and Earth.

—Next of all, and more eſpecially, I am bound to give thanks, and praiſe to him whilſt that I have any Being, that I being a *Child of Wrath by Nature as well as others*, and being born in a place of much Profaneneſs, and *Popery*, he hath of his abundant Grace vouchſafed to draw me out of that woful eſtate of Sin and Ignorance wherein I lay, and to make himſelf and his *Chriſt* known unto me by the Goſpel, of which Grace I was moſt unworthy; and in his great patience and Mercy to bear with my manifold and great Offences, both before and ſince the time of his gracious Calling of me, tho for my unworthy walking in many perticulars, I might juſtly have been for ever rejected of him. Yea, and ſuch hath been his rich Grace, that he hath vouchſafed to put me an unworthy Creature into the Miniſtry of the Goſpel of his Son, that I ſhould not only know and profeſs the ſame, (which yet is an unſpeakable mercy) but be alſo a Preacher of it unto others. In which imployment if any thing hath been done, which hath been pleaſing to him, or any way beneficial to any Child of his, it hath not been I that have done the ſame, but the *Grace of God which was with me.*

For

—For I muſt needs acknowledge, to the praiſe of his patience and Grace, that in my poor Miniſtration, for the ſpace of theſe forty and two years and upwards, I have been much defective in Wiſdom and watchfulneſs over the Peoples Souls, in purity, in faithfulneſs, in uprightneſs, in meekneſs, humility, and zeal: And becauſe of theſe, and many other my defects, and offences againſt the Lord, I ſtand in much need this day of Mercy, and forgiveneſs through his *Chriſt*, and have no cauſe to look for any acceptance, either in this, or in another world, for any Righteouſneſs of mine own, either as touching my Miniſtry or otherwiſe, but diſclaiming all thoughts in that kind, mine only truſt and hope is to be accepted of him, and (when this Life ſhall be ended) to be ſaved in his Heavenly Kingdom, meerly by his *free Grace*, and the Obedience, and precious paſſion and interceſſion of his dear Son.

—And as concerning Death, as I do believe that *it is appointed for all Men once to die*: So, becauſe I ſee a great deal of unprofitableneſs in mine own Life; and becauſe the Lord hath let me ſee ſuch vanity, and emptineſs even in the beſt of thoſe Comforts which this Life can afford, that I think I may truly ſay, *that I have ſeen an end of all perfection*: Therefore if it were the Will of God, I ſhould be glad to be removed hence, where the beſt that is to be had doth yield ſuch little ſatisfaction to my Soul, and to be brought into his preſence in Glory, that there I might find (for there I know it is to be had) that ſatisfying, and *All-ſufficient* contentment in him, which under the Sun, is not to be enjoyed. In the mean time I deſire to ſtay the Lords leiſure. *But thou O Lord, how long!*

— Now concerning mine outward Eſtate, ſith *the Earth is the Lords, and the fulneſs thereof, the Habitable World, and all that is therein*; to him therefore belongs the praiſe of all that I poſſeſs in this kind: And for the Portion thereof which he hath given me, it is my mind and *Will* (if ſo be, it pleaſe his Highneſs) that after my Deceaſe, the ſame may be diſpoſed of as followeth, *&c.*

—Having thus graciouſly expreſſed himſelf, he proceeded to the diſpoſal of his Temporal Eſtate, which being of private Concernment, we ſhall not here trouble the world therewith. But, after the diſpoſal of that, he concluded with a moſt ſolemn charge to his Children, with the Rehearſal whereof we ſhall finiſh this diſcourſe. It is this

—Concerning my Son *Timothy*, with all the reſt of my Beloved Sons, as I hope, God hath already made them pertakers, at leaſt ſundry of them, of his ſaving Grace in *Chriſt*, for which they, and I have cauſe endleſly to be thankful; ſo I think it not amiſs, for the furtherance of their Spiritual good, to lay upon them this ſerious and ſolemn charge of a Dying Father, that none of them preſume after my Deceaſe, to walk in any way of ſin and wickedneſs in one kind, or another, or in a careleſs neglect of God, and the things of God, and of their own Salvation by *Chriſt*. For if they ſhall ſo do (which God forbid) then, and in ſuch a Caſe, I do hereby teſtifie unto them, that their Father which begat them, and their Mother which did bear them, with all the Prayers which they have made, and Tears which they have ſhed for them; their Example, their admonitions, and Exhortations which they have adminiſtred unto them, together with this my laſt *Will*, and ſolemn Charge; All theſe will riſe up againſt them as ſo many *Teſtimonies* for their Condemnation at the laſt Day. But I have better hopes of them: And do hereby declare unto them, that if they ſhall ſeriouſly repent of their ſins, believe in the Lord *Jeſus*, and by his Grace, walk in all the wayes of God, and as becometh the Goſpel of *Chriſt*, as this will be to the Honour, and Glory of him that made them, ſo it will redound to their own unſpeakable Comfort, and benefit in this, and in another World; And their Father that now ſpeaketh unto them, with their Dear Mother, now with God, ſhall exceedingly rejoyce in the day of *Chriſt*, when we ſhall receive our Children unto thoſe everlaſting Habitations: And ſhall ſee, not our ſelves alone, but thoſe alſo who have proceeded, and come forth out of our own Bowels to have their part and Portion in that Eternal Glory. In deſire and hope that it may be ſo, I Commend them all to the Lord of Heavens bleſſing: And let the Bleſſing of God in *Jeſus Chriſt* be poured out, and remain upon them all for evermore, *Amen.*

The Life and Death of Mr. Joseph Allein, *who Died* Anno Christi, 1669.

His Birth. — *Joseph Allein* was born in the *Devizes*, in *Wiltshire*, *Anno Christi* 1633. In his Childhood he shewed forth a singular sweetness of disposition, and a remarkable diligence in every thing he was imployed about. When he was about eleven years old he was noted to be very constant in private Prayer, and so serious and intent in it, that he would not be diverted, or taken off by the coming of any accidentally into the places of his retirement. This and other fruits of a serious and gracious Spirit were the concurrent observation of those in the Family. From this time the whole course of his youth was an even-spun Thred of agedly conversation, which was rendred more amiable by his sweet an pleasant deportment towards all with whom he conversed.

His early seeking of God.

About this time, his Brother, (Mr. *Edward Allein*) a worthy Minister of the Gospel, dyed. whereupon our *Joseph* earnestly desired that he might be trained up to succeed him in the Work of the Ministery; which request was readily hearkned unto by his Father, who accordingly set him to School; and such was his diligence and industry there, that the time alotted to recreation was by him spent at his Book; insomuch as in the space of about four years, he attained to such a measure of Knowledge and Learning in the *Latin* and *Greek* Tongues, that he was judged by his Master to be fit for the University: After which, he abode for some time with his Father; and a worthy Minister of the Place read *Logick* to him.

His diligence and industry.

He goes to the University. — When he was about sixteen years old he went to the University, and was placed in *Lincoln* Colledge in *Oxford*, where he had not been long, before a *Wiltshire* Place becoming void in *Corpus Christi* Colledge, he was chosen Scholar of that house, his own merits and worth, not any sinister, or indirect means bringing him in.

His industry. — Being thus setled there, he gave early and excellent proofs of his indefatigableness and industry in his Studies, accounting it his great happiness that he had gained this opportunity of improving his Learning: And truly he spared no labour day nor night; he thought all time too little, no pains too great which he imployed for that end; by his good will he would do nothing else but pray and study: If Friends came to visit him in studying times, (tho at other times he was very civil and sociable in his converse with them) tho they were sure to find him within, yet not sure that he would let them in. He could seldom be found in Bed after four a Clock in the Morning, no, tho sometimes he went not to Bed till about One; and when he had opportunities of procuring sleeping days for others, yet would he not indulge one to himself.

Time precious. — So covetous was he of time, that as he could scarce spare any for sleep, so neither for food: It was common with him to give away his *Commons*, at least once a day, that he might gain the more time to his Study. When he had left the University and was married, an intimate Friend of his (who had thoughts of changing his condition) wrote to him for an account of the inconveniences of Marriage; to whom he merrily returned this Answer, *Thou would'st know the inconveniences of a Wife, and I will tell thee some of them; Whereas now thou risest constantly about four a Clock in the Morning, a Wife will keep thee till about six; whereas thou usest to study about fourteen hours in a Day, she will bring thee to eight or nine; and whereas thou art wont to forbear one Meal a Day at least for thy Studies, she will bring thee to thy Meat; and if these be not mischiefs enow to affright thee from Marriage, I know not what will.*

His proficiency. — By this his diligence and sedulity in his studies, he came on (through Gods blessing) exceedingly in Learning, so that his profiting appeared unto all men. He would often say, that he cheifly affected *Rational* Learning, valuing Skill in the *Languages* only for the sake of Things, and those things most, which were of all most likely to improve his Judgment; and the truth of his words was sufficiently evident; for all that were acquainted with him knew him to be, as a good *Linguist*, so an acute

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Diſputant, and an excellent *Philoſopher*: When he performed any *Academical* Exerciſes, either in the Hall or in the Schools, he always came off with *Applauſe*, or at leaſt with the Approbation of all but the Envious, who yet had nothing to ſay againſt him.

— His pregnant Parts and early Accompliſhments where ſo taken notice of, that no ſooner was he a Batcheller of Arts, but he was even compell'd to become a *Tutor*, and preſently was intruſted with as great a number of *Pupils* as any in the Houſe: Some of his Scholars were *Graduates* in Divinity, and ſingular Ornaments to that Society, and profitable Inſtruments in the Church of *Chriſt*. During his abode there, a *Chaplain's* Place falling void, he choſe that before a *Fellowſhip*, which, he knew, in a little time would fall unto him of Courſe; and this choice he never repented of; yea, he oft reflected upon it with a great deal of content and comfort; For he had always a very ardent affection for Prayer, inſomuch as he and his Friend could hardly meet, but before they parted, at his requeſt they muſt alſo pray together: What a pleaſure than was it to him, twice a day to engage a whole Society in ſo dear and beloved an Exerciſe: And well was it for the Colledge that he ſo eſteemed it: Scarce was it poſſible that any could have performed that Office better than he did; He did not trouble them with a great deal of noiſe, vain *Tautologies*, crude Effuſions, unintelligible ſenſe, or myſterious nonſenſe inſtead of Prayer: His Spirit was ſerious, his Geſture reverent, his Words few, but premeditated and well weighed, pithy, ſolid, and fully expreſſive of his truly humble and earneſt deſires: He hated the faucineſs, which ſome call *holy bouldneſs*, and drew near to God, not as if he had been going to play with his Mate, but as became a Creature over-awed with the Majeſty of his great Creator: He prayed with the Spirit, and with the Underſtanding alſo: He confeſſed Sin with real grief, inward hatred and deteſtation of it: He craved mercies like one that felt the want and worth of what he begged, with faith, fervency and humble importunity; his affections working, but working rationally as well as ſtrongly. His love of Prayer. His manner of praying.

— And this (as doubtleſly it prevailed above) ſo on the Hearers it had the more powerful influence, becauſe they found it to be no meer Religious fit, but exactly agreeable to the habitual frame and diſpoſition of the Speaker. There are too many, who whilſt praying and preaching appear very demure, and mighty devout; but take them out of the Pulpit, and they are as light, vain and frothy as any others; But it was far otherwiſe with Mr. *Allein*; he was always compoſed, ſerious and grave, above his Age; he ſet God always before him, and where ever he was, he ſtill laboured to walk as in his preſence: It was his care to make Religion his buſineſs, and his great endeavours to walk by Rule: His main deſign in all his ways, was to approve himſelf to his Heavenly Father which ſaw all in ſecret; and his Exerciſe was, *to keep a Conſcience void of offence, both towards God and towards Man.* His Devotion.

— As for the pleaſures and delights of Sin, he utterly abhorred them: yea, was ſo much above them, that he could not endure them. How ſweet was it to him (as Saint *Auſtin* ſaid) *iſtis ſuavitatibus carere*, To want thoſe ſweets? And as for lawful delights and pleaſures, tho ſomtimes he entertained himſelf with them, yet was his Heart little taken with them. His converſation being in Heaven his ſweeteſt Comforts, and moſt Divine refreſhments were holy and heavenly: His Soul took many a delightful proſpect of Eternity, and hugged herſelf in a comfortable perſwaſion, that ere long ſhe ſhould enjoy thoſe glorious *Manſions*; and this made him little to mind earthly Glory, or the poor empty delights of Senſe. Sin abherred.

— He was of a very ſweet diſpoſition, and of as highly civil a Converſation, as a Man ſubject to the common frailties of humane Nature could be: He had ſcarce a Geſture which did not ſeem to ſpeak, and by a powerful and charming *Rhetorick*, affect all whom he converſed with: Beſides other moral perfections that he was endowed with, it might be truly ſaid (as the *Hiſtorian* ſaid of the Emperor for his Clemency) that he was *Totus ex Commitate*, made up, as it were, of nothing elſe but courteſie and affability. His Affability.

— He was a true and faithful Friend to thoſe who had intereſt in him, and withal, as pleaſant as a ſerious Chriſtian could well wiſh: He was not raſh in chooſing, but having choſen he loved intirely. There was no more but one only thing which he thought too much for any, for whom he thought not his Love too good; He could not ſin (knowingly and willingly) for any Friend he had on Earth: He was a Friend A true Friend.

Uſque ad aris; So far as lawfully, and Conſcientiouſly he might do any thing, he ſtuck at nothing, wherein he might ſerve or gratifie thoſe whom he loved.

His Charity. —Yet whilſt to his Friends he ſhewed himſelf Friendly, good Nature as well as Chriſtianity, obliged him to be kind to all, and (according to his ability) to the poor, bountiful. He was too frugal to miſplace his Charity, yet not ſo Covetous as to withold it when he met with fit objects. He did not think the little he had ſo much his own, as that his neceſſitous Brethren might not claim a part in it, and therefore he gave to them as if he had been paying a debt, and not beſtowing an Almes.

Charity to Souls. —But above all, his Love and Affection to the Souls of others was moſt admirable, — to whom he deſired and endeavoured to do all the good poſſible, inſomuch as ſome — there were, and are, who do verily think that they ſhould never have found the way to Eternal Life, if he had lived to himſelf, and not for the good of others. His Charity to the poor Priſoners in *Oxford* Gaol was very eminent, amongſt whom (as Holy Mr. *Perkins* did at *Cambridge*) of his own accord, he began to Preach, and held on conſtantly (whilſt he remained in the Town) once a fortnight, for above the ſpace of twelve Months; encouraging them to give attendance upon his Miniſtry, by a conſiderable allowance of Bread, (that week he Preached) at his own coſt and charges. He uſed alſo at other times, frequently to viſit others, who in the world were but mean and low: His main deſign (together with the Relieving of their Temporal wants) being to aſſiſt their Souls in the way to Heaven. Indeed in all his converſes, where ever he came, he was like fire, warming, refreſhing, and quickening all that were about him; kindling in them the like zeal for God and goodneſs, which he had in himſelf: None there were that came to viſit, or to be acquainted with him, but (if the fault were not in themſelves,) they might get much good by him; yea, ſo much as to be for ever the better for him. It was hardly poſſible to be in his Company, and not to hear ſuch things from him, as (if well weighed) might have been enough to make one out of conceit with ſin, and in love with virtue ſo long as one lived. He thought that day wholly loſt wherein none had got ſome good by him. He lived as if he had been quickened with that ſaying of *Tertullian*, *Quid prodeſt eſſe, quod eſſe non prodeſt*? To what purpoſe is it to Live, and not to live to ſome good purpoſe? His ardent Love to Souls haſtened his remove into the Country, where he might have opportunities of doing much good.

His Communicativeneſs.

His Character. —Mr. *Richard Allen*, a near Relation of his, gives this Character of him.

—As a Man (ſaith he) he was of quick natural parts, and of great acquired abilities. Of a grave, compoſed, and ſerious temper and behaviour: Not *Moroſe*, but full of *Candour*, Free, Affable, Chearful, and Courteous.

—As a Chriſtian, he was in Holineſs, Heavenly-mindedneſs, and Exemplarineſs of Life, much elevated above the ordinary ſort of Chriſtians. He had much delightfull Communion with God, his Soul was much exerciſed in Divine Contemplation: And to provoke others to the like exerciſe, he would often ſpeak what ineffable ſweetneſs and ſatisfaction his Soul had found in his ſtated Meditations upon the *Divine Attributes* diſtinctly, one by one. In Prayer he was not ordinarily ſo much in Confeſſing of ſin, and complaining of Corruption and Infirmities (tho he expreſſed a due ſenſe of theſe) as in admiring and praiſing God in his infinite Glorious perfections, and in the mention of his wonderful works, perticularly of thoſe wonders of his Love revealed in *Jeſus Chriſt*.

— His whole Life alſo was beautified and adorned with the admirable Luſtre of his perticular, Perſonal Graces. As

His Love. — *Firſt*, He was made up of Love. His ſweet, amiable, and courteous carriage was ſuch as made him the delight of his acquaintance, and it made way for the entertainment, both of his ſerious Counſels, and ſevere reproofs. His compaſſion to thoſe in diſtreſs: His bounty to thoſe in want, His forbearance in caſe of offences: His affectionate Language, and deportment: His readineſs to all obliging Offices of Love to all ſorts with whom he converſed, did evidently ſhew how he loved them. Eſpecially his Love was more fully let forth to the Congregation where he exerciſed his Miniſtry. His ardent Longings after their Souls: His rejoycings in the Proſperity of their Souls: His bleedings, and heart-breakings for their falls and infirmities: His unceſſant Labours among them, both publickly, and from Houſe to Houſe: His frequent and affectionate Letters to them when he was abſent: His

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earneſt deſire to Live, to die, and to be buried among them, do all ſhew what a great room they had in his heart.

His courage.

—*Secondly*, He was a Man of Courage: He feared no danger in the way of his Duty, knowing that he that *walks uprightly*, *walks ſurely*. In doubtful Caſes he was inquiſitive; but when once reſolved, he was fearleſs. He feared not the faces of Men, but where juſt occaſion was, he would boldly admoniſh, and faithfully reprove what he ſaw amiſs, which ungrateful duty he managed with ſo much prudence, and with ſuch expreſſions of Love and Compaſſion to their Souls, as made way into their hearts, and made his work the more ſucceſsful.

His prudence.

His peaceableneſs.

—*Thirdly*, He was a Son of Peace: A zealous peace-maker among Bretheren in caſe of diſſention: And of ſober and peaceful principles: Of a healing Spirit as to factions upon the account of Religion. He had a Reverend eſteem of Magiſtrates, abhorring all provoking and inſolent Expreſſions, or Mutinous actions againſt them.

His righteouſneſs.

—*Fourthly*, He was a great lover of Truth and Righteouſneſs in his own practice, and a great preſſer of them upon others, eſpecially upon Profeſſors of Religion; whom he exhorted to be juſt in their dealings, and true in their words: Wary in promiſing, and punctual in performing. Oft did he bewail and ſharply reprove promiſe breaking, and deceitful dealing.

His patience.

—*Fifthly*, His patience was very Exemplary. Not only in his ſufferings from Men; But in the time of his long and great weakneſs and Languiſhing diſtempers, which lay upon him for ſome years, yet all that while he had a conſtant calmneſs and ſerenity of Spirit, and was ſo far from murmuring, or diſcontent, that he was ſtill bleſſing God for dealing ſo gently, and tenderly with him.

His liberality.

—*Sixthly*, He was eminent in Liberality: He not only did, but deviſed Liberal things. He ſtudied, and conſidered how he might both give himſelf, and how he might procure others to give relief to thoſe that were in want. He dayly gave much Almes, both in the place where he lived, and where ever he came. When Collections were made for Pious, or Charitable uſes, he ſtirred up others, both by his Exhortations and Example; and ſometimes made addition in ſecret to what he had given publickly. He was very bountiful to many of his Relations who were fallen into decay: Yet his means was not above eighty pounds a year: Only his Wife, for divers years kept *a Boarding School*, which did conſiderably enlarge his Eſtate. He took great pains in Riding abroad to Gentlemen, and other rich Men to procure a ſtanding maintenance for *Non-Conforming* Miniſters that were in want.

His activity.

—*Seventhly*, He was of an active Spirit: He went about doing good; and as he was inceſſant in his Labours in the Congregation where he lived, ſo where ever he came he would be ſcattering ſome good ſeed, not only among thoſe of riper years, but among the Children where he came, asking them Queſtions; giving them Counſel, which ſometimes he left in writing among them. Eſpecially in his own Family, among his Wives Boarders, he ſo deported himſelf that in many of them he begat the awe and Love as of Children to their Fathers.

—Whilſt he lay ſick at the Bath he ſent for many poor perſons, both Aged, and Children, and gave them *Catechiſms*, engaging them to learn, and to give him an account of their proficiency therein, and they came chearfully and willingly to him, being encouraged thereunto by his Familiar and winning carriage, his giving them Mony, and by feeding and feaſting them.

His humility.

—*Eighthly*, He was very Humble. Tho God had highly exalted him in the hearts and Judgments of others, yet was he low in his own eyes, and deſpiſed the praiſe of Men. His whole deportment ſavoured of Humility, and he was of a great Condeſcention to the weekeſt and meaneſt,

His great labors.

—As a Miniſter, beſides his Labors in that great Congregation where the Lord had placed him, the care of many other Churches lay dayly upon him. He went abroad frequently into other Pariſhes about the Country, amongſt poor ignorant People that lived in dark Corners, having none to take care of their Souls, preached to them himſelf, and ſtirred up many of his Brethren to do the like, whoſe forward minds readily joyned with him in ſetting up *Lectures* in ſeveral places. He had an Eye to the poor *Welch*, and had an influence upon ſending ſome Miniſters among them, Intending alſo to have ſpent ſome time among them himſelf, and was hardly with-

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held from it by all the perſwaſions of his friends, who told him his inability to Travel by reaſon of the great weakneſs that he lay under.

—The reading of this did ſo inflame the zeal of my Reverend Brother Mr. *Thomas Gouge* (as himſelf told me) that he was reſtleſs in his Spirit, till (having ſetled his affairs about *London*) he had liberty, and opportunity to proſecute this deſign: Since which time he hath made many Journies both into *South* and *North Wales*, where he hath done much good, and by the help of divers of his Reverend Brethren in the Miniſtry, and many others, hath placed out many Hundreds of poor Children to School to learn *Engliſh*, hath given them *Catechiſms*, and other good Books: Beſides *Bibles* and *New-Teſtaments* in *Welch*, and hath procured the Printing of *Welch Bibles* (whereof there were very few to be had,) of the *Practice of Piety*, &c. To be diſtributed among them, as is well known to many who have put to their helping hands to promote ſo excellent, and worthy a work.

Mr. *Newtons* Teſtimony of him.

See what Teſtimony Mr. *George Newton*, the Reverend Paſtor of *Taunton*, gives of Mr. *Joſ. Allein*, whoſe aſſiſtant he was. Mr. *Joſeph Allein* (ſaith he) came to my aſſiſtance, *Anno Chriſti*, 1655. being then about one and twenty years old, and we continued together, till the *Black day* came. He was a young Man of ſingular accompliſhments, both natural and acquired. His intellectuals ſolid, his memory ſtrong, his affections lively, his learning much beyond the ordinary ſize: And above all, his holineſs was eminent; his converſation exemplary; and in brief, he had a good head and a better heart.

His ſecret duties.

—Much of his time he ſpent in private converſes with God and his own Soul: He much delighted to perform ſecret Devotions in the ſight of Heaven, and in the open air, when his opportunities ſerved. Many dayes he kept alone, and then (by his good will) he would betake himſelf to a ſolitary Houſe, probably, that he might freely uſe his voice as his affections led him to, (which he could not have done where there were Inhabitants) and that he might converſe with God without avocation and diſtraction.

His reproofs.

—His ſociety with others was alwayes mingled with holy and heavenly diſcourſes. He took all opportunities to inſtruct, exhort, and reprove, which he never failed to do (when he judged it neceſſary) whatever the event might prove. And truly his reproofs were accompained with ſuch humility, tenderneſs, Self-Condemnation, and compaſſion, that they ſeldom, if ever did miſcarry.

His uſefulneſs where ever he came.

—In the Houſes where he ſojourned his Lips fed many, God freely poured grace into his lips, and he freely poured it out to others. None could live quietly in any open ſin under his inſpection. When he came to abide in any Houſe, he brought Salvation with him, and when he departed, he left Salvation behind him. When he was tranſplanting himſelf from one Family to an other, (as his occaſions ſometimes required) he would call all the People, one by one into his Chamber, from whence (it was obſerved) that ſcarce any one returned with dry eyes.

He reſpected all Gods Commandments.

—In the duties of the firſt Table he was very exemplary, and near to rigour. His Righteouſneſs exceeded even that of the *Phariſees*: Yet alſo was he as exact in the duties of the ſecond Table: A Man of morals; Never ſpotted with any unjuſt, or uncharitable act. The failing of many Profeſſors in this kind, drew from him many Prayers, Tears, Complaints, and Lamentation.

His bounty.

—He had an eminent free and bountiful heart, to his power, yea, and beyond his power, as is before expreſſed. He did *good to all*; *eſpecially to the Houſhold of Faith*: He was full of holy projects, for the advancement of both Spiritual and Temporal good of others, which he ſo vigorouſly and prudently proſecuted, that they ſeldom miſcarried.

His humility.

—He was a Man of extraordinary condeſcention to the Infirmities of weaker Brethren, and uſed to deal with them in ſo humble, loving and ſweet a way, *as conſidering himſelf, leſt he alſo might be tempted.* In their Confeſſed failings he was not Supercilious and cenſorious, but laboured to *reſtore them with the Spirit of meekneſs.* He *believed and hoped all things* that were to be believed and hoped: And when he deeply condemned the action, he would not Judge of the Eſtates of the Perſon. And tho he was ſufficiently mild in his Judgment of others, yet was he ſevere enough in his Judgment of himſelf.

His holy prudence.

—In matters doubtful and diſputable, he was not peremptory: He laid not more weight and ſtreſs upon *Notions*, and *Opinions* in Religion than belonged to them:

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He was not like many who are over-confident in their determinations, that they will hardly hold Communion, nay, ſcarce ſo much as a pleaſing Converſation, with any Man (how gracious ſoever) who cannot think, and ſpeak, and act as they do in every thing. He would freely and familiarly converſe with thoſe, who were ſound in the Faith (as to the Fundamentals of Religion,) and Holy in their lives, of all perſwaſions.

His Miniſterial abilities.

—His Miniſterial imployments were more facile to him than to many others, being of a quick conceit, of a ready, ſtrong and faithful memory; of a free, and nervous expreſſion; and (above all) having a holy heart that was alwayes boiling up with good Matter. He was apt to Preach and Pray, and ready on all occaſions to lay out himſelf in ſuch work; tho his warning ſometimes was very ſhort, he confidently caſt himſelf upon the Lords aſſiſtance, who had never failed him, and ſo went freely about his work without diſtractions.

His learning and improvement.

—He began upon a very conſiderable ſtock of Learning, having gifts both Miniſterial and perſonal, much beyond the proportion of his years, and grew exceedingly in his abilities and graces in a little time, ſo that his profiting appeared unto all Men; and he waxed very rich in Heavenly Treaſure, by Gods bleſſing on a diligent hand, ſo that he *was behind in no good gift*. God bleſſed him with all Spiritual bleſſings in Heavenly things, and he returned all to Heaven again. He ſerved God with all his might, and with all his ſtrength. He was *abundant in the work of the Lord*: He did not go but run the wayes of Gods Commandments. *He did run, and was not weary; He did walk and was not faint.* He preſſed hard towards the mark till he attained it. His race was ſwift and ſhort, and his end glorious.

His zeal.

—He was inſatiably greedy of the Converſion of Souls, wherein he had no ſmall ſucceſs in the courſe of his Miniſtry: And to promote this end he poured out his very heart in Prayer and Preaching. He imparted, *not the Goſpel only, but his own Soul to his hearers*. His Supplications and Exhortations were many times ſo affectionate, ſo full of holy zeal, and Life, that they quite overcame his Auditors. He ſo melted over them, that he thawed, mollified, and ſometimes diſſolved the hardeſt hearts. But while he melted others he waſted, and at laſt conſumed himſelf.

He went from houſe to houſe.

—He was not ſatisfied with theſe his publick employments, but conſtantly went from Houſe to Houſe, and there perticularly (where he had a free Reception) dealt both with Governours, Children and Servants, inſtructing them eſpecially in the great fundamentals, both of the Law and Goſpel, whom he found to be ignorant: Gently reproving where he found any thing amiſs: Exhorting them to diligence, both in their general and perticular Callings. And where he found any defective in it, he earneſtly intreated them to ſet up the Worſhip of God in their Families, and to make them little Churches by their conſtant reading of the Word of God, that ſo the Word of *Chriſt* might dwell *Richly in them*; as alſo by a careful Catechiſing both of Children, and Servants, and (according to the Governors abilities) that they ſhould, by conference, Repetition of Sermons, and eſpecially by Morning and Evening Prayer, avoid that dreadful indignation which hangs over the heads of thoſe families which call not upon the Name of Lord. He inſpected, ſo far as he could, into the ſtate of every perticular perſon, and accordingly Reproved, comforted, and encouraged as he found occaſion: Yet all, with ſo much tenderneſs, humility and ſelf denial that he gained much upon the affections of all that entertained him, and wrought them at leaſt to an outward Conformity; inſomuch as ſuch as were not viſited at the firſt, at length came forth and called upon him to come and help them alſo.

The benefit of it.

His early riſing.

—Thus did he wear out himſelf to give light and heat unto others. He allowed himſelf too little ſleep to Recruit thoſe Spirits which he had waſted with labor and wakening. He roſe conſtantly at four a clock in the Morning at fartheſt, and that in the cold winter time, that having had Communion with God he might be the earlier at his other ſtudies and imployments.

His moderation.

—He was a very grave, ſtrict, ſerious Compoſed young Man, yet not rigid in his principles. His *Moderation* was known to all that knew him. He held that Separation in a Church was many times neceſſary, from the known corruptions of it: But allowed not ſeparation from a Church, where active compliance with ſome ſinful evil, was not made the condition of Communion.

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His Catechising. —When he Catechiſed the greater ſort in publick, he began with Prayer for a bleſſing upon that duty. Then having propounded ſome Queſtions out of the *Aſſemblies Catechiſm*, his care was, not only to make them perfect in rehearſing the Anſwers there ſet down, but alſo to bring them to a clear underſtanding of the ſence and meaning of the ſaid Anſwers, and of all the Terms and Phraſes in which they were expreſſed: And to draw ſome practical inferences from the ſame. He farther inſtructed them, by propoſing ſeveral other *Collateral* Queſtions beſides thoſe in the *Catechiſm*, which himſelf had before drawn up, and ſent them in writing.

His Repetitions. —In the Evening of each Lords day, he uſed to repeat his Sermon in the Church to which very many people reſorted, and when he had done, ſome Youths were called forth who gave him an account of all the Heads of his Sermon by their Memories.

His private inſtructions. —When he went from Houſe to Houſe, he uſed to give them notice the day before: Deſiring that he might have admittance, and that they would have their whole Family together againſt he came: Which being done, he uſed to inſtruct the younger ſort in the principles of Religion, by asking Queſtions out of the *Catechiſm*, the anſwers whereunto he uſed to open, and explain. He uſed alſo to enquire of them about their Spiritual Eſtate, laboring to make them ſenſible of the evil and danger of ſin. Of the Corruption and depravation of our Natures, the miſery of an Unconverted ſtate; provoking them to look after the true Remedy propoſed in the Goſpel, to turn from all their ſins unto God, to cloſe with *Chriſt* upon his own terms, to follow after holineſs, to watch over their hearts and lives, to mortifie their Luſts, to redeem their time, and to prepare for Eternity. Theſe things he explained to their underſtandings, and preſſed upon their Conſciences with the moſt cogent Arguments and Conſiderations he poſſibly could: Shewing what great priviledges they did injoy, the many Goſpel Sermons they did or might hear, the many Talents they were entruſted withal; and the great account they were to give unto God of the ſame, *&c.* Beſides, he left with them ſeveral Counſels and Directions to be carefully remembred and practiſed for the good of their Souls.

His prudence. —Such as were ſerious and Religious he uſed to help forward in Holineſs, by anſwering their doubts, reſolving their caſes, and encouraging them againſt their difficulties and diſcouragments: And before he left them he uſed to deal with the Governors, and with ſuch as were grown up to years of diſcretion ſingly and a part, that ſo, (as much as poſſibly he could) he might know the condition of each perticular perſon, and the better apply himſelf to each of them. If he found them to neglect Family duties, he uſed to preſs them to ſet them up, by reading the word of God and Prayer, giving them directions therein, and exhorting them to the practice of ſecret Duties. He alſo perſwaded Miſtreſſes of Families to give their Children and Servants time for ſuch ſecret duties, and to encourage them therein: And ſometimes himſelf would pray with them before his departure. If the Family where he came was ignorant, he would inſiſt the longer in inſtructing, and Catechiſing: If looſe, in reproving and convincing; if Godly in encouraging and directing.

His great ſucceſs. —He uſed to ſpend five afternoons every week in theſe exerciſes, from one or two a clock till ſeven: In which ſpace he uſed to viſit three or four Families, ſometimes more as they were Greater or leſs. Thus he went through the whole Town, and then preſently began again: And he did often bleſs God for the great ſucceſs that he found in theſe Exerciſes; ſaying, that God made him hereby as inſtrumental to the good of Souls as by his publick Miniſtry.

His reproof. —He was a faithful Reprover of the miſcarriages of Profeſſors, whether high or low, Miniſters or private Chriſtians; Yea, tho they were never ſo dear unto him, or never ſo obliging in their carriage towards him, whatſoever the iſſue and event might prove. Tho he was but a young Man, yet was his deportment very ſerious and grave. He was Humble, Courteous, and Affable, Condeſcending to diſcourſe with the Pooreſt and meaneſt for their Spiritual good, as ſoon as with the higheſt and richeſt. He was full of Holy projects by what wayes and means he might moſt effectually promote the Honour of *Chriſt*, and the Salvation of Souls, and what he judged to be conducing to theſe ends, he proſecuted with the

Wiſdom

Wiſdom and vigour, that he ſeldom failed to accompliſh it.

About ſelfe examination.

—He conſidering how much the Conſcientious and frequent performance of the duty of Self-examination might tend to the weakning of ſin, and to the furtherance of Holineſs both in Heart and Life, he earneſtly preſſed this practice in his publick Miniſtry; directing his hearers for the performance of it: He dealt alſo with them in private about it, and drew a promiſe from moſt of them, that they would every night, before they went to ſleep, ſpend ſome time in ſecret, to call themſelves to an account how they had ſpent that day, by propoſing ſeveral Queſtions to their own hearts, which he had drawn up in writing, and Communicated unto them under ſeveral Heads; and many confeſſed that this practice had been very advantagious unto them in their Chriſtian walk.

—Before the Act of Uniformity came forth, he was very earneſt with God day and night, to make his way plain unto him, that he might not be deprived of his preſent advantages of ſaving Souls, with any ſcruple upon his Conſcience: But when he ſaw thoſe Clauſes of *Aſſent* and *Conſent*, and renouncing the *Covenant*, he was fully ſatisfied againſt it; whereas before he was ſo doubtful that his intimate friends thought that he would have conformed, ſaying that he would not leave his Miniſtry for ſmall and dubious matters: Yet tho he muſt quit his Station, he judged that the Ejection of the Miniſters out of their places did not diſoblige them from Preaching to their people, nor the people from attending upon their Miniſtry: And tho upon that *Black* and *Diſmal Sabbath*, he took his leave of his beloved People; yet he firmly reſolved to go on with his work of Preaching in private, and Viſiting from Houſe to Houſe, till he ſhould be ſent to Priſon, or into Baniſhment. And accordingly he proſecuted this reſolution, appointing the *Thurſday* following to be a day of Humiliation, where he Preached in his own Houſe to as many as durſt adventure to hear him; but there was not ſuch an appearance as he expected: Whereupon he applyed himſelf to thoſe who were moſt timerous, labouring to give ſatisfaction to their ſcruples, and it pleaſed God, in a ſhort time to give him ſuch good ſucceſs, that his own people waxed bold, and Multitudes reſorting to his Meetings, whether they were by day or night, which ſo encouraged him that he went on vigorouſly in Preaching, Viſiting, and Catechiſing from houſe to houſe.

His Non-Conformity.

His indefatigableneſs.

—He went alſo frequently into the Villages, and places about the Town, whence moſt of their Miniſters were fled, or at leaſt, deſiſted for ſome conſiderable time; and where ever he came, the Lord was pleaſed to give him great ſucceſs: Many were Converted, and the generality encouraged to cleave cloſe unto the Lord.

His Enemies.

—This much heigthened the rage of ſome Neighbour Juſtices, who much threatned and oft ſought for him: But it pleaſed God that he was preſerved out of their hands longer than he expected. His uſual ſaying was, that if it pleaſed the Lord to grant him but three Months Liberty before he went to Priſon, he ſhould account it a great favour, and ſhould more willingly ſubmit to it when he had done ſome work. Then did he ſell off his Goods the better to prepare for a Gaol or Baniſhment, only he was deſirous that his Wife ſhould accompany him, which alſo was her great deſire, it being more grievous to her to think of being abſent from him, than to ſuffer with him.

His frequent Preaching.

—The Lord was pleaſed ſo far to indulge him, that he went on in this courſe from *Bartholomew* day, til *May* the 26*th*. following, tho he was often threatened, yet was he never interrupted, tho many, both of Town and Country came flocking to his Meetings at what time ſoever they were held. He ſeldom miſſed of Preaching twice a *Sabbath*, and often in the week. Sometimes he Preached fourteen times in eight days: Often ten, and ordinarily ſix or ſeven, either at home or abroad, during all this time, beſides his frequent diſcourſings with ſuch as reſorted to him: And for the better enabling him hereunto, he laid aſide all his other Studies, expecting that his time and liberty would be but ſhort. And truly the Lord did more than ordinarily aſſiſt him, as himſelf took notice, as well as all that heard him and converſed with him.

—Upon a *Saturday* in the Evening, about ſix a clock, he was ſeized upon by an Officer of *Taunton*, who profeſſed that he had rather have been otherwiſe employed, but that he was urged to a ſpeedy Execution of the *Warrant*, by one who was ſent on purpoſe to ſee it Executed, becauſe they feared that none in the Town would do it.

His apprehension. The *Warrant* was signed by three Juſtices, who required his preſent appearance at one of their Houſes, about two Miles off from *Taunton*. He deſired liberty to ſtay and Sup with his Family, expecting but hard entertainment whether he was going; yet this ſmall courteſie was denyed him, till one of the Chief in the Town was bound for his ſpeedy Appearance: At Supper he fed heartily, and was very chearful, yet full of holy and gracious diſcourſes, ſuitable to the time and Company that were with him. After ſupper, having prayed with his Family and Friends preſent, himſelf with the Officer, and two or three friends that accompained him, went to the appointed place, where they charged him with breaking the *Act of Uniformity* by his frequent Preaching ſince it took place: This he denyed, ſaying, that he had neither Preached in Church, Chappel, nor in any other place of publick Worſhip, ſince that time, and that what he did was in his own Family, and with ſuch friends as came to hear him.

He is abuſed. Then they charged him for being at a *Riotous Aſſembly*: He anſwered, that at their Meetings were uſed no Threats, no dangerous Words, no Staves, or Weapons, neither were any put into fear, their only employment being Prayer and Preaching. Here they much abuſed him with Scoffs and Scorns, the very Juſtices themſelves with their Ladies, and ſuch others as came to hear his Examination. One of them called him *Rogue*, and ſaid that he deſerved to be hanged, and that if he were not hanged, he would be hanged for him; and many other ſcurrilous expreſſions they uſed, which would but defile the paper if they were ſet down. They urged him much to be his Self-Accuſer, but could not draw him to it, notwithſtanding which, they made a *Mittimus* to ſend him to the Gaol upon *Munday* Morning after they had detained him with them till twelve a Clock in the night.

Committed. When he came home, which was about two a clock in the Morning, he lay down on his Bed about two or three hours, and then ariſing, he retired himſelf with God till about eight a clock: At which time ſeveral Friends were come to viſit him, to whom he would have Preached, but that he was not ſuffered by the Officer, who had a ſtrict charge to the contrary: Yet he ſpent the day in diſcourſing with the ſeveral Companies of his Friends, who out of the *Town* and Country came to Viſit him; and as he could be permitted, he prayed oft with them. All this while he was very chearful in Spirit, admiring Gods Mercies to him, and encouraging all that came to ſee him to be bold and reſolute in the cauſe of God and his Goſpel, and for their Souls, and not to be diſcouraged for what befel him for their ſakes. As for himſelf, he ſaid, that he was nothing at all moved for it, nor did in the leaſt, repent of any thing that he had done, but accounted himſelf happy, and under that promiſe which *Chriſt* makes to his *Mat.* 5. 10. *&c.* That he ſhould be doubly and trebly happy, now that he was to ſuffer for his ſake. He was alſo earneſt with his Brethren in the Miniſtry that came to ſee him, that they ſhould not at all deſiſt from their Labours when he was gone, and that there might not be one Sermon the leſs in *Taunton* for his abſence. He exhorted alſo the people, that they ſhould attend upon the Miniſtry with greater ardency, dilligence, and courage than before, aſſuring them how ſweet and comfortable it was to him to conſider how much he had done for God in thoſe laſt Months: Adding that he was going to Priſon full of Joy, being confident that all theſe things would turn to the furtherance of the Goſpel, and the glory of God.

His courage. Mr. *Allein* was not ſatisfied to go away till he had left ſome Exhortations with his people, and therefore requeſted them to come to him about one or two a clock in the night, and notwithſtanding the unſeaſonableneſs of the time, many Hundreds of old and young repaired to him with whom he ſpent about three hours in Prayer and Preaching. And ſo with many yearnings of Bowels they took their leaves each of other, wherein a more affectionate parting could ſcarce be ſeen.

He goes to Priſon. On *Munday* Morning about nine a clock, he with two or three friends that deſired to accompany him, went for *Ilcheſter*. As he went, the Streets of *Taunton* were beſet on both ſides with people, and many followed him on foot, ſome Miles out of the Town with great Lamentations, which he could ſcarce bear: Yet the Lord ſo ſtrengthened him that he went through them all with great courage and Joy, endeavouring both by his words and countenance to encourage and chear them up.

Himſelf carried his *Mittimus*. He carried his *Mittimus* himſelf having no Officer with him, and when he came thither the Jaylor was not at home, which opportunity he took to Preach before

he

— he went into Priſon, which his Adverſaries accounted a great addition to his former — Crimes. The Jaylor being come home, he gave him his *Mittimus*, and was by him put into the *Bridewel-Chamber*, where he found Mr. *John Norman*, late of *Bridgwater*, Committed a few days before him for the ſame cauſe: A Man he was of ſingular abilities, fervent in zeal and holy boldneſs for the cauſe of *Chriſt*: Conſtant to his principles in the moſt wavering times, and one, who for his Godly and Exemplary Converſation, was much eſteemed among the people of God; and few that knew him, either of the ſober Gentry or Commonalty, but for his choice parts, and ſpotleſs life had great reſpects for him. His Priſon fellows.

—There were alſo five more Miniſters, and fifty *Quakers*, which had all their Lodgings in the ſame room, parted only with a *Mat*, which they had hung up for a little more retirement. Soon after Mr. *Coven*, Mr. *Powel*, and eight more were brought into the ſame place, being taken at Meetings. This added to the ſtraitneſs of their room, and it was ſo nigh to the top of the Priſon, that as they lay in their Beds they could touch the Tiles with their hands, which made it very irkſome, the Sun lying upon the Houſe all the day: Being ſo many of them together, beſides the reſort of many friends to them, they much wanted freſh air, till they had taken down the glaſs and ſome of the Tiles, for their better refreſhment. In this Room they were forced to lie, and to eat their food, having no other place to retire into but a little Garden, adjoyning to the place were all the Common Priſoners were. In their Chamber they were moleſted with the noiſe of thoſe wretches, the ratling their Chains, the Blaſpheming of their Tongues, their Roaring and Singing night and day being a great trouble to them. And if they went into the Courts of the Priſon, there they met with the ſent and ſight of their Cloaths hanging full of vermin, and of the Priſoners in their Rags and Chains. His convenient Lodging.

—That alſo which moſt troubled them was that they had no place to retire into, neither alone nor together wherein they might have Communion with God. The *Quakers* alſo much moleſted them, diſturbing them with their Cavils in the times of Prayer, Preaching, and Singing, and would come and Work in their Callings juſt by them at ſuch times, to their great grief. Want of air was moſt offenſive to Mr. *Allein*, who had accuſtomed himſelf both in *Oxford* and the Country, to ſpend moſt of his ſecret hours in by-places in the fields or woods. Quakers wickedneſs.

— So ſoon as Mr. *Allein* came into Priſon, he Prayed and Preached, which he called, *the Conſecration of it*. And after a day or two he deſired to have his Wife with him or near him in the Town, to attend him, and to keep Company with ſuch Friends as came to viſit him: Whereupon he prevailed with the Keeper to have one Corner to himſelf wherein to ſet his Bed, which was more private than the reſt. About this he made a Partition with ſome Curtains, whereby he might be the more private, and it was a great comfort to him: And after a few weeks he procured leave of his Keeper, to walk out a Mile or more, Morning and Evening conſtantly, except the Weather, or his Keepers Churliſhneſs did hinder him. He conſecrates his Priſon.

—Their Diet was good and ſufficient; ſometimes abundant, by their Friends kindneſs to them. Here they Preached once a Day conſtantly: Sometimes twice, and many reſorted to their Sermons, of which ſome came eight or ten Miles round about out of the Country, and multitudes came to viſit them. Their Friends were exceeding kind to them, endeavouring by their frequent viſits, by proviſions of Food, and ſupplies of monies to take away the tediouſneſs of their Impriſonment. Mr. *Alleins* Labours were the greateſt, who ſpent almoſt all the day in converſing with his friends, and a great part of the night in his ſtudies, and ſecret duties. Kind friends. His great labors.

—Thus they continued for about four Months, and were toſſed from *Seſſions* to the *Aſſizes*. *July* 14*th*. Mr. *Allein* was brought to the *Seſſions* held at *Taunton*, and Indicted for Preaching on the 17*th*. of *May* precedeing; but the Evidence was ſo ſlender that the *Grand Jury* would not find the *Bill*, and thereupon, by the conſtant practice of the Court, he ſhould have been freed by Proclamation: Yet was he returned unto Priſon till the *Aſſizes*: And to his Friends, who had hoped for his Deliverance, he ſaid, *Let us bleſs God that his Will is done, and not the Wills of ſuch worms as we are*. He is brought to the *Seſſions*. Acquited and yet impriſoned.

—*Auguſt* 24*th*. He was Indicted at the *Aſſizes*, and tho the Evidence was but the ſame with the former, yet now the *Grand-Jury* found the *Bill*, and he was brought to the Bar, and his Indictment was Read, which was, that *May* 17*th*. 1663. He, To the *Aſſizes*.

together with twenty others to the Jurors unknown, did Riotously, Routously, and Seditiously assemble themselves together, contrary to the Peace of our Soveraign Lord the King, and to the great terrour of his Subjects, and to the evil Example of others, &c. To this he Answered, That as to Praying and Preaching he was Guilty, and did own them for his Duty: But as for Riotous, Routous, and Seditious Assemblies, he abhorred them from his heart, and of these he was not Guilty. Yet was he found Guilty by the *Petty Jury*, and by the Judge Sentenced to pay a hundred Marks, and to continue in Prison till it was paid. To this he only replyed: That he was glad that he had appeared before his Country: And that, whatsoever he was charged with, he was Guilty of nothing but doing his Duty; and that all which did appear by the Evidence was only that he had Sung a *Psalm*, and instructed his Family, where some others were, and both in his own House: And that, if nothing which had been urged would satisfie he should with all chearfulness and Thankfulness accept, whatsoever Sentence his Lordship should pronounce upon him for so good, and Righteous a cause. From hence he was carried back to Prison, where he continued a whole year wanting three days.

Found Guilty and fined.

His Speech to the Judge.

— *Winter* coming on, which they feared would make this place as cold as it had been hot in *Summer* (the Chamber having no Chimney in it) they endeavoured, and with some difficulty obtained to be removed to the *Ward*, where they had more comfortable accommodations in all respects. Here they had very great Assemblies, both on week days and *Sabbaths*, and many days of Humiliation, and Thanksgiving; and tho they were much threatened both by the Judges and Justices to be sent beyond-Sea, or carryed to some remote Island, where they should be kept close Prisoners; yet the Lord prevented it, and so ordered it, that their Imprisonment turned to his greater glory, and to the furtherance of the Gospel, by their great labors, to which God added a great Blessing: And Mr. *Alleins* sufferings did not in the least abate his Zeal, and Activity for God, but he embraced all opportunities of doing good. The Minister who was appointed, at some times to Preach to the Felons, falling sick, Mr. *Allein* freely supplyed his room as long as he could be permitted, earnestly exhorting them that by Repentance, and Faith they would secure the Eternal welfare of their Souls. He was very forward to promote the Education of young persons, both in *Ilchester*, and in the Country adjacent; for which end he gave *Catechisms* to many Poor Families, that they might be instructed in the principles of Religion, exhorting the Elder to teach and encourage the Younger.

His remove to the Ward.

His zeal and activity.

His care for young persons.

— He was a serious and faithful *Monitor* to his Fellow-sufferers, if he saw in them any thing which became not the Gospel for which they suffered.

— He was now, as formerly, a careful Redeemer of his time, rising about four a clock in the Morning, and spending a considerable time in Meditation and Prayer, and then following his studies close in some Corner of the Prison where he could be private: And sometimes he spent almost whole nights in these exercises, only lying down in his Cloths for an hour or two, and then up again. Those which visited him he did not entertain with frivolous and frothy discourses, but with such as were profitable, and for their Edification, applying himself unto them according to their several capacities, exhorting them to such gracious practices, which by Reason of their age or temper, Calling or Condition, he judged them to be most defective in, and dehorting them from such evils, as he thought them most prone unto. He rejoyced that he was accounted worthy to suffer in the cause of *Christ*, and encouraged the timerous; by his own and others experience of Gods goodness beyond what they could have expected.

Redeeming time.

His prudence.

— He carefully observed that Rule, *Mat.* 5. 44. *Love your Enemies, bless them that curse you; Do good to them that hate you, and pray for them that despightfully use you, and persecute you.* He never exclaimed against those who were the chiefest instruments of his Sufferings, but pityed and prayed with Saint *Stephen*; *Lord lay not this sin to their charge.* The greatest harm he wished them, was that they might be Converted, Sanctified, and their Souls saved in the day of the Lord *Jesus*.

His candor.

During the time of his Imprisonment it could not be discerned that his health was impaired notwithstanding his incessant Labors. Yet, probably (as the *Physicians* afterwards judged) the foundation of that weakness which presently after surprized him, and occationed his death, was then laid.

— At his enlargement from Prison he was more earnest in his work than before:

Yet

Yet willing to preſerve his liberty among his people, who had no Miniſter that had the overſight of them, tho ſome came and Preached to them in his abſence: And ſuch Multitudes reſorted to him, that he judged it neceſſary to divide them into four parts, reſolving to Preach to them four times each *Sabbath*; But finding that to be beyond his ſtrength, which was much decayed, he was fain to forbear it, and Preached only twice on the *Sabbaths*, yet oft on the week days beſides, at home or abroad. He preſſed all that feared God, eſpecially ſuch as were of a timerous Spirit, to be couragious and active for God, and to be much in mutual converſings together, now that their Miniſters were withdrawn, and to be much in praiſes and thankſgivings unto God, delighting themſelves in him, and denying themſelves for him, and reſigning themſelves, and all they did enjoy, to him, that the world might ſee, that they could live comfortably on a God alone, on his Attributes and promiſes, tho they ſhould have nothing elſe left.

Multitudes reſort to his Miniſtry.

Good Counſel.

He much preſſed the Unconverted to be more careful for the Salvation of their Souls, eſpecially conſidering, that thoſe were now removed, which longed for, and watched over their Souls, and they were fallen into the hands of ſuch as wanted either skill or Will to promote their welfare: Shewing them, with moſt tender affections, what miſerable Creatures they were whilſt Unconverted, and how his heart did yearn for them: How he did pray and weep for them when they were aſleep: How willingly he had ſuffered a years Impriſonment for them, nay, how readily he would ſhed his blood to procure their Salvation.

Charity to Souls.

But it pleaſed the All-wiſe God to take him off from this eager purſuit of his work and deſigns for him, by Viſiting him (in the latter end of *Auguſt*) with much weakneſs, within three Months after he came out of Priſon.. For being requeſted by a people, whoſe Paſtor was abſent, to Preach, and Adminiſter the Sacrament unto them, the place being ſixteen Miles off, he was ſo diſabled by the Journy, that he could not perform both; yet, becauſe many of them came far, he forced himſelf to Preach to them, tho to his great prejudice, and after three or four days, with much difficulty he returned home, and had the adviſe of the beſt *Phyſicians* thereabout, who, all of them judged that it proceeded from his abundant Labors, and Preaching too ſoon after his Meals, as he did, when he Preached four times a day. This had ſo abated the natural heat of his ſtomack that no food would digeſt, nor oft ſtay within him.

His firſt ſickneſs.

He felt no pain, but had a conſtant diſcompoſure in his Stomach, and a failing of his Appetite, that for many weeks he could not bear the ſent of Fleſh-Meat, nor retain any Liquors or Broths, ſo that he conſumed ſo faſt, that his Life ſeemed to draw near to an end: But God was pleaſed ſo to bleſs the means that after two Months, he recovered of this diſtemper; yet, ſo loſt the uſe of his arms that from *October* till *April*, he could neither put on or off his Cloaths, nor write any thing. His *Phyſicians* and Friends earneſtly beſought him to intermit his Labors, but could not prevail. For he continued to Preach once, and ſometimes twice every *Sabbath*, and to viſit from Houſe to Houſe all that Winter.

His great weakneſs.

In the Spring God was pleaſed to reſtore unto him the uſe of his Arms, for which he was exceeding thankful, and they had great hopes of his Recovery: And the *Summer* following, by making uſe of ſome *Mineral* Waters, near the *Devizes*, his ſtrength was much encreaſed, and he found much good by them. But truſting too much to that ſtrength, his weakneſs returned often upon him the next *Winter*, and more in the Spring following. Yet his fits continued not long at a time, ſo that he Preached, not according to, but even beyond his ſtrength, at home and abroad: Sometimes going into remote places, where they had had no Meetings ſince the removal of their Miniſters, which was about the ſpace of two years: And he engaged ſome of his Brethren alſo to take their turns, which they did with great ſucceſs.

Hopes of his Recovery.

His indefatigableneſs.

Now was he again much threatened, and Warrants were often out for him, which he rejoyced at, that when (by reaſon of his diſtempers) he could do little for God, God would ſo honour him, that he ſhould ſuffer for him in a Priſon; and would often ſay with much chearfulneſs, that they could not do him a greater kindneſs: But God not ſeeing him fit for the inconveniences of a Priſon, was pleaſed to ſpare him.

He is threatened but delivered.

The *Five Mile Act* now taking place, he removed to a place called *Willington*, five Miles

Miles from *Taunton*, to a Dyers houſe in a very obſcure place, where he preached on the *Lords Days* as he was able: But the vigilent eyes of his Enemies ſoon found him out there, and reſolved to remove him, and a Warrant was put in the Conſtables hands to apprehend him: And the Dyer was threatned to be ſent to the Goal for entertaining him: Hereupon he returned to Mr. *John Mallack*'s houſe, a Merchant, who had oft ſolicited him to take his houſe for his Home, and he now accepted of his courteous offer: But many of his Friends in *Taunton* were ſo earneſt, that to ſatisfie them, he went to their houſes and ſtayed with ſome a Fortnight, with others three Weeks or a Month, yet ſtill taking Mr. *Mallack*'s for his Home: And he went from no houſe without ſerious Counſels, Comforts or Reproofs, as their Condition required.

His uſefulneſs in all places.

—He went from no houſe that was willing to part from him; nor could he ſatisfie the requeſts of one half that invited him to their houſes: So that he would often bleſs God, and ſay with holy Mr. *Dod*, *That he had a hundred houſes for one that he had parted with*: And that tho he had no Goods, yet he wanted nothing, his Father careing for him in every thing; ſo that he lived a far more pleaſant Life, than his Enemies that had turned him out of all.

Gods faithfulneſs.

—He was exceedingly taken with Gods Goodneſs in Mr. *Mallacks* bountiful entertainment of him, whoſe Houſe, Gardens and Walks were very delightful to him, being ſo pleaſant and curious, and all Accomodations within ſuitable thereunto; which made him often to ſay, *that he did* [*as* Dives] *fare deliciouſly every day*; but hoped to improve it better than he did: And that God had inclined his heart to care for many Poor, and for ſeveral of his Brethren in the Miniſtry, and that now God did reward him, not ſuffering him to be at any expence upon himſelf or Wife.

Providence obſerved.

—He was a great Obſerver of each Days Providences, and would every Night before he went to ſleep, reckon them up to his Wife, to raiſe his own and her heart to praiſe the Lord, and to truſt to him, of whoſe care and goodneſs he had ſuch manifold experiences.

—The time for his going to the Waters being come, he deſired to keep a *Day of Thankſgiving* for all Gods Mercies to him and his Friends; and accordingly *July* the 10*th*. 1665. divers of his Brethren in the Miniſtry, and of his Friends in *Taunton* met at Mr. *Mallack*'s Houſe, about a Mile from the Town; where, after they had been a while together, came two Juſtices, with others attending them with Swords, and brake open the Doors by force (tho if they had pleaſed, they might have unhatched them) and with much diriſion and threatning Language, took their Names, and committed them to ſome Conſtables, charging them to bring them the next Day to the *Caſtle-Tavern* in *Taunton*, before the Juſtices of Peace there. The next Day the Priſoners were brought forth, and anſwered to their Names as they were called; and after two Days tedious attendance, were all convicted for keeping a *Conventicle*, and ſentenced to pay three Pounds a piece, or to be committed to Priſon for threeſcore Days: But few of them either payed their Fines or ſuffered their Friends to pay it for them. Whereupon Mr. *Allein*, and ſeven Miniſters more, and forty private Perſons were committed to *Ilchester* Goal. When Mr. *Allein* came to the Priſon, his Deportment, and Converſation was every way as exemplary as it had been in his former confinement. And notwithſtanding his great bodily weakneſs, yet he conſtantly took his turn with the other Miniſters in preaching, which they performed, moſtly, twice a Day, beſides other Religious Exerciſes, wherein alſo he did bear his part.

His apprehenſion.

Impriſonment.

Painfulneſs.

Care of his people.

—Tho he had many of his Flock impriſoned with him, whereby he had the fairer opportunity of inſtructing and watching over them; yet was he not forgetful of the reſt that were at liberty, but wrote many Letters to them, full of ſerious and profitable matter, from which they might reap no ſmall benefit, whilſt they wanted his bodily preſence: He was alſo very ſolicitous for thoſe that were with him, that they might be the better for their Bonds, walking worthy the many and great Mercies they had enjoyed during their Impriſonment; that ſo, when they returned to their Houſes, they might ſpeak and live forth the Praiſes of God, carrying themſelves in every reſpect as became the Goſpel for which they had ſuffered; which he made to appear by that wholeſome Counſel which he gave them the Morning wherein they were delivered, which conſiſted of two Heads.

His advice at their deliverance.

—The firſt was of Exhortation.

—Firſt, to rejoyce with trembling in their Priſon Comforts, and to ſee that they kept them in a thankful Remembrance all their Lives. 2. To

2. To feed and feaſt their Faith upon Priſon Experiences.

3. To let Divine Mercy be as Oyl to the flame of their Love. *O love the Lord all ye his Saints.*

4. To keep their *Manna* in a Golden Pot, and not to forget him, who hath ſaid ſo often *Remember me.*

5. To let the Bonds of their Afflictions ſtrengthen the Bonds of their Affections, to love one another the better.

6. To let preſent indulgence fit them for future hardſhips.

7. To caſt up their accounts at their return home, and to ſee whether they have gone as much forward in their Souls, as they have gone backward in their outward Eſtates.

8. To ſee that the Snuffers of the Priſon make their Light to burn the brighter; and that their courſe and diſcourſe be the more ſavoury, ſerious and ſpiritual for this preſent Tryal.

9. To ſee that they walk *accurately* as thoſe that have the Eyes of God, Angels, and Men upon them, to ſee what Gainers they have been by this Affliction.

The ſecond was of Dehortation.

First, Revile not your Perſecutors, but bleſs and pray for them, as Inſtruments of conveying great Mercies unto you.

2. Let not the humble acknowledgment of Gods Mercy, degenerate into proud, vain-glorious boaſting, or carnal.

3. Be not prodigal of your Liberty upon a conceit that the Priſon will be eaſie, nor yet fearful of adventuring in a way of Duty.

4. Do not load others with cenſures, whoſe Judgment and Practice differs from yours, but humbly bleſs God that hath ſo happily directed you.

His Speech to Friends.

Having ſpoke thus to his fellow Priſoners, he ſpake thus alſo to Friends and Brethren with them.

First, Let our experience be your encouragement. O love the Lord, ye our Friends; Love the Lord; Fear him for ever; Believe in him; Truſt him for ever for our ſakes. We have taſted of the kindneſs of God. You know how good God hath been to us both in Spirituals and Temporals. Encourage your hearts in the Lord your God: Serve him the more freely and gladly for our ſakes. You ſee we have tryed, we have taſted how good the Lord is. Do you truſt him the more, becauſe we have tryed him ſo much, and found he is a Friend ſo faithful, ſo gracious, that we are utterly unable to ſpeake his Praiſe. Go on and fear not in the way of your Duty: *Verily there is a Reward for the Righteous.* God hath given us a great Reward already; but this is but the leaſt; we look for a Kingdom.

2. My deſire to our Friends is, that they will all help us with their Praiſes: Our Tongues are too little to ſpeak forth the Goodneſs and the Grace of God: Do you help us in our Praiſes: Love the Lord the better; praiſe him the more, and what is wanting in us, let it be made good by you. O that the Praiſes of God may ſound abroad in the Country by our means, and for our ſakes.

His diſtempers encreaſe.

His Impriſonment prevented his going to the Waters, which was the cauſe of the increaſe of his Diſtempers all the Winter following, and more in the Spring; yet not ſo much as to take him wholly off his work, but that he preached, kept many Days, and adminiſtred the Sacrament to his People.

Gods Mercy.

Going to the Waters in *July*, 1667. they had a contrary effect upon him to what they had at firſt; for after three days taking them, he fell into a Fever, which ſeized on his Spirits, and his ſtrength decayed ſo exceedingly, that he ſeemed to be near Death; but the Lord was pleaſed to ſpare him, and ſo far to reſtore him, that at ſix weeks end he returned to his People; yet then finding a great decay in his ſtrength and weakneſs in all his Limbs, he was willing to go to *Dorcheſter* to adviſe with Dr. *Loſe*, an able *Phyſitian*, from whom he had received many Medicines, but had never any converſe with him, nor had ſeen him.

He goes to *Dorcheſter.*

The Doctor ſoon perceived his weakneſs, and therefore adviſed him to ſtay there for a Fortnight or three Weeks, that he might direct him the better, and alter his Remedies as he ſhould ſee occaſion, which he readily aſſented to. He had not been there above five days, but the uſe of all his Limbs was ſuddenly taken from him; firſt his Arms, then his Legs, that he could neither ſtand, nor move a Finger, nor turn him in his Bed. He was given over by Phyſitians and Friends, that ſaw him

His great weakneſs.

for

His great weakneſs. for ſome weeks lying in cold ſweets night and day; and often, for ſome hours half his body was cold, ſo that in their apprehenſions he was dying, and received nothing but ſtrong Cordials and Broths.

—Thus he lay from *September* 28*th.* to *November* 16*th.* before any amendment appeared, all which time he was very chearful, praiſing and admiring God for his mercies: But his Spirits were ſo low that he ſpake ſeldom, and then ſoftly. He was free from pain, and when his Friends admired his patience, he would ſay, that God had not yet tryed him any thing, but in laying him aſide from his work, and keeping him out of Heaven. Being asked how it was with his Soul in all his bodily weakneſs? His anſwer was, that he had not thoſe *Raviſhing* Joys which he expected, and which ſome did pertake of: But he had a ſweet ſerenity of heart and Conſcience, and a confidence in God grounded upon the promiſes of the Goſpel, and did believe that it would be well with him to all Eternity.

His inward peace.

Great kindneſs to him. —The Miniſters and Chriſtians of that place were very compaſſionate unto him, Viſiting, and Praying with and for him often. And Dr. *Loſe* viſited him twice a day for about a Quarter of a year together (except when he was out a Town) and yet would never take any *Fees* of him. The Gentry alſo in and about the Town, ſent in whatſoever they imagined might be pleaſing to him: So that he neither wanted food nor *Phyſick*, and he much delighted himſelf in the conſideration of the Lords kindneſs to him, in the Love which he received from them, and would often ſay: *I was a ſtranger, and Mercy took me in: In Priſon, and it came to me: Sick and weak, and it viſited me*: There were alſo fourteen young Women that took their turns to watch with him.

His amendment. —In this condition he kept his Bed till *December* 18*th.* And then, beyond hope, in the depth of Winter he began to revive and to get out of Bed: Yet could he neither go nor ſtand, nor move a finger, having ſenſe in his limbs without motion. But it pleaſed God that by degrees his ſtrength increaſed, ſo that he could with help, walk a turn in his Chamber, and when (after a time) he could do it without help, he was wonderfully taken with the Lords mercy to him: And by *February*, with a little help, he could walk in the ſtreets, being asked how he could be ſo well contented to lie ſo long under ſo great weakneſs? He anſwered, What? Is God my Father, *Jeſus Chriſt* my Saviour, and the Spirit my ſweet Friend, my Comforter, and Sanctifier, and Heaven mine Inheritance, and ſhall I not be content without Limbs and Health? Through Grace I am fully ſatisfied with my Fathers good Pleaſure.

His patience.

—To another that asked him the ſame Queſtion, he anſwered: I have choſen God, and he is become mine, and I know with whom I have truſted my ſelf, which is enough. He is an unreaſonable wretch that cannot be content with a God tho he hath nothing elſe: My intereſt in God is all my Joy.

His Speech to his Friends. —Some of his Friends of *Taunton* coming to *Dorcheſter* to ſee him, he was much revived, and cauſing his Curtains to be withdrawn, he deſired them to ſtand round about the Bed, and cauſed his Wife to hold forth his hand to them, that they might ſhake him by it, and as he was able, he ſpake thus to them. O how it rejoyces my heart to ſee your faces, and to hear your voices, tho I cannot as heretofore ſpeak to you. Methinks I am now like to *Old Jacob*, with all his Sons about him. You now ſee my weak eſtate, and thus have I been for many weeks, ſince I parted from *Taunton*; —but God hath been with me, and I hope with you. Your Prayers for me have been anſwered many wayes. The Lord return them into your own boſoms. My friends, Life is mine, Death is mine, in that Covenant I was Preaching of to you is all my Salvation, and all my deſire: Altho my Body doth not proſper, I hope my Soul doth. I have lived a ſweet Life by the Promiſes, and I hope (through Grace) I can die by a Promiſe. The Promiſes of God are everlaſting, and will ſtand by us. Nothing but God in them will ſtand us inſtead in a day of Affliction.

—My dear friends, I feel the power of thoſe Doctrines which I Preached unto you, upon my heart. Now the Doctrines of Faith, of Repentance, of Self-denial, of the Covenant of Grace, of Contentment, *&c.* O that you would live them over now that I cannot Preach to you. —Its a ſhame for a believer to be caſt down under afflictions, who hath ſo many glorious Priviledges, Juſtification, Adoption, Sanctification, and Eternal Glory. We ſhall as the Angels of God within a little while; nay, to ſay the truth, Believers are, as it were, little Angels already, that live in

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the power of Faith. O my Friends! Live like Believers: Trample this dirty World under your feet. Be not taken with its Comfort, nor diſquieted with its Croſſes: You will be gone out of it ſhortly.

He bleſſes them.

—When they came to take their leaves of him, he Prayed with them as his weak ſtate would ſuffer him: And in the words of *Moſes*, and the Apoſtle, he bleſſed them in the ſame words as he uſed after the Sacrament. *The Lord bleſs you, and keep you: The Lord cauſe his face to ſhine upon you, and give you peace.* And *the God of Peace that brought again from the dead our Lord* Jeſus Chriſt, *through the blood of the Everlaſting Covenant, make you perfect in every good work to do his Will, working in you that which is pleaſing in his ſight*, through *Jeſus Chriſt*, to whom be Glory for ever and ever, *Amen.* Adding, Farewel, Farewel my dear Friends: Remember me to all *Taunton.* I beſeech you and them, if I never ſee your faces more, go home, and live over what I have Preached unto you; and the Lord provide for you when I am gone. O Let not all my Labors and Sufferings: Let not my waſted ſtrength; my uſeleſs limbs riſe up in Judgment againſt you at the great day of the Lord.

Counſels them.

—At another time ſome coming to viſit him, he ſpake thus to them. O my Friends; Let your Converſation be as becometh the Goſpel of *Chriſt*, whether I am preſent or abſent. Live what I have ſpoken to you in the Name of the Lord: Now that I cannot Preach unto you, let my waſted ſtrength, and uſeleſs limbs be a Sermon to you. Behold me! I cannot move a finger: All this is come upon me for your ſakes and the Goſpels. It is for Chriſt and you that I have thus ſpent out my ſelf, I am affraid leſt ſome of you after all that I have ſpoken to you, ſhould be loſt in the world. —There are many Profeſſors who can pray well, and talk well, whom yet we ſhall find at the left hand of *Chriſt*, another day. —You have your Trades, your Eſtates, your Relations: Be not taken with theſe, but with God, O live on him? For the Lords ſake go home and take heed of the World, of Worldly cares, of Worldly Comforts, Worldly Friends, *&c.* And then he added.

Bleſſes them.

—The Lord having given Authority to his Miniſters to bleſs his People, I accordingly bleſs you: And ſo he did in the words formerly recited. And he converſed with all that came to viſit him as he was able, looking alwayes chearfully upon them, and never in the leaſt complaining of his Afflictions, except to his *Taunton* Friends to excite them to their duty.

His return to *Taunton.*

—In *February* he was very deſirous to return to his People, which his Doctor aſſented to; fearing that *Dorcheſter* Air in *March* would be too ſharp for him: And Judged that it might conduce to his cure to have his mind ſatisfied. At his return he was much pleaſed with the ſight of that place and of his people, who came flocking about him, and he ſo increaſed in ſtrength that within a week after he was able to feed himſelf. But to prevent any prejudice that might come by the frequent viſits of Friends, he removed to Mr. *Mallacks* Houſe where he found moſt kind entertainment.

He hath Convulſion fits.

—There he increaſed in ſtrength till the beginning of *April*, and then he declined again, and was ſoon after taken with *Convulſion fits*, whereof he had divers the firſt day and night: But by Gods bleſſing upon means, he was freed from them for about three weeks, and then, being alone in his Chamber, he was taken with a Fit, wherein he fell to the ground and hurt his Face; and his Noſe bled much, which blood was clotted and corrupt, which made his *Phyſicians* to conclude that that fall ſaved his Life: For probably had not that blood come from his head, he had died in that Fit. Going to Bed he ſlept ſo well that night, that he awaked in the Morning much refreſhed, and full of the praiſes of God for his mercies to him.

A ſpecial Providence.

He prepares for death.

—After this he lived alwayes in the expectation of death, ſaying often, *It is but a puff and I am gone*, and therefore every night after Prayer he uſed to bid all the Family Farewel, ſaying he might be dead before Morning. Whilſt he was undreſſing he would be diſcourſing of Spiritual things, and when he lay down to his reſt, he uſed to ſay to his Wife, we ſhall ſhortly be in an other Bed. Farewel my dear heart, the Lord bleſs thee: His firſt Speeches in the Morning uſually were, now we have one day more, here is one more for God, now let us live well this day, Work hard for our Souls, lay up much Treaſure in Heaven this day, for we have but a few to live.

—Hence forward the ſtrength of his Limbs were ſo repaired, that they feared not

His relapſe. his relapſing again. But about *May 6th.* he began to find weakneſs in his ſtomack, which quickly ſo grew upon him that he loſt the uſe of his Limbs again, and *May 12th.* having lain ſome dayes and nights in cold ſweats (as formerly) he was again taken with Convulſions, and having continued in a trance about four hours, his friends weeping about him, he at laſt ſpake thus unto them, weep not for me: My work is done: And immediatly fell into a violent Convulſion fit, that held him two hours, and preſently after fell into another, wherein he ratled and was cold, inſomuch as they thought every breath would be his laſt. His *Phyſicians* ſaid, that his pulſe was gone, and that he would be dead in a few Minutes: But God ſhewed his power in reviving him beyond all expectation; yet was he not able to ſpeak to them till the next day, nor did he perfectly recover till four days after. Thus he continued every weak until *July*, moſtly confined to his Bed, yet chearful, and free to diſcourſe with any that Viſited him, as long as he was able.

A Propoſal was made by his Wife to the Doctors, whether the *Bath* was not fit for him? Some were for it, others againſt it. But he himſelf was very eager for it. And
He goes to the Bath. a Horſe-Litter being provided for him, tho he had not for many dayes been out of his Bed, yet did the Lord ſo ſtrengthen him that in two days he went almoſt forty Miles to the *Bath*. The Doctors there wondered to ſee ſuch an object, and marvelled that he came ſuch a Journy alive, and were very doubtful to put him in: But, againſt their Judgments he reſolved to adventure himſelf.

—At his firſt appearing in the *Bath* he was ſuch a *Skelleton* that the Ladies were affrighted to ſee him, as if Death had come among them, and they could not endure to look upon him. When he went firſt in he could ſtay but a very little while, yet found much refreſhing by it, and had no *Symptoms* of his *Fits* as was much feared. By Gods
He ſomewhat Recovers. bleſſing upon this means, and drinking Goats Milk, in three weeks ſpace, he could walk about his Chamber and feed himſelf: His appetite came again, and his ſtrength increaſed: And thus he continued till his death drew near.

His growth in grace. —During this time he grew exceedingly in Grace to the Joy and Edification of thoſe about him. He had much Communion with God, and often ſuch Raviſhments of Spirit from the Conſolation of the Holy Ghoſt, that he was not able to expreſs them, nor his weak Body to bear them. He was more chearful than formerly, and exceeding affectionate to his Wife, and to all his Friends, eſpecially to ſuch as were moſt Heavenly: And the Lord was pleaſed ſo to order it by his Providence that many ſuch came to make uſe of the *Bath*, as Mr. *Fairclough*, Mr. *How* of *Torrington*, Mr. *Joſeph Bernard*, and divers of his *Taunton* Friends, and of *Briſtow* Miniſters, which was a great Comfort to him in that ſtrange and wicked place.

He is oft viſited. —Here he had many Viſiters both friends and ſtrangers, who came to ſee and diſcourſe with him, having heard what a Monument of mercy he was; and to all of them he would ſo enlarge himſelf, upon all the paſſages of Gods dealing with him, as gave much content to all that heard him: And it did much affect many, who were Strangers to God and Religion as well as unto him. He found much favour even amongſt the worſt, both Gentry and others: Such as would make a Scoff
His prudence and faithfulneſs. at Religion in others, would hearken unto him; yea, tho he faithfully reproved them for their Oaths, exceſſive drinking, wanton carriages which he obſerved in the *Bath*, and there was none of them but did moſt thankfully accept it from him, and ſhewed him more reſpect after than they had done before. In which he obſerved much of Gods goodneſs to him, and would often ſay, O how good is it to be faithful unto God: One of the vileſt of theſe Perſons ſaid of him, that he never ſpake with ſuch a Man in his Life.

His reproofs. —His reproofs were managed with ſo much reſpect to their perſons, and places, that they ſaid, they could not but take them well, tho they were ſharp and plain: And his manner was before he intended to reprove them, often in the *Bath* to diſcourſe with them of ſuch things as might be pleaſing to them, which did ſo engage their affections that they delighted to converſe with him, who was furniſhed with matter of diſcourſe for any Company, deſigning to make uſe of it for Spiritual ends, by which means he caught many:

—Here tho he had many Diverſions, by his conſtant bathing every day, and frequent Viſits, beſides his weakneſs, yet he kept his conſtant Seaſons, four times a day, for his holy Retirements. Firſt in the Morning from five a Clock till ſeven,

at

at which time he was carried to the *Bath*, and again before Dinner, but then he ſpent leſs time, and about half an hour before two, juſt before he went abroad, He appointed his Chair-man, that carried him to the *Bath*, to fetch him about three a Clock, and to carry him to the Schools and Alms-houſes, and to the Godly Poor, eſpecially the Widdows, to whom he gave Mony: And would pray and confer with them about their ſpiritual State as their neceſſities required, engaging the Teachers and Governors to teach them the *Aſſemblies Catechiſm*, whereof he bought and gave them many dozens for the uſe of their Scholars, and many other ſmall Books which he judged uſeful for them; and about a Week or Fortnight after he would again viſit them to ſee what progreſs they had made. He goes about doing good.

—He alſo engaged ſeveral Perſons to ſend their Children once a Week to him to be *Catechiſed* by him; and he had about Sixty or Seventy Children that came to him every *Lords-day*, who profited much by his Inſtructions, till ſome took ſuch offence at it, that he was forced to deſiſt, and the Schoolmaſter was threatned to be brought into the Biſhops Court at *Wells* for it, which frighted him and ſome others. He alſo ſent for all the Godly Poor he could hear of in the City, whom he entertained at his Chamber, and gave them Mony according to his Ability, as a *Thank offering* unto God for his Mercy to him, and procured two of the aforenamed Miniſters to aſſiſt him in keeping a Day of Thankſgiving for the ſame. Tho his Sickneſs had been long and his Expences great; yet, he thought he could never do enough for him from whom he had received all. He always gave Mony or Apples to all the Children that came to be Catechiſed by him, beſides what he gave to their Teachers and the Poor; and having made Proviſion for his Wife, he reſolved to lay up the reſt in Heaven; often ſaying, *that having no Children of his own, Gods Children ſhould have his Eſtate.* His Charity.

—His next work was to ſend Letters to all his Relations and intimate Friends, whom he exhorted to obſerve his Counſel, for it was like to be his laſt to them. He had a great deſire to go to Mr. *Joſeph Bernard's*, which was about five Miles from the *Bath*, to promote the Exerciſe of *Catechiſing* in *Sommerſet* and *Wiltſhire*. Mr. *Bernard* having had a great Deliverance as well as himſelf, he propoſed to him, that by way of *Thank offering* unto God, they ſhould mutually engage to joyn in the printing of ſix thouſand of the *Aſſemblies Catechiſms*, and to raiſe ſome Mony among other Friends to ſend to every Miniſter in thoſe Counties that would engage in the Work, and alſo to give to the Children for their encouragment in learning of it: which Work was effected by Mr. *Bernard*, after Mr. *Alleins* Deceaſe. His Letters to his Friends. His Thank-Offering.

—Mr. *Allein* finding himſelf again to decline, judged that it proceeded from want of Bathing, and therefore returned to the *Bath* again, where (by the adviſe of the Doctor) he made uſe of the *Hot-bath*, the *Croſs-bath* being now too cold for him, and for four days ſeemed to be refreſhed by it; but upon the 3*d.* of *November* there appeared a great change in his Countenance, and he found a great alteration in himſelf; and ſome Friends coming to viſit him, he deſired them to pray for him, for his time was very ſhort.

—After they had dined he was in more than an ordinary manner tranſported with Affections to his Wife, whom he thanked for all her care and pains about him, puting up moſt affectionate Petitions to God for her; and the like alſo he did after Supper. His love to his Wife.

—After this, he called for a *Practiſe of Piety*, and turning from his Wife, he read to himſelf the *Meditation about Death* in the end of the Book; which his Wife taking notice of, aſked him if he judged his End to be near? He anſwered that he knew not, but within a few days ſhe ſhould ſee. Then he deſired her to read two Chapters to him, as ſhe uſually did every Night, and ſo he haſted to Bed (being not able to pray with them) undreſſing himſelf, more than he had done of many Months before. In Bed he complained of a ſtoppage in his Head, and had ſomething given him to prevent his Fits, yet within a quarter of an hour he had a ſtrong *Convulſion*, and God was pleaſed to deny ſucceſs, notwithſtanding all means uſed to remove it; theſe Fits continued for two Days and Nights without an hours intermiſſion. He prepares for Death.

—His Fits were very terrible to behold; but Prayer being made, that if the Lord ſaw fit, he would ſo far mitigate his hand upon him, that he might yet utter his mind unto them before his departure; the Lord was pleaſed to return a gracious Anſwer; For whereas before he had not ſpoken from *Tueſday* Night before, upon Prayer powerful.

Friday Morning about three a Clock, he called for his Wife, ſpeaking very underſtandingly (by times) all that Day; and that Night after he ſpake with an audible Voice for ſixteen hours, ſuch like words as you had formerly an account of: This continued, with ſome little intermiſſion, till *Saturday* in the Evening, at which time he departed.

His Death.

His temptation and victory.

About three a Clock that Afternoon, he had (as thoſe about him conceived) ſome conflicts with Satan; for he uttered theſe words, *Away thou foul Fiend; thou Enemy of all Mankind; thou ſubtile Sophiſter: Art thou come now to moleſt me? Now that I am juſt going? Now I am ſo weak, and when Death is upon me? Trouble me not, for I am none of thine. I am the Lords; Chriſt is mine, and I am his: His by Covenant: I have ſworn my ſelf to be the Lords, and his I will be: Therefore be gone.* Which words he repeated oft over, *Be gone, Be gone.* In his converſe with his Wife he ſpent moſt of that time in heavenly and profitable diſcourſes; ſpeaking much of the place to which he was going, and his deſire to be gone. I was thinking (ſaid he, as he was dreſſing) of my Marriage Day; it will be ſhortly: O what a joyful Day will that be!

His holy ſpeeches.

Having ſome Broth brought him, he ſaid bleſſed be the Lord for theſe refreſhments in the way home: But, O how ſweet will Heaven be! And at another time he ſaid, I hope to be ſhortly where I ſhall neither need Meat, nor Drink, nor Cloaths.

When he looked upon his weak and conſumed hands, he ſaid, theſe ſhall be changed; *This vile Body ſhall be made like unto Chriſts Glorious Body.*

And again, O what a Glorious Day will the Day of the Reſurrection be! Methinks I ſee it by Faith. How will the Saints then lift up their Heads and rejoyce? And how ſadly will the wicked World look then?

O come, let us make haſte! Our Lord will come ſhortly, let us prepare for him.

If we long to be in Heaven, let us haſten with our Work; for when that is done, away we ſhall be fetcht.

O this vain, fooliſh, dirty World! I wonder how reaſonable Creatures can ſo dote upon it! What is in it worth the looking after? I care not to be in it longer than my Maſter hath doing or ſuffering work for me; were that done, then farewell to the Earth.

He admired the Love of Chriſt.

He was oft in commending the Love of *Chriſt*, and from that, exciting himſelf and others to Obedience to *Chriſt*; often ſpeaking of his Sufferings and of his Glory: As alſo of his Love-Letters; for ſo he ſtiled the Hiſtory of his Life, Death, Reſurrection, Aſcention, and of his ſecond coming; the thoughts of which, he was oft much raviſht withal.

He would be often reckoning up the choice Tokens which *Chriſt* had ſent him; As Firſt, Pardon of Sin. Secondly, A Patent for Heaven. Thirdly, The Gift of the Spirit. Fourthly, The *Robe of Chriſts* Righteouſneſs. Fifthly, The Spoils of Enemies. Sixthly, The Charter of all Liberties and Priviledges. Laſtly, The Guard of his Angels; and this laſt he did frequently ſolace himſelf in, in the times of Impriſonment, and elſe where; and would ſay to his Wife, tho we have not ſuch Attendants and Servants as the Great Ones of the World have, yet we have Gods bleſſed Angels ſtill to wait upon us, to miniſter to us, and to watch over us while we are ſleeping; to go along with us in our Journies, and ſtill to preſerve us from the Rage of Men and Devils.

He was very much affected with the three laſt Chapters of St. *Johns Goſpel*, eſpecially with Chriſts parting Words and Prayer for his Diſciples. In brief, his Heart, his Lips, his Life was filled with Grace, which did radiently ſhine forth both in Health and Sickneſs, in Proſperity and Adverſity, in Priſon and at Liberty, in his own Houſe and in Gods Houſe; ſo that few that converſed with him, but they would acknowledge that they were Gainers by him.

His firſt coming to *Taunton*.

At Mr. *Allein's* firſt coming to *Taunton*, he ſojourned with Mr. *Newton*, and after his Ordination, adminiſtred all Ordinances joyntly with him, tho he were but an *Aſſiſtant*, who highly eſteemed and dearly loved him. At this time he was in League with her whom afterwards he married, and Mr. *Newton* obſerving his reſtleſs Spirit, which put him upon many tedious Journies every Fortnight of twenty five Miles, to give her a Viſit; thereupon he perſwaded them to conſummate their Marriage, which they did accordingly, *October* 4. 1655. After which they lived with Mr.

His Marriage.

Newton

Newton almoſt two years, and were very kindly entertained by him.

—At the end of this time, conceiving that they might be more uſeful by turning Houſe-keepers, they took an Houſe, and Mrs. *Allein* having been bred to her Needle, ſet up a Boarding-School, and had many Tablers and Scholars: Their Family was ſeldom leſs than twenty, ſometimes thirty; and her School uſually contained fifty or ſixty, many coming out of the Town and Neighbourhood beſides their Tablers. And the Lord was pleaſed exceedingly to bleſs their Labours and Endeavours, ſo that within a few years ſpace many of them were converted, who before were Strangers to God. All the Scholars called Mr. *Allein* Father; and indeed he had far more care of them than moſt of their Natural Parents had, and was very tenderly affectionated to them, eſpecially to their Souls. Had many Tablers. Did much good among them.

—His Practice in his Family was twice a Day to read the *Scriptures*, to ſing a *Pſalm*, and to Pray; except when he Catechiſed, which was conſtantly once, if not twice a Week. Of every Chapter that was read, he expected an account, and alſo of every Sermon. —He dealt with both his Servants and Scholars frequently, together and apart about the ſpiritual Eſtate of their Souls, preſſing them to perform all Duties, both of the firſt and ſecond Table: He alſo gave them ſundry Books ſutable to their Capacities and Conditions, of which they gave a weekly account how they had profited by the ſame. — —

—His *Lords-Days* work was very great; for tho he preached but once in *Taunton*, yet he conſtantly was employed the other part of the Day, either in aſſiſting ſome of his Brethren that ſtood in need of his help, or elſe went to ſuch Places where a Miniſter was wanting. In his publick Repetitions and in his Catechiſing, his own Family, both Scholars and Servants anſwered him when their turn came as well as others, His frequent preaching.

—He was an holy and tenderly affectionated Husband towards his Yoke-fellow, to whom he expreſſed his Love by his great care for her both in Sickneſs and in Health; in his proviſion for her after his Deceaſe; in his delight in her Company, ſaying often that it was irkſome to him to make a Meal without her: He uſed to impart unto her all his Affairs that were fit for her to be acquainted with, and to conſult with her about them: He ſpared not to reprove her faithfully for whatſoever he judged amiſs; and if himſelf had at any time given her offence, he would deſire her to paſs it by, profeſſing that he was reſtleſs in his Spirit till he had done it. His Love to his Wife. — — —

—He was frequent in keeping Days of Humiliation, eſpecially before the Sacrament. He was a ſtrict Obſerver of the *Sabbaths*, the Duties whereof he did perform with ſuch joy and alacrity of Spirit, both in publick and private, as tended much to the Edification of thoſe that joyned with him; the like practice he preſſed much upon Chriſtians, that they ſhould ſpend the *Sabbaths* more in Praiſes and Thankſgivings, as being days of holy rejoycing in *Chriſt* our Redeemer. Sanctified the Sabbaths. — — —

—During the time of his Health, he roſe conſtantly about four a Clock in the Morning, and ſooner on the *Sabbaths* if he did awake. He would be much troubled if he heard any Smiths, Shoomakers, *&c.* at work in their Trades before he was in his Duties with God, ſaying, *O how this noiſe ſhames me! Doth not my Maſter deſerve more than theirs?* From four a Clock till eight he ſpent in Prayer, Meditation and ſinging of *Pſalms*, which he much delighted in, and did daily practice when alone as well as in Company; then having refreſhed himſelf about the ſpace of half an hour, he went to Family Duties, and after that, to his Study till about eleven or twelve a Clock. His induſtry.

—Having refreſhed himſelf a while after Dinner, he retired into his Study to ſecret Prayer, and then went abroad amongſt thoſe Families which he was to viſit, to whom he always gave notice the day before: He went forth about two a Clock, and ſeldom returned before ſeven: He would often ſay, *Give me that Chriſtian that accounts his Time more precious than Gold.* He Catechiſed once a Week in publick, and repeated the Sermon which he preached on the *Lords-Day*, on *Tueſdays* in the Evening. His viſits from houſe to houſe.

—In his viſiting from houſe to houſe he found much difficulty, it having not been practiſed formerly; yet after in publick he had preached up the Miniſters Duty to their People, and theirs to receive them when they came to promote the good of their Souls, he preſently ſet upon the work, wherein his manner was thus;

He

—He took a Catalogue of the Names of all the Families in each ſtreet, and a day or two before he intended to viſit them, he uſed to ſend them word that ſo they might be at home, and that he might know whether they were willing to receive him or no? Such as ſent ſlight excuſes, or did obſtinately refuſe to admit him, he would notwithſtanding go to them; And if they ſhut their doors againſt him (as ſome would) he would ſpeak ſome few affectionate words unto them, or denounce Gods Threatnings againſt the obſtinate that deſpiſed *Chriſts* Miniſters, and ſo depart: And ſhortly after he would write to them with words ſo full of Love, and expreſſions of his great deſires of doing good to their Souls, as did often mollifie and overcome their hearts, ſo that many of them did afterwards entertain him readily. And in the practice of this Duty he baulked not; but viſited the poor as well as the rich, tho ſome of their houſes were very noiſome and offenſive to him: And tho his Labors were ſo abundant, yet for nine years together, he was not under the leaſt diſtemper for the ſpace of one Quarter of an hour.

His prudence.

Impartiality.

—His Wife, ſuſpecting that his extraordinary labors would bring him into diſeaſes, labored to perſwade him ſomewhat to abate of them, he anſwered, *what have I ſtrength for, but to ſpend it for God? Thou art like unto* Peter, *ſtill crying*, O ſpare thy ſelf, *but I muſt not hearken unto thee no more than my Maſter did unto him.*

—He was very temperate in his diet, and tho he had a ſharp Appetite, yet he would moderate it, knowing that it would much conduce to his health. His converſe at Meals was very profitable and pleaſant: Whether he was at home or abroad he would take opportunities of ſpeaking ſomething to the Edification of others.

His Temperance.

—He was much in commending and admiring the Mercies of God in every Meal: Was ſtill ſo pleaſed in the proviſion that was made for him, that he would often ſay, *he fared deliciouſly every day*, and lived far better than the Great Ones of the world, whoſe Tables were far better furniſhed. For he enjoyed God in all, and ſaw his Love and bounty in what he received from him every Meal. Whence (ſpeaking to his Wife) he would ſay, *O wife, I live a Voluptuous Life*: But (*bleſſed be God*) *it is upon Spiritual dainties: Such as the world neither knows nor taſtes of.*

—He was much in minding the poor that were in want of all things, often wondering that God ſhould make ſuch a difference between him and them, both for this world, and for that to come: And his Charity was ever beyond his Eſtate. There were but few (if any) Poor Families, eſpecially of the Godly in *Taunton*, but he knew their neceſſities, and did either by himſelf or by his Friends relieve them; So that his houſe was ſeldome free from ſuch as came to make their complaints to him. —He uſed to buy *Peaſe* and *Flitches of Bacon*, and diſtribute them twice a year in the cold and hard ſeaſons. He kept ſeveral Children at School upon his own coſt: Bought many Books and *Catechiſms*, and had many thouſand of Prayers Printed which he gave away among the poor. And when his Brethren of the Miniſtry were caſt out of their places, he himſelf gave 4 *l. per annum* towards making a publick ſtock for them, by which example he excited many others to do the like, yea, upon other occaſions (which frequently fell out) he was ſo open-handed that he gave offence to his friends: So that many in the Town grudged to give what they had agreed with him for, becauſe he gave ſo much. Beſides all this, the neceſſities of his Father, and of many other, his Relations, where ſtill craving his help, and he Miniſtred unto them without grudging. And when he had received a more than ordinary mercy, he would ſet apart ſome portion of his Eſtate, which he dedicated to the Lord as a *Thank-offering*, to be imployed in pious and Charitable uſes.

His charity.

His bounty.

—When his Wife would have moderated him in theſe expences, his anſwer was, *that he was laying up for God, and God would repay him.* And that *by liberal things he ſhould ſtand, when others that cenſured him for it ſhould fall.* That if *he ſowed ſparingly he ſhould reap ſparingly: If bountifully he ſhould reap bountifully.* And notwithſtanding all that he did in his Life time in this kind, yet when he came to die he had ſomething left to diſpoſe of to his Relations, and to his Brethren of the Miniſtry, beſides the comfortable proviſion that he had made for his Wife.

God bleſſes him the more.

—In brief, his whole Life was a continued Sermon, holding forth the Doctrines which he Preached, of Humility, Self-denial, Patience, Meekneſs, Contentation, Faith, Love to God, his Church, and People, the bleſſed fruit of all which he now reaps in Heaven, where he is ſinging praiſes unto God and the Lamb, which was his great delight whilſt he lived in this world.

Some

Some of his Sayings.

His holy Speeches.

— When the week began, he would ſay: *Another week is now before us: Let us ſpend this week for God.*

— In the Morning he would ſay: *Come now let this day be ſpent for God. Now let us live this one day well. Could we reſolve to be more than ordinary Circumſpect, but for one day at a time, and ſo on, we might live at extraordinary rates.*

— In the day he would ask People: *How did you ſet out to day? Did you ſet out for God to day? What were your Morning thoughts?*

— As he walked about the Houſe, he would make ſome Spiritual uſe of what ever did occur: And ſtill his Lips did drop as the Hony Comb to all that were about him, to aſſiſt him in his weakneſs.

— To one that had done well: *There are two things* (ſaid he) *that we muſt ſpecially look too after well-doing.* 1. *That we grow not proud of it, and ſo loſe all.* 2. *That we grow not ſecure, and ſo give the Tempter new advantages.*

— Speaking of the vanity of the World: He ſaid, *It is as good to be without the World, and to bear that ſtate as becometh a Chriſtian, as to enjoy the World, tho it were never ſo well imployed. If a Man hath Riches and layeth them out for God and for his Servants; yet it is as happy an Eſtate to receive Almes of another, ſo we bear our poverty aright, and are chearful and thankful in our low Eſtate: Tho yet its true, that Riches may be uſed to the good of others. And its more Honourable to give than to receive.*

— Another time he ſaid: *How neceſſary a duty is it for a Child of God placidly to ſuit with all Gods diſpenſations. A Chriſtian muſt not only quietly ſubmit to God in all his dealings, but muſt ever be beſt pleaſed with what God doth, as knowing that he is infinitely wiſe and good. O how unbecoming a Chriſtian is it to do otherwiſe.*

— Another time he ſaid: *O what an alteration will ſhortly be made upon us? Now we are the Sons of God, but yet it doth not appear* (to ſight) *what we ſhall be. Did we imagine only that we ſhall ſhine as the Sun; it were too low a conceptation of our future bleſſedneſs.*

— As he was dreſſing in a Morning, he ſaid: *O what a ſhout there will be when* Chriſt *ſhall come in his Glory? I hope all here preſent ſhall contribute to it.*

— Again: *I bleſs the Lord, I delight in nothing in this world, farther than I ſee God in it.*

— In his weakneſs he ſaid: *There are three things that muſt be unlearned, as being miſtakes among Men.* 1. *Many think their happineſs lies in having the World, when its much more in contemning the World.* 2. *Men think that the greateſt contentment lies in having their Wills, when indeed it lies in Croſſing, Mortifying, and Subduing their Wills to the Will of God.* 3. *Men think it their buſineſs and benefit to ſeek themſelves, whereas indeed it is the denying of themſelves.*

— His adviſe to his Friend was. 1. *Value precious time while time doth laſt, and not when 'tis irrevocably loſt.* 2. *Know the worth of things to come, before they come, or are preſent: And the worth of things preſent before they are paſt.* 3. *Value no mercy as it ſerves to content the Fleſh, but as its ſerviceable for God, and to things Eternal.*

— To one that Watched with him: He ſaid, *I hope to paſs an Eternity with thee in the praiſes of our God, in the mean time let us live a life of praiſe whilſt we are here: For it is ſweet to us and delightful to God, its harmony in his ears, our failings being pardoned, and our perſons and praiſes accepted through Chriſt.*

— Not long before his death he ſaid to the ſame perſon: *O how much hath God done for you more than for all the World of unconverted perſons, in that he hath wrought his Image in your heart, and will bring you at the laſt to his Celeſtial Glory. See now that you acknowledge the Grace of God, and give him the praiſes of it. For my part, I bleſs the Lord, I am full of his Mercy. Goodneſs and Mercy have followed me all my dayes: I am full and running over. And now I charge you to walk chearfully, and to follow me with your praiſes whilſt I am alive.*

— When he heard that there were Warrants out for his Apprehenſion upon the *five Miles Act*, being then very weak, lifting up his eyes to Heaven, with a chearful Countenance, he thanked God that would ſo far honour him, ſaying, *Bleſſed be the Lord, I ſhall now give up two lives for* Chriſt; *The one in doing for him; The other in ſuffering for him. I am worn out in doing for him: And now I can do no more, ſhall I not ſuffer for his ſake? I bleſs the Lord, I look not for any happineſs in this World, and I am content to ſtay for it till I come into the other world. I forgive mine Enemies with*

all

all my heart: I can put up all the injuries they have done me; But I am ſure God will n o put them up ſo except they repent.

—Speaking of Exhoration and Reproof he ſaid: *Its the ſafeſt courſe (where it may be done) to take the preſent opportunity, and not to ſuffer our backward hearts to cheat us of the preſent under pretence of ſtaying for a fitter time.*

—By way of advice for profitable diſcourſe, he ſaid: *Its good for ſuch Chriſtians as need it, to ſtudy before hand what to ſpeak, that they may alwayes have ſomething in readineſs to bring forth for the benefit of others, which will prevent impertinence.*

The Life and Death of Dr. Edmund Staunton, *who Died* Anno Chriſti, 1671.

His Parentage and Education.

EDmund *Staunton*, was born of the Ancient and Worthy Family of the *Stauntons* in *Bedfordſhire*, *Anno Chriſti*, 1600. His Father, Sir *Francis Staunton* had divers Sons, of whoſe Education he was more than ordinarily careful, tho he ſhould leave them good Eſtates, yet he thought it not enough that they ſhould barely live upon the Eſtates which he ſhould leave them. He was of *Solomons* mind, that *Wiſdom wat good with an Inheritance* (*Eccle.* 7. 11.) Yet was he of opinion too, that an Inheritance was little worth without wiſdom to manage it. He abhorred the two *Epidemical* Vices of too many of our *Engliſh* Gallants (which commonly are procreative of many more) namely, *Ignorance* and *Idleneſs*. He reſolved therefore to train up his Children in Learning, not only that it might be an Ornament to them, but that thereby they might be the more uſeful in Church or State.

Our *Edmund* (one of the Younger Brothers) being well furniſhed with *Grammar* Learning was ſent to *Oxford*, and admited into *Corpus Chriſti Colledge*, where he ſo induſtriouſly followed his Studies, and was taken ſo much notice of for his progreſs in Learning, that whilſt he was yet an *under-Graduate*, he was choſen a *Probationer Fellow* in that Colledge before eighteen of his *Seniors*, a *Bedfordſhire* Fellowſhip falling void by the death of one Mr. *Andrews*.

A ſpecial Providence.

Being about eighteen years old, he fell dangerouſly ſick in the Colledge, was far ſpent, and near unto death, before thoſe about him underſtood what his diſeaſe was, till a skilful *Phyſician* coming to him, he found it to be a *Pleuriſy*, and ordered a Vein to be preſently opened: Whereupon a *Chirurgion* was immediately ſent for; But it was long before he could be found. At length the Meſſenger brought him from a Tavern, and tho he ſaw his way to the Colledge, yet he could not ſee to do his work when he came thither. He ſtrake his Patients arm twice, but no blood came, having miſſed the vein.

In this condition the Sottiſh *Chirurgion* left him (it being late) all night. But when he had ſlept himſelf ſober, he came the next Morning very early, and knockt at the Colledge Gates, which being opened, he ran haſtily to his Chamber, and asked if his Patient was alive? And coming in, he preſently opened a vein, which (it pleaſed God) bled freely, and the Patient, half dead before, ſoon after recovered.

A nother deliverance.

Another ſtrange deliverance he met with not long after. When he had commenced Batchelor of Arts, he went into the water alone to waſh himſelf, and not being skilled in Swimming, he fell into a deep hole, where his feet could feel no bottom: But by Gods good Providence, he caught hold of a tuft of graſs by the Bank-ſide, and ſo made ſhift to recover himſelf, and to climb up the bank. Had this ſmall help failed him, in all probability, he had there periſhed.

These merciful deliverances and preſervations, probably were preparatory to that good work, and gracious change, which God about this time began in his heart. For about the year 1620, he himſelf thus wrote. *I had many ſad, and ſerious thoughts concerning my Spiritual, and Eternal Eſtate, and upon the adviſe of Dr.* Barcroft, *I bought Mr.* Brinſleys Watch the ſecond part, *where the ſins againſt the Ten Commandments are ſet down in order, and I fell upon the work of Self-Examination; wherein this ſeems remarkable, that reading over the ſeveral Sins therein mentioned, my*

His Converſion.

Heart

Heart (ſuch was the blindneſs and deceitfulneſs of it) cryed, Not Guilty of any one of them. *Hereupon I began to ſuſpect my heart, and calling upon God to enlighten mine eyes, and diſcover my ſins to me, and then reading them over again, I judged my ſelf guilty, yea, very guilty of moſt of the Sins there enumerated and ſet down.*

After this I lay about two Months under a Spirit of Bondage, being full of fears and inward trouble, ſo that many times I durſt not cloſe mine eyes in the night; leſt I ſhould awake in Hell. I thought every night the Devil would come for me, and fetch me away: But anon the Lord was pleaſed graciouſly to ſhine upon me, and this remarkable paſſage I ſhall never forget. That *being one Evening at Prayer all alone in the dark*, (I remember the Chamber in C. C. C. and the Corner of the Chamber very well:) *I was very earneſt with God for the manifeſtation of his Love to my Soul, and the aſſurance of the Pardon of my ſins, and at length I brake out into theſe words* (or in words to this purpoſe) *Lord I will not out of thy preſence; I will not go off from my knees till thou ſpeak comfort to me*, whereupon I was immediately filled with a ſtrong perſwaſion of the Love of God to my Soul, and with Joyes unſpeakable and full of Glory. Joy unſpeakable.

From this time he diligently applyed himſelf to Reading and Studying the Sacred Scriptures, and Divinity; and when he was *Maſter of Arts*, his Father willed him to chooſe his Profeſſion, either a *Lawyer*, *Phyſician*, or *Divine*. The latter he readily pitched upon, telling his Father that he had for ſometime already applyed himſelf to thoſe Studies, and that he eſteemed the turning of Souls to Righteouſneſs to be the moſt deſirable work in all the World, and that it would have the greateſt Reward hereafter, tho the other two Callings where like to bring in greater Wealth and Honour here. He chooſes the Miniſtry.

His tender Father would not croſs, but rather encouraged him, and his pious reſolution: And for that end he laid out to procure a good Living, or place of Settlement for him: In the mean while our *Edmund* was not idle: But being invited to Preach a Lecture on the *Lords-dayes* in the afternoon at *Witney*, a Town about ten Miles from *Oxford*, he accepted the Call, and Preached there, well nigh half a year and had comfortable Seals of his Miniſtry in that place. His ſucceſs therein.

So acceptable were his labors during his abode there, that hearers from all places round about flocked unto him, *as Doves flye to their Windows*. This was not very pleaſing to the *Incumbent*, who therefore ſpent the more time in reading *Common-Prayers*, and when he had ſpun them out all he could, he himſelf would go out of the Church, being followed by none but his *Clerk*, whom he would not ſuffer to begin a *Pſalm*, but either the Lecturer himſelf, or one Mr. *Martin*, a Godly Man was fain to do it.

The Text of Scripture that he long inſiſted upon, was that excellent ſaying of *Solomon*, Prov. 23. 23. *Buy the truth and ſell it not*; whereupon the *Incumbent*, as he met any going to Church as he went from it, would in a jeering manner ſay unto them, *What? you are now going to buy the Truth?*

By his Father and Friends he had now a place provided for him, namely *Buſhy* in *Hertfordſhire*, and he was the more willing to accept of it, becauſe his continuance at *Witney* was precarious, and the envy and oppoſition by the Miniſter of the place was not to be removed. To *Buſhy* therefore he removed, where he had a welcome entertainment by the generality of the Inhabitants, but eſpecially by thoſe which had any favour to Religion. Here he Preached, and Catechized on the *Lords-dayes*, and other dayes, to the great benefit of his hearers that attended his Miniſtry, not only of *Buſhy*, but others that repaired unto him from *Watford*, and other adjacent places. An ancient Godly Miniſter yet living, gave this Teſtimony of him under his Hand: That that little time which Dr. *Staunton* (ſaith he) ſpent in *Buſhy*, was not without good ſucceſs, many perſons in mine own hearing, have acknowledged that his Miniſtry was the means of their Converſion. His remove to *Buſhy*. His labors and ſucceſs.

During his abode at *Buſhy* (which was about two years) he repaired, or rather rebuilt at his own charges, the dwelling Houſe belonging to the Miniſter. At this time alſo he Married a Wife, the Daughter of one Mr. *Scudamore* of *Watford*, a Man of good account in thoſe parts, both for his Eſtate, and Godlineſs: By her he had one Daughter. Alſo being appointed to Preach a *Viſitation Sermon*, he performed it with great applauſe and approbation: Yet becauſe he ſharply reproved *Pluralites*, and *Non-Reſidency*, ſome that were concerned and guilty were greatly

offended; and one of them ſaid, he might the better Preach againſt holding many Livings, having got ſo good an one himſelf.

—— And indeed *Buſhy* was ſo good a Living, that one Dr. *Seaton*, of *Kingſton* upon *Thames* in *Surry*, had a longing deſire after it, and either finding, or making a flaw in Mr. *Stauntons* Title, he ſoon ejected him from it. But firſt there was a Tryal at Law about it, wherein the *Attorny General Noy* (who was of Counſel for *Seaton*, was ſo taken with the ingenuity of *Staunton*, that he moved for an exchange, and ſo brought it to paſs that *Seaton* ſhould have *Buſhy*, and *Staunton* ſhould have *Kingſton*.

—— Now both parties were well agreed: *Staunton* preferred work before wages, and liked *Kingſton* the better becauſe his opportunities of ſervice would there be greater, being of that Reverend Divines mind, who was wont to ſay, *that his opportunities were his greateſt Riches*. But whilſt he thought of ſettling there, he met with a diſappointment: *Seaton* having now gotten *Buſhy* would not part with *Kingſton*, but either *Staunton* muſt be his Curate there, or he muſt be gone from thence: Hereupon Mr. *Staunton* repaired to *Noy*, and Related to him the deceitful, and diſingenuous carriage of his Client: *Noy* was of too generous a nature to approve of ſuch baſeneſs, and therefore ſending for *Seaton*, he told him plainly, that unleſs he would reſign *Kingſton*, he would ſoon pick an hole in his Title to *Buſhy*. Divers alſo of the Inhabitance of *Kingſton* (who highly prized Mr. *Stauntons* Miniſtry, and were willing to purchaſe it at any rate, did ſo work with Dr. *Seaton*, that ſhortly after he reſigned *Kingſton*, to which Mr. *Staunton* had the Preſentation, and ſoon after his *Inſtitution* and *Induction*.

Dr. *Winter*.

His remove to *Kingſton*.

—— At *Kingſton* he continued about twenty years, endeavouring faithfully to diſcharge the Miniſtry which he had received of the Lord. There he Preached twice on the *Lords-dayes*, and Catechiſed the younger, and the more Ignorant ſort of People: Yet did he not ſatisfie himſelf in thus Teaching them publickly; But (tho the Town was large, and Populous) he taught them alſo from Houſe to Houſe, (*Act.* 20. 20.) Here alſo he ſet up a weekly Lecture, which was ſupplyed, in their turns by as Eminent Miniſters as thoſe parts of *England* did afford. And in a little while, partly by his powerful Preaching, partly by his Holy and Exemplary Life, he wrought a great, and general Reformation, both among the Magiſtrates and People throughout the Town. He was dearly loved by all the Godly party, and feared by thoſe that were wicked. The good Seed that he there Sowed doth ſpring up to this very day, and many yet living can hardly mention him with their Tongues without Tears in their eyes. Nor was there any love loſt between them: He would to the laſt call the People of *Kingſton* (As Saint *Paul* did the *Philippians*, Phil. 4. 1.) *His Joy and his Crown*; And would often ſay, *that were it not for ſome wrangling perſons; a Miniſter might live as comfortable a Life among them, as among any People in* England.

His great pains there.

—— By his Miniſtry, as a work of Reformation was wrought upon the Town in general, ſo alſo a work of ſaving Converſion was wrought upon many Souls in particular: Himſelf in ſome *Memoires* hath recorded, that in the year 1648. When he was to leave the place, there were thirty Perſons that gave him in a paper ſubſcribed by themſelves wherein they owned him for their Spiritual Father; and doubtleſs there were many thirtie's in and about the Town, who would and could have made the like acknowledgment.

His ſucceſs.

—— *Anno Chriſti*, 1635. Came forth the *Book for Sports on the Lords-dayes*, and an *Injunction* requiring that it ſhould be read in every Church, ſuch Miniſters as refuſed to Read it, were for ſome time *Suſpended*, among whom Mr. *Staunton* was one, being of Saint *Auſtins* mind, that *it was better to go to Plow, than to Dance on the* Sabbath day.

—— During the time of his *Suſpenſion* he took his degree of Doctor in *Divinity* in *Oxford*, which he did (to uſe his own words) that he might put the greater honor upon his ſufferings. When he Anſwered in *Comitiis*, and oppoſed in *Veſperijs*, he was wonderfully Applauded by all that were preſent. There were ſeveral Doctors in the *Univerſity*, whoſe fingers did itch to be dealing with him, becauſe he was a Country Miniſter, and a *Puritan*, among whom was a Doctor of great note among them, who was ſo pittyfully *Non-pluſt* by *Staunton*, that the Auditors hiſſed at him, and one called out for a Candle that the Doctor might ſee his Arguments. Of this good Providence Doctor *Staunton* himſelf took thankful notice, giving all the Glory to God,

He Commenced Doctor.

and

and making uſe of that Scripture, *him that Honours me will I Honour*. At the ſame time alſo he Preached in the *Univerſity*, upon the Text, *Mar.* 8. 36. *What will it profit a Man? to gain the whole World, and loſe his own Soul*: Of which Sermon he ſaith, that God did both graciouſly aſſiſt him in the Preaching of it, and wonderfully proſpered it when Preach't.

—When the *Aſſembly of Divines* was called at *Weſtminſter*, Dr. *Staunton* was choſen to be one of that Learned and Reverend *Aſſembly*, and was of good eſteem among them, inſomuch that he was appointed to be one of the ſix that kept up that uſeful, and profitable Lecture every Morning in *Weſtminſter-Abby*. He Preached alſo ſeveral times before the *Parliament*, and his Sermons were, by their Order, Printed. One of the Aſſembly.

— *Anno Chriſti*, 1648. *Viſiters* were appointed for the *Univerſity* of *Oxford*, who diſcharged Dr. *Newlin* from his Headſhip in *C. C. Colledge*, and no Man was thought ſo fit to ſucceed him in that place as Dr. *Staunton*. That Colledge had been formerly happy in an Eminently Learned and Godly Preſident, the Famous Dr. *John Reynolds*, and now it was bleſſed again with the Reſidence and Regency of this worthy Doctor. Preſident of C. C. Colledge.

—Here he continued above twelve years, in all which time his Deportment, and behaviour was very Exemplary, not only to thoſe that were of his own Colledge, but to the Heads of other Colledges alſo. Hear what account of his Converſation is given by a faithful Pen of one that was Scholar, and Fellow of that Houſe moſt of that time when our Doctor was *Preſident* there. Thus he writes, His deportment there.

— *At his firſt coming to the Colledge, he put in Execution, and that Vigorouſly, all ſuch* Statutes *as tended moſt to the advancement of Learning, and Religion, and was himſelf frequently preſent at all Lectures, and other Exerciſes, to Encourage the Studious and Reprehend the Negligent. He ſet up a Divinity Lecture every* Lords-day, *early in the Morning, in the Colledge Chappel, for the Initiating, and exerciſing of the Elder Students in order to fit them for the work of the Miniſtry. He conſtantly* Catechized the *Younger ſort publickly in the Chappel every* Saturday. *He Preached once or twice every* Lords-day, *to the Edification, and comfort of many: Beſides his conſtant courſe in Saint* Maries, *and the Colledge Chappel, and ſeveral Lectures in Country Towns, whereunto he was alwayes moſt ready, rather ſeeking opportunities than declining them. He had every week a meeting in his own Lodging for Prayer, and Spiritual Conference, as well of the Members of his Colledge, as of others, wherein himſelf alwayes bore the principal part, bringing out of his ſtore of Experimental knowledge things both New and Old. He was conſtantly preſent at Publick Duties of Worſhip in the Chappel Morning and Evening, obſerving all, and reproving ſuch as were negligent and remiſs. He took great care to Introduce, and Elect into the Colledge ſuch as he either ſaw or heard to have ſome appearences of Grace; At leaſt, ſuch as were dociable, and inclinable towards that which is good. Spiritual diſcourſe was his meat and drink; And when he ſat at Meals in the Colledge Hall, his conſtant courſe was, either from the Chapter then Read, or from ſome occaſion or other to ſpeak that which might tend to the Inſtruction of thoſe that were preſent, and to call up their minds to ſome Heavenly Contemplation.* His diligence and prudence.

—*Anno Chriſti*, 1660. Being diſcharged from the Colledge, where he had been ſo eminent a bleſſing by his Prudent Government, and Pious Example, both which were ſo far effectual, that Religion and Learning ſcarce flouriſhed more in any one Society in that *Univerſity*, than in that little *Nurſery*, he judged it adviſable to withdraw alſo from that City, in which he had ſown ſo many Handful of precious Seed, which he alwayes well watered with his Tears. For few Preached with more Affection, and leſs Affectation: But when the time of his departure came, ſome yet Living know, and well Remember with what ſad hearts his dear Friends, Scholars and Citizens, parted with him, as thoſe did with Saint *Paul*, *Act.* 20. latter end: *They all wept ſore and fell on* Pauls *Neck and kiſſed him; Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his Face no more, and they accompanied him out of the City.* So did theſe from the Famous Univerſity and City. He leaves *Oxford*.

—Having left *Oxford* he Recommended himſelf to Gods Providence to chooſe a fit Habitation for him, where for the preſent he might fix himſelf, and his firſt Station was at *Rickmerſworth*, a ſmall Market Town in *Hertfordſhire*, where he had not been long but he had a very kind welcome from the Gentry, as a Gentleman, and from private Chriſtians, as a Miniſter of *Jeſus Chriſt*. He goes to *Rickmerſworth*.

His prudence and painfulneſs. —His firſt and principal deſign, after he had been there a while, was to make way for the Settlement of an able Miniſter among them, reckoning that one of the beſt accommodations to an Houſe was wanting, where that was wanting: And he uſed to ſay that *Rickmerſworth* were a good place if there were better water, meaning a better Miniſtry; and that his deſign took no better effect, it was not through any neglect or default of his, having uſed all means in his power to have brought it to paſs: Yet himſelf quickly found the way to the Pulpit; and becauſe the entrance was narrower than in ſome other places, he ſought out a wider door, and more effectual, and indeed he found out above twenty more in other places, ſcarce one *Sabbath* paſſed, but he Preached the Goſpel of the Kingdome in a new pulpit: And tho he was old and ſomewhat infirm, yet rarely did he content himſelf with once, but Preached twice a day.

—Thus this good Man, in labours more abundant than many others, *in the Morning ſowed his Seed, and in the Evening withheld not his hand* (ſo liberal he was of his Spiritual Alms) *not knowing whether ſhould proſper, this or that, or whether they might not both be alike good* (*Eccleſ.* 11. 6.) And like Saint *Paul* (*Rom.* 15. 19.) from *Rickmerſworth*, even round about unto the utmoſt Borders of the County, yea, in the Neighbouring Counties alſo, he was willing to be ſpending, and ſpent in the ſervice of his great and good Lord and Maſter *Jeſus Chriſt*.

—Hereby we may eaſily ſee that our Doctor had not lain idle in the Univerſity, till he was ruſted and Cankered away, and ſo fit for no other uſe in the Houſe of God, but as it was ſaid of *Joſeph*, that *his Bow ſtill abode in ſtrength*; So was it with him, his parts memory, and affections ſtill continuing vigorous. Thus he continued conſtantly Preaching till that black day, *Auguſt* 24, 1662. Which impoſed ſilence upon all *Non-Conformiſts*: Yet neither after this time was he willing to be idle: For almoſt every week he aſſiſted in keeping one day at a private Faſt, either in his own, or elſe in ſome other Godly Miniſters, or Chriſtians Family, as to humble himſelf for his own ſins, ſo for the ſins and abominations which had overſpread the Kingdom: And it cannot be eaſily forgotten with what brakeneſs of Spirit, and with what a melting Soul he would ſtill take up ſome hours in thoſe dayes, either in Preaching, or Prayer, or both: For indeed he was mighty in Prayer, as well as in the Scriptures, as its ſaid of *Apollos*.

Faſting and Prayer.

—Having thus ſpent about two years, his Wife now labouring under ſome weakneſſes, he gave over Houſe-keeping, and retired into a Chamber or two in a private Family, at ſome Miles diſtance, where he was very uſeful, and quickly Leavened that whole Houſhold: His Miniſterial gifts and graces were ſuch, as he perfumed all with whom he converſed. As long as he continued there, there was a little Church in that Houſe, ſo that both Governor, Children, and Servants had great cauſe to bleſs God for his preſence among them, and for his Holy Converſe, and exemplary Converſation, which was ſo profitable unto them.

He doth good.

—From thence he removed to an another private Family (and probably his frequent removes were, that he might have renewed opportunities of doing the more good to men, and the more ſervice to God) where he was entertained as an Angel of God. This Family was near to Saint *Albans*, in which Town he was an Inſtrument of doing much good, to correct extravagances among ſome people there, which he effected by his ſober principles, and great moderation of Spirit, and the Noble exerciſes of ſelf-denyal, and Charity, being no burden to any, *but being crafty, he caught them by guile*, 2 Cor. 12. 16.

—His laſt remove was to a place called *Bovingden*, a little Village, which probably had never been taken notice of, if this eminent Servant of *Chriſt* had not made his abode, and ended his dayes there. He was brought thither by the Invitation of a very Religious and Noble Gentleman, who freely accommodated him with all the conveniences of an Habitation of his in that place: But our Doctor told a friend of his, that whatſoever he ſaved that way, he ſtill expended it in Charitable uſes, and made Conſcience of giving it, either in Mony or Books to poor Families in that, or ſome Neighbouring places. He diſtributed ſeveral Hundred of *Catechiſms*, and of Mr. *Baxters Call to the Unconverted* amongſt them.

His Charity.

His frequent Preaching. —During this abode here he dayly attended the duties of that Family wherein he lived, inſtructing thoſe that were therein; and if any of the poor of that place chanced to come in, he would bid them *welcome*, and ſay, That Chriſt came along with them,

and

and tell them, *that the poor hath the Goſpel Preached unto them.* In this place he enjoyed great privacy: which he greatly prized: And had he been born for himſelf alone, he could alwaies have choſen to live thus alone. Many worthies in the world have preferred retirement before the greateſt preferments in Church or State, and have Judged *Scepters*, and *Myters* not worthy to be compared with it: But he was of another *Spirit*, and could not thus ſatisfie himſelf: He had often that ſaying of Saint *Paul* in his mouth, *Wo be to me if I Preach not the Goſpel.* He was of Reverend Mr. *Calvins* mind, *who would not that his Lord ſhould come and find him idle.* Wherefore he rode often to Saint *Albans*, or to ſome other adjacent place, and once or twice a year to *London*, and *Kingſton*; And ſeeing he could not Preach in a Church to many, he contented himſelf to Preach in a Chamber to a few. 'Tis not the place or multitude that commends our Preaching unto God, many excellent Sermons have been Preached in deſpicable places and Auditories. Saint *Pauls* meeting place in *Macedonia* was by a *Rivers ſide*, and his Auditors a few of the weaker Sex. Our Saviour himſelf once Preached a long Sermon to one timerous *Nichodemus* (*Joh.* 3. 4.) And ſome other times in the open Air; and to one ſilly Woman *Joh.* 4. 7.

His Sickneſs.

Thus this Eminent Man of God like a Candle or Torch, with giving light to others, conſumed and waſted himſelf, *July* the eighth, *Anno Chriſti*, 1671. And of his Age ſeventy one: He was ſeized all on one ſide with the *Dead Palſie*, by reaſon whereof his Speech much failed him, ſo that he ſpake little and ſeldom. A friend coming to viſit him, and asking him how he did? He anſwered in the words of the Prophet: *In meaſure God debateth with me, and in the day of the Eaſt wind, he ſtayeth his rough wind:* A while after he ſaid to a Friend that ſtood by him; I neither fear Death nor deſire Life, but am willing to be at Gods diſpoſal. At another time he uttered theſe words very audibly; *I know that my Redeemer liveth*, and by and by he repeated the fifth verſe of the thirty firſt *Pſalm* in *Meeter:*

Into thy Hand Lord I commit
My Spirit which is thy due:
For why? Thou haſt Redeemed it,
O Lord my God moſt true.

So long as he was able to ſpeak he preſſed the Bystanders to many wholeſome duties; as, to make ſure of Heaven in the time of health: To keep their Evidences fair and unblotted. To remember, and keep holy the *Sabbath day* (whereof himſelf was a careful obſerver.) When he could no longer ſpeak himſelf he deſired others to read the *Scriptures* to him, directing them thoſe Portions which he moſt deſired, which were, for the moſt part, ſome of *Davids Pſalms*. And he was either without any great pain, or without feeling of it.

July the tenth his Speech was quite taken from him, but yet his underſtanding and memory continued: About the ſpace of four dayes, he lay (as all about him might perceive) in a very comfortable condition, oft lifting up his Eyes and Hands towards Heaven with a ſmiling and chearful Countenance. *An upright Life uſually ends in a peaceable Death.* A little before his Departure, a Miniſter Praying with him, he ſhewed ſigns of great affections all the while, and Prayer being ended, he took him by the Hand, and held it faſt, expreſſing great ſigns of Joy in God and of thankfulneſs unto him. And on the 14*th.* of *July*, this ſhining light went out, to receive his wages from his great Lord and Maſter *Jeſus Chriſt*.

His Death.

He was Buried at *Bovenden*, afore-mentioned, *July* the ſeventeeth, *Anno Chriſti*, 1671.

Whilſt he lived at *Kingſton*, and whas buſily employed in begetting Sons and Daughters unto God, God gave him many Sons and Daughters begotten of his own Body, ten of which lie buried in one Grave in the Pariſh Church of *Kingſton*, upon whom he hath laid a fair Stone with this *Epitaph* fairly Engraven on it. Into thy Hand Lord I commit

Here

Here lies the Bodies

Of { *Francis.* *Richard.* *Mary.* *Matthew.* *Mary.* } { *Richard.* *Edmund.* *Edmund.* *Sarah.* *Richard.* }

Children which the Lord graciouſly gave to *Edmund Staunton*, D. D. Late Miniſter of *Kingſton upon Thames*, now Preſident of C. C. C. in *Oxford*, by *Mary* his Wife, Daughter of *Richard Balthrope*, Eſq; Servant to the Late Queen *Elizabeth*.

Ten Children in one Grave! A dreadful ſight;
Seven Sons, and Daughters three; Jobs *number right.*
Childhood and Youth are vain: Death Reigns o're all,
Even thoſe that never ſinn'd like Adams *fall.*
But why o're All? In th' firſt Man every one
Sinned and fell; not he himſelf alone.
Our hope's in Chriſt *the ſecond* Adam; *He*
Who ſaves th' Elect from ſin and miſery.
What's that to us, poor Children? 'Tis our Creed,
God is a God to th' Faithful and their Seed.
Sleep on (Dear Children) never more to wake
Till Chriſt *doth raiſe you, and to Glory take.*

Self examination. Evidences from Heaven.

He was very careful and dilligent in the great Duty of *Self-Examination*, which alſo he often preſſed upon others. Concerning which he thus writes.

Evidences for Heaven, which (if my heart deceive me not) are in me, through the gracious workings of Gods Spirit upon me: They are,

First, *Effectual Calling.* That this is a good Evidence appears from, *Rom.* 8. 30. 2 *Pet.* 1. 10. The Calling I had was about the year, 1620.

Secondly, *Change of Company:* Chooſing the Society of the Godly; ſhunning the Society of the wicked, *Pſal.* 1. 1. and 26. 4, 5. and 119. 115. *Act.* 9. 26. To this my heart anſwers affirmitively, *Feb.* 4. 1629. And do thou ſo ſtill, *April.* 3. 1663. And ſtill ſo, *May* 2. 1666. And again, *April* 2. 1668. *&c.*

Thirdly, *Univerſality of Obedience*, *Pſa.* 119. 6. and 139. the two laſt verſes. To this my heart anſwers affirmatively, *February* 4. 1629. And doth ſo ſtill, *April* 3. 1663.

Fourthly, *Love to the Godly as ſuch*, 1 *Joh.* 3. 14. To this my heart anſwers affirmatively, *Feb.* 4. 1629. *&c.*

Fifthly, *Sincerity.* Endeavouring to approve my heart more to God, than my wayes to Men: Aiming more at Gods glory, than mine own profit, applauſe, *&c.* 2 *Cor.* 1. 12. My heart anſwers affirmitively as before.

Sixthly, *Kindly meltings and mournings for ſin, upon the ſenſe of Gods free Love in* Chriſt, *Zech.* 12. 10. 2 *Cor.* 7. 9, 10. My heart anſwers affirmatively, *&c.* Going to *Hemſteed* to Preach, as I was Meditating on the Rode near *Langely*, of the Love of God in Calling ſuch an one as I am, when thouſands more Noble, more Mighty, more Wiſe and Learned, *&c.* Lye in Ignorance and profaneneſs, I burſt out into a fit of weeping, and my heart by and by was filled with abundance of Joy and rejoyceing.

Seventhly, *Zeal for God and againſt ſin*, *John* 2. 17. 2 *Cor.* 7. 11. My heart anſwered affirmitively, *&c.*

Eighthly, *A Love of, and longing for* Chriſts *appearing:* 2 *Tim.* 4. 8. *Heb.* 9. 6. *Rev.* 22. 17, 20. I cannot ſay there hath been ſuch a longing in me after *Chriſts* coming, at leaſt, not ſo full and frequent, as in many others: yet in Prayer and Meditation the thoughts of a future Eſtate wherein I ſhould never ſin more, but be ſatisfied with Gods likeneſs, have been very ſweet and comfortable unto me. Once upon the Rode (in a day of my greateſt rejoycing as to outward Comforts and Mercies) it Lightned, Thundered, and Rained much. My thoughts were, what if this ſhould be the day of Judgment? What if I ſhould ſee *Chriſt* coming preſently in the

the Clouds? The anſwer of my Soul was, *Welcome, Welcome, Welcome*: This filled me with much peace and comfort.

—Ninthly, *Speech gracious, or with Grace*: *Prov.* 10. 21. *Ephe.* 4. 29. My heart anſwers affirmatively, *Feb.* 4. 1629. When I have met with any Ignorant perſons willing to be inſtructed, it hath been my manner (to God be the Glory and praiſe of it) to ſet good diſcourſe on foot, and to forward it, when others have begun it.

—Tenthly, *Bleſſing God for, and rejoycing in the gifts and graces of others*. *Joh.* 29. 30. My heart anſwers affirmatively, *Feb.* 4. 1629. *&c.* Tho my heart is apt enough (the Lord humble and help me) to envy and detract from others; yet (through mercy) I find.

— 1. An heart bleſſing God for others gifts and graces out-ſhining mine.

— 2. Rejoycing that others do greater and better ſervices, and bringing more Glory to him than I do or can.

—Eleventhly, *The Spirit of Prayer*: *Act.* 9. 11. *Rom.* 8. 15. My heart anſwers affirmatively, *Feb.* 4. 1629, *&c.*

—Twelfthly, *A careful Sanctification of the Sabbaths Commandments*, 4th. *Iſa.* 56. 45. and 58. 13, 14. My heart anſwers affirmatively, *Feb.* 4. 1629. *&c.*

—According to the *Pſalmiſts* Counſel and other good Mens cuſtome, he was wont to commune with his heart in the night ſeaſon, when there is the greateſt ſilence, and leaſt interruption. Meditation.

—He alſo kept a *Journal*, or *Diary*, of Gods Mercies: And amongſt his many Collections in this kind, take theſe few inſtances which he wrote, and left behind him. A Diary of Gods providences to him.

—When being about ten years of Age, I fell ſick of a Feaver, and was given up for dead, of mine own accord (I think my good God ſuggeſted it) I asked for Butter-milk, which taking, by little and little, my Feaver abated, and I recovered.

—When I was about fourteen years old, ſwinging in a Rope in my Fathers Kitchin at *Birchmore*, which was paved with Freeſtone, and of an high Roof, which I endeavouring to touch with Back and Belly, when I was very high and my Face downwards, the rope brake, and I fell down flat, and there lay Speechleſs and as Dead. But anon (the Lord appearing for my help) I brake out into a violent bleeding at Mouth, or Noſe, or both; And ſo by degrees (through the bleſſing of the Lord) revived, and recovered.

—Going to Bed in my Tutors Chamber in *Oxford*, and having a Wax-Candle in a Roll by me, burning on a Deal-box full of Linnen, I fell aſleep: The Box and Linnen were burnt, but the Bed not touched, tho cloſe to it, *&c.*

—When I was Miniſter at *Kingſton*, I drank Ink one Morning inſtead of Muskadine, yet had no hurt.

—*April* 8*th.* 1659. at *Oxford*, my Wife being in her Cloſſet very late, which was hung with much Linnen round about, and I in Bed and aſleep in the Chamber adjoyning, the Candle taking hold on the Linnen, ſet it on fire, which flamed round about her: She (the Lord aſſiſting of her) beſtirred her ſelf, pulled down the Linnen, trod it under foot, and maſtered the fire. I was not waked, nor ſhe much damaged.

— *Feb.* 1. 1666. At the *Bell-Inn* in *Alderſgate-ſtreet*, *London*, between eight and nine a Clock at night, miſſing my way to my Chamber, I went upon the Leads unrailed, pitching my Staff before me; I went ſo nigh the *Precipice*, or downfall into the yard, that I found no footing for my ſtaff: But a ſtep between me and death! O what ſhall I render, *&c.*

—Another commendable excellency in this Holy Man was his Laborioufneſs in the work of the Miniſtry. Somthing of this you had before. His great care was *to fulfil the Miniſtry which he had received of the Lord*, his heart was in this work: He did *Hoc agere*: This was his τὸ ἔργον, It was his *Meet and Drink*. He would often ſay, that he feared to hear that rebuke from *Chriſt* another day. *Thou evil and ſloathful Servant*, *Mat.* 25. 26. Wicked becauſe ſloathful. When he came to viſit his Friends, if they did not ask, to be ſure he would offer his pains among them. What? He would ſay, is there no work for a Preacher here? But tho his Sermons were ſometimes offered, they were never ordinary ware. Preaching frequent.

He

His Preaching. He never offered to God, in that way, that which cost him nothing. He alwayes disliked immethodical and indigested Preaching: Indeed he was a *work-man that needed not to be ashamed* of his work, and yet he was as great an Enemy to quaint, as he was to Crude Preaching: Next to painfulness, he liked plainness in a Preacher, which two are not inconsistent. Ministers are termed *Gods Interpreters*, yet many times their Sermons are such, that they need others to be their Interpreters. It was a saying of Holy Mr. *Dod*, that many of our *English* Preachers shoot over the Head of most of their hearers. They are not alwayes low in Learning that stoop to the Capacity of their *Auditors*.

The Life of Preaching lies in Application; And in this indeed he was alwaies most vigorous and lively. In his admonitions and Exhortations he was so affectionate, that he would impart, *not the Gospel only, but his very Soul* also to his *Auditory*. He was called *the searching Preacher*. In every Sermon he would still speak something by way of Trial, and Examination: He would frequently have his Marks of distinction betwixt the *precious and the vile*; the *sincere* Person and the *Hypocrite*. This story he Recorded himself, that having a suspicion of one Man in his Parish, who made a great Profession of Religion, of whom he often thought in his distinctions, that very Person came afterwards to him, saying, *You will never leave Distinguishing, till you have distinguished me into Hell*.

Providence remarkable. Dr. *Staunton* Preaching once at *Warborough*, not far from *Oxford*, one in the Congregation was so affected with his first Prayer, that he ru to his House (which was near) and bad his Wife to make her self ready and come to Church; for there was one in the Pulpit that prayed like an Angel, so as he never heard the like. The Woman hasted to Church with her Husband, and God so ordered it, that that Sermon proved effectual for her Conversion, and she proved afterwards a serious and eminent Christian.

Scriptures studied. He was familliarly acquainted with the Holy Scriptures of the *Old and New-Testament*, and (as *Apollos*) was mighty therein. His head was instead of a *Concordance*: It was a wonder to see how readily he could turn to any Text upon all occasions. He greatly loved the Word, and therefore could not easily forget it. He loved it more than the Bride doth her Ornaments, which run in her mind continually. The *Testimonies of God were his delight and the Men of his Counsel*, he read and *meditated therein day and night*. Where ever he went he carried the *New-Testament*, or *Davids Psalms* along with him. The *first* thing he did in a Morning was to Read a Portion of the Sacred Scripture, which Ministred matter of Meditation, and of Communication all the day after.

Conference. When he was to seek for matter of good discourse (which was very seldome) or when no fit occasion was offered otherwise, then would he speak of some Scripture that he had read that Morning, from which he would raise some useful observations, or propose some Practical Questions to the Edification of the hearer. At Night when he went to Bed, he would search out some Scripture or other which suited with his present thoughts, and that was the subject matter of his Meditation in his waking hours. He seldom wrote any Letter but he added three, or four, or more Scriptures for a *Post-script*, and those very pertinent, either to the present occasion of his writting, or to the condition of the Person to whom he wrote: Or haply they should respect the times, and the Providences of God therein. He seldome visited, or met any Friend, but he would at parting, leave some Scripture or other with him. Pray you (he would say) let me leave one Text of Scripture with you, and think of it when I am gone.

Prayer frequent. He was very frequent and fervent in Prayer. What *David* said of himself may be truly affirmed of him, *I gave my self to Prayer*. Its Recorded of *Luther*, that no day passed over him wherein he did not spend three hours at least in this duty, and it may be truly said of our Doctor, that he *restrained not Prayer*; not slightly passed it over. He was *fervent in Spirit, thus serving the Lord*: his manner was, when ever he came to Lodge at any Friends House, after he had saluted those that were present, he would presently retire into his Chamber; where he would spend about an hour by himself, before any Friend could speak with him: At Night also he would again be shut up in his Chamber for a considerable time before any Servant could be admitted to him. He would often say to his Godly Friends that came to visit him; *Come must we not pray together before we part?* Indeed it may be said of him, what was said of another,

Mihi

Mihi cibus & potus eſt Oratio: Prayer was his beſt repaſt, his meat, and his drink. Nor did he ſlubber over this duty as too many do, but he did it with all his might: He prayed in Prayer: He wreſtled with God as *Jacob* did: He uſually wept when he made his ſupplications unto God, he was not only affectionate when he prayed with others, but when he was alone by himſelf: This himſelf hath recorded, *the glory be God were; I have ſhed one tear in Prayer with others, I have (I think I ſpeak within compaſs) ſhed two in ſecret between God and mine own Soul.*

In Prayer alone, or with others, if he could have room, he would perform the duty kneeling on the ground; Yea, tho he was ſometimes almoſt loſt in the Crowd by ſo doing. He uſed to ſay, that *the humbleſt Geſture, as well as the humbleſt Spirit beſt became the duty of Prayer:* And that he knew no way of wreſtling with the Almighty, like that *of lying at his feet, and proſtrating our ſelves before him.* Humility in Prayer.

He was a ſtrict obſerver of the *Lords-day.* Some have obſerved, that the Sanctification of it is one of the firſt things that a Converted Perſon makes Conſcience of. This good Man was every day watchful over his thoughts, words and actions, but more eſpccially upon the *Lords-dayes.* It was rare to hear him ſpeak one idle word, or ſee him do one unneceſſary action on thoſe dayes. His ſtrictneſs was ſuch herein, that ſome have wondered at it; and ſome (too haſtily perhaps) have cenſured him for it. He went from duty to duty (as Bees do, from flower to flower) from publick duties to Family Duties; from Family duties to Cloſet duties, finding ſweetneſs in them all. He would ſay, *we muſt alwayes be good Husbands of time, eſpecially of Holy time. We muſt not ſpend that time which is not our own, about our own affairs.* Sabbaths ſanctified.

He kept many private faſts alone, and with his Family. This he did ordinarily before he came to the *Lords-Supper*, and at other times when he found any Corruption to grow or get head in his heart. There are ſome Devils, and Devilliſh Luſts, that will not be caſt out, or kept under by other means. This he himſelf Records, that when he was a young Preacher, he found himſelf to be very prone to be puffed up and exalted (its obſerved, that Spiritual pride is the ſpecial ſin of young Miniſters) whereupon he ſet a day apart to ſeek to God for ſtrength againſt that ſin, and from that day forward he felt (as himſelf expreſſes it) that the neck and heart of it was broken. Faſting and prayer. Pride ſubdued.

He was a moſt lowly minded Chriſtian: He was Clothed all over with the precious Garment of *Humility*, that Treaſury of grace, that Ornament of Religion. Neither his Parentage nor his parts, nor his applauſe, nor any thing elſe, did (to appearance) any way elate, or puff him up. Tho he was lifted up in the eyes and hearts of others, yet was he lowly in his own. It was uſual with him to eſteem others, that were far inferiour to him, to be better than himſelf. His Humility.

He was very Charitable *unto all, eſperially to thoſe of the Houſhold of Faith.* 'Tis *Davids* Character of a good Man, *that he giveth to the poor, and diſperſes Liberally, Pſa.* 112. 5, 9. And this was his practice; whilſt others were for gathering and heaping up, he was for diſperſing and ſcattering abroad. As all graces were conſpicuous in him, ſo this of Charity in a ſpecial manner, which is the only Grace (ſaith one) wherein God and Man Communicates. He *deviſed Liberal things*, and drew out, not his Sheafe only, but *his Soul to the hungry* (*Iſa.* 58. 10.) He did not draw out his Purſe only to relieve them, but his Bowels and Soul to pity them. His Charity.

Dat benè, dat multum qui dat cum Munere Vultum.

His manner was, when he rode abroad to put ſo much Mony into his Pocket, as he could well ſpare for this purpoſe; And as he met with any Indigent perſon, he would fall into diſcourſe with him; and if he found any knowledge of God or ſavour of Godlineſs, he would the more plentifully relieve them; Nor ſhould the ignorant (if he judged them neceſſitous and not idle) part from him without ſome Counſel and relief. For Purſe Alms, and Spiritual Almes together, very few were his equals. He uſed often to viſit poor and needy Families, or call in, as he paſſed by them, and would ever leave ſomething behind him for the good both of their Souls and bodies. God lent him a compitent Eſtate, (and which is better) gave him an heart to lend it back to him again. God Honoured him, and he again Honoured God with his ſubſtance.

His Patience. He was very eminent for Patience. Thoſe that knew his circumſtances, and his Lamb-like carriage under them, will readily confeſs that he was one of the greateſt patterns of Patience that this Age hath produced. Among the various tryals wherewith he was exerciſed, he had one which was not ordinary, his Wife falling into a *Diſtraction*; Yet whoever ſaw him out of humor? Whoever heard him grumble, or ſpeak a repining word for it? Yea, many that knew it have admired, not only at his patience, but at his chearfulneſs under ſo ſad a diſpenſation. He had learned that great Leſſon, *in every thing give thanks*: It may be ſaid of him as of that great Apoſtle Saint *Paul*, *that he was Joyful, yea, exceeding Joyfull in all his Tribulations.* His Converſation was made up of ſeriouſneſs, tempered with chearfulneſs, how grave was he in all Company, and yet how chearful? I uſed my ſelf (ſaith he) to be ſomewhat merry and chearful in Company, that ſtanders by might for that reaſon be the more in Love with Religion, to ſhew that it was not inconſiſtent with harmleſs Mirth, and (through mercy) I have cauſe to think that I have ſometimes attained that end. I have hereby drawn ſome to a liking of the good wayes of God.

His peaceableneſs. He much diſliked, and lamented the unnatural heats and diviſions that were among Chriſtians. He was not *Sceptical*, and indifferent, nor yet rigid and moroſe: He ſeemed to tread in Saint *Pauls* ſteps, and did alwayes endeavour to accommodate himſelf, to thoſe that differed from him ſo far as lawfully he might, and as his Love of truth would permit. Many Men prefer a petty *Notion* to the Churches peace and Communion, and are ſo capricious and over-confident of their own determinations, that they will hold no Communion, nay hardly have a pleaſing Converſation with thoſe who are not of their perſwaſion: But our Doctor was of another *Alloy*, and of a more excellent temper. He uſed to ſay, *that all men muſt have their grains of allowance.* The moſt knowing Chriſtians know but in part. He would Familiarly converſe (yea, and if occaſion was, Communicate in all Ordinances) with thoſe that held the head, and were ſound in the vitals of Chriſtian Religion, tho in other things they were erroneous. This he much declaimed againſt, that Chriſtians upon every little occaſion, made nothing of ſeparation. If they diſliked a People, the next word was, we will joyn with them no longer: If they diſliked a Preacher, preſently we will hear him no more. His opinion was, that it will never be well with the Church of God in this Nation, ſo long as Chriſtians are ſo prone to diviſion and ſeparation. This, this is *Englands* incurable wound.

His zeal. What was ſaid of *David* and of our Lord *Chriſt* himſelf may be truly affirmed of this worthy Doctor, *The Zeal of God did conſume and eat him up.* Tho he ſeldome ſinned in being angry, yet he often, yea very often was angry with ſin. He could bear to be reproached and evil-ſpoken of himſelf, but not that God and his Name ſhould be Blaſphemed, and diſhonored. Among other inſtances take one or two that are ſet down under his own hand.

Being once (ſaith he) at a Wedding Dinner, at the Marriage of one of Mr. *Valentines* Servant, I obſerved a Fidler to Swear, and to Sing very obſcenely, at which I was troubled, and filled with Indignation, till anon I called to him to forbear, and gave him Mony to hold his peace, tendring therein the Glory of God, and was much comforted thereby.

Supping once at an Inn betwixt *London* and *Oxford*, where many who travelled together did alſo eat together, one among the reſt was full of vain, and profane diſcourſe. I applyed my ſelf unto him, and labored to convince him of the evil of ſin, and of the curſe and wrath of God which hung over his head: And then I told him alſo of the riches of Gods Grace to repenting ſinners, of his readineſs to receive them, and to be reconciled unto them. This made him more mute, but what farther opperation it had upon him, I know not; only this was remarkable, that the opening of the grace of God in the Goſpel, fell upon a young Schollar that ſtood by, and (as he afterwards confeſt) it melted his very heart, and helpt him from under a Spirit of Bondage, wherewith he had been bowed down, and broken, for many Moneths paſt.

Providences ſpecial.

Zeal. Another demonſtration of his great zeal for God, was his frequent projecting and contriving how he might promote his Honour and Service in the world. He hath been oſeen heard to ſay to his Friends in a Morning; *Come Friends, what ſhall we do for God this day? How ſhall we Trade with our Talents for the furtherance of his Glory?* Never did that Ambitious Man Study and ſtrive for the advancing of himſelf

himſelf as he did for advancing the Name and Honor of his God.

Chriſtian conference.

—He took much delight in, and excelled in Chriſtian Conference, for which he deſerves to be Recorded to all Poſterity. If he came behind ſome for Learning, Elocution, &c. Yet he went before them in this Grace and gift. As Men have their perticular ſins, ſo they have their perticular Graces and Excellencies: *Abraham* excelled in Faith; *Moſes* in Meekneſs; *Job* in Patience, and our worthy Doctor in Holy and Godly *Conference*. Whoever converſed with him, and was not a gainer by his Heavenly diſcourſe? His Speech was *alwayes with Grace*, which as it argued grace in the ſpeaker, ſo it was apt to work, or ſtir up Grace in the hearers, it was ever *ſavoury, ſeaſoned with ſalt*, and good to the *uſe of Edifying*, *Ephe.* 4. 29. His heart was alwayes *inditing a good matter*, and therefore his tongue was as the *Pen of a ready Writer*, *Pſa.* 45. 1, 2. *His Lips fed many*, *Prov.* 10. 21. They alwayes *dropped as the Hony comb* (*Cant.* 4. 11.) *Grace was poured into them*, and it flowed plentifully from them. He had a good ſtock, and Rich Treaſure in his heart, and from thence (upon every occaſion) he brought forth *things both New and Old.*

—Many have admired his skill and dexterity this way, who will never be able to imitate it. It was a wonder (when he ſat at Meat with his Friends) how readily he would turn their water into wine, their merry and Idle into ſerious and profitable diſcourſe. When any were talking of their worldly and ſecular affairs, he had a faculty of ſcruing in ſome heavenly Argument, which alſo he did ſo handſomely, that the moſt Ignorant, or Carnal perſon among them could not be offended at it.

Diſcourſe.

—Thoſe that would nauſeate ſuch diſcourſe from others, would yet accept it from him, ſo handſomely and artificially did he manage it. He had an excellent faculty in *warning the unruly*, *and in comforting the feeble minded*: But he was wondrous ready in inſtructing the Ignorant, even ſuch as others would ſlight, not thinking them worthy of their pains, by reaſon of their meanneſs and Ignorance: He delighted in converſing with ſuch, and inſtructing of them; and would ſay, their Souls are as precious as the Souls of Nobles.

—When accidentally he met with any perſon (tho a ſtranger) as he was ſitting in a Houſe, or walking abroad, or riding by the way, he would inſtantly apply himſelf to him, and fall into diſcourſe with him. Not long before his Death, coming to a Gentlemans Houſe, and ſitting down, he preſently asked the Servant that attended him, what Country-man he was? And where he was born? To which the young Man no ſooner replyed, but his next Queſtion was, *I pray thee tell me: Doſt thou think thou art born again?* And by this Introduction he took occaſion (as our Saviour *Chriſt* did to *Nichodemus*) to open to him the nature and neceſſity of the *New-Birth*. And his ſucceſs in this way was ſomewhat anſwerable to his diligence, ſome having been Converted, and many others inſtructed, Comforted, and quickened by his Godly and ſavoury diſcourſe.

His modeſty.

—His Modeſty and Humility was ſuch, that he never judged any of his Labors worthy of the Preſs; yet he conſented that his *Treatiſe about Chriſtian Conference* ſhould be Printed, which, tho a plain, yet a profitable diſcourſe.

—Thus you have one of the faireſt Copies that this Age hath produced, preſented to your view. A Man that was (as Saint *Paul* exhorts *Titus* to be) *a pattern of good works*: One that in *Doctrine ſhewed uncorruptneſs, gravity, ſincerity, ſound ſpeech that could not be Condemned*: One that in Converſion ſhewed integrity, unblamableneſs, and good works that ought to be imitated. A few more ſuch Miniſters and Chriſtians, would convince or condemn the ungodly Generation among whom we live, and make them of another mind who ſay and think, *that all Profeſſors are but pretenders to Religion*; and that there is no ſuch thing as Grace and Godlineſs, diſtinct from Moral Virtue and Righteouſneſs: There is not a more ready way to confute and refel ſuch Calumnies, than to refer them to the Converſation of ſuch a Perſon; as *Diogenes* confuted one which denyed that there was any motion, by geting up and walking before his eyes.

He lies Interred in the Pariſh Church of *Bovingdon* aforeſaid, under a fair Stone, with this *Epitaph* Engraven'd upon it, made by the Reverend Dr. *Simon Ford.*

In Memoriam
Eruditii & Sanctiſſimi Viri
Edmundi Staunton, S. T. D.

Qui annum agens Septuageſſimum primum, Decimo quarto Die Julii
Anno Domini, 1671.

Spiritum ejus in Manus Domini Jeſu Chriſti *ſumma pace depoſuit.*
Scire cupis, Lector, cujus Lapis iſte ſepulti eſt?
En lege, ſumvniſſa, ſed lege, voce precor.
Se ſolum nota, latuit Pietate *modeſtus,*
Erubuitque ſuis conſcius eſſe bonis.
Vnde hæc, vera licet, ſi norit forte, verendum
Ne fugiat Marmor, vel Cinis ipſe loquax.

Of Dr. Stauntons *great care to promote Religion and Learning in* C. C. C. *whilſt he was Preſident, by Mr.* J. M. *Sometime Fellow of the ſame.*

I (ſaith he) who had the happineſs to be near him for many years, and obſerved the excellent workings of the Grace of God in him, cannot but ſpeak of the things which I have ſeen and heard.

In his younger years he was choſen Scholar of *Corpus Chriſti* Colledge in *Oxford*, and not long after *Probationer Fellow* of the ſame, before he was *Batchellor of Arts*; a thing ſeldome known in that Houſe. There Men finding him to be not only ingenious, but ingenuous alſo, ſhewed him great reſpect, beſtowing one token thereof after another. And there God not for any deſert in him, but out of his own mercy and grace did ſet his eye upon him: There did the kindneſs and love of God (which a great while before had run, like water, under ground) break forth and appear; ſaving him by the waſhing of Regeneration, and renewing of the Holy Ghoſt.

For here God firſt opened his eyes, and cauſed him to ſee his wretched condition, which did greatly and deeply humble him, and made him to put up *ſtrong cries, with tears, to him that was able to ſave him from death, and was heard in that he feared,* (*Heb.* 5. 7.) For at length he had his Conſcience ſprinkled with the blood of *Chriſt*, by whom he received *the Atonement.* And *the Law of the Spirit of Life in* Chriſt Jeſus, *made him free from the Law of ſin and death.*

And now he became a member of the moſt Ancient, Honourable, and durable Society in the world: Being, firſt choſen, and then admitted Fellow of *Sion Colledge*, where an innumerable Company of Saints and Angels where his Collegues. And having received his Grace, he found himſelf ſtrongly inclined to make others pertakers of the ſame. Wherefore, having taken his Degree of *Maſter of Arts*, after ſome few years he left the Colledge, and gave up himſelf to the work of the Miniſtry.

He ſpent moſt of his time and labors at *Kingſton* upon *Thames*, where the *pleaſure of the Lord did proſper in his hands.* From thence (as we heard before) he was called

called to be a Governor of that Colledge whereof before he had been a Member: And as ſoon as he came to the place he manifeſted an earneſt deſire after the welfare of the Society in every reſpect, exciting, and by his Example, leading ſuch as were to aſſiſt him, to endeavour the ſame.

—His Government favoured more of lenity and mildneſs than of ſharpneſs and ſeverity; yet he kept the Colledge in very good order and diſcipline. And tho the Houſe, before his time, had been much troubled with diviſion, he, by his Moderation and Chriſtian prudence, kept them all of a peice, and in the enjoyment of great Peace and Concord. He was indeed naturally of an exceeding good temper and diſpoſition; gentle, affable, and courteous to all, which being embelliſhed with Grace, made him exceeding amiable, and very uſeful in his whole Converſation

—His great care was to promote Religion and Learning in the Colledge, which he proſecuted with both hands earneſtly. *Divine knowledge and humane learning are the right and left Eye of the world: And as the Sun and Moon are to the Univerſe, the Eclipſing of either of them leaves the World in darkneſs.* One thing there was which made him more deſirous to ſee Religion and Learning to meet together in conjunction, in all ſuch as were to be choſen Scholars of the Houſe, or if that could not be obtained, to have them joyned together afterwards. It was the Founders Will, expreſſed in one of his Statutes, that all the Fellows, and Scholars that were of the Foundation, ſhould, about a year or two after they were *Maſters of Arts*, be ordained to the Holy Miniſtry; one only excepted, who *ad Arbitrium*, might be deputed to the ſtudy and Practice of Phyſick. *Parts and Learning without grace, make a Man capable of doing very good Service in the Common-wealth; but both in Conjunction are more requiſite in one who is to make manifeſt the ſavour of the knowledge of* Chriſt *in every place*, 2 *Cor.* 2. 14. *Knowledge puffeth up, but Charity Edifies*, 1 *Cor.* 8. 1. *A Man of Learning without Grace, is like a Ship without Ballaſt, the leaſt blaſt of applauſe is ready to drive him upon the Quick-ſands of pride, or to carry him upon the Rocks of oppoſition to others, yea, ſometimes to the truth it ſelf, and that to his own great danger and the prejudice of others.*

—Upon ſuch accounts as theſe, this Godly wiſe Man was careful to prevent (if it might be) an error in the firſt concoction, knowing how hard it might be to prevent it in the ſecond. Therefore when any Scholars place became void, if there appeared many *Candidates* for it, he appointed them, ſometime before the Election, to attend him at his Lodgings, where he examined them privately, and ſet down in a Paper the Age, Standing, and Proficiency in Learning, of every one of them. He noted alſo what Teſtimonials he had received from Perſons of Integrity, concerning the good Converſation of any of them, and of their hopefulneſs as to Godlineſs, together with his own apprehenſions of them, upon his Examination as to that matter alſo.

—And if ſuch a number of the Electors as was requiſite, could not (after publick Examination) agree upon one of them, he upon whom the Election was in that Caſe devolved, if there appeared to him and Equallity, or near an equallity in other reſpects, he would alwayes let piety have the Honour to turn the Scales.

—His next care was to have theſe Twins, Piety and Parts foſtered and cheriſhed, and by all wayes and means, improved, and heighthened to the utmoſt of his Power: And to this purpoſe he came alwayes to all *Colledge Exerciſes*: Held every one to the Duties of their ſeveral Places, and obſerved every ones growth, and progreſs in Learning, by which means he was the better able to Judge whom to prefer when any of them came to be Competitors for a Fellowſhip.

—His care was no leſs to ſee Religion proſper and thrive: For which end he made choiſe of the fitteſt Perſons that he could find to perform the Duty of Prayer, Morning and Evening; even ſuch as would with Reverence, ſeriouſneſs, and warm affections, engage the hearts of the Hearers in the Duty: And at this holy exerciſe himſelf was preſent as conſtantly, if not more conſtantly than the younger Scholars, as to joyn in the Duty, to bring down a bleſſing upon them from above, and upon their Studies; ſo alſo to ſee that it was performed Reverently, and to ſee that the whole Society came together duly.

—Every *Lords-day* in the Evening when the whole Houſe met together to offer up their *Sacrifice* of *Praiſe* and *Prayer*, he examined the younger ſort; calling them to

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an account of what they heard that day; which was a likely means to engage them to the greater attention in hearing, and to make the truths, by their pondering upon them, to ſink the deeper into their hearts.

—He took great pains to inſtruct them of the lower Rank in the Grounds of Religion, calling them one day in the week into the Chappel, where he opened the great and weighty truths of Chriſtianity to them: Endeavouring ſtill, not only to inform their Judgments, but to make the truths reach their hearts.

—Whereas the Founder required, that the Fellows and Scholars ſhould, at ſuch a ſtanding (as was ſaid before) be Ordained to the Miniſtry; he, with the conſent of ſuch of the Fellows, as were impowered by the Statutes to make *Orders* for the good of the Society, decreed, that all of ſuch a ſtanding or above, ſhould Preach every *Lords-day* in the Morning, by courſe, in the Colledge Chappel, before the Publick Sermon in the Univerſity. By this means they which were deſigned for the work of the Miniſtry, might hereby both prove, and improve, and alſo approve themſelves to others to be Men *Apt to teach*; which is one of the quallifications required in the *Apoſtolical Canons* in them that are to be called to the Paſtoral Office.

—Laſtly beſides the Conferences which he had often in his own Lodgings about Soul concernments, and Communion in the *Lords-Supper* in the Colledge Chappel, where he himſelf did adminiſter, and many of the Houſe with others from abroad were pertakers of that Sacred Ordinance: He would be often diſcourſing with ſuch of the Society as came to him about any buſineſs, and that in ſuch a manner as tended to the promoting of Holineſs. For he ſeldome would let them part from him without ſome Inſtruction, Admonition, or hearty Counſel.

—Thoſe eſpecial, who by reaſon of their place and ſtanding, were moſt frequently about him, received great benefit by their Converſing with him. For his *Heart taught his Mouth and added Learning to his Lips.* When a Portion of Scripture was read at Dinner (as uſually it was) he did not only cauſe deep ſilence, and reverent Attention through all the Hall, that all, while they were feeding their Bodies, might feed their Souls alſo. But when the Chapter was ended, if there were any difficult places in it, he either propounded them to the Fellows that ſat at Table with him, or elſe opened and unfolded them himſelf. If it contained *Practical* matter, it was a profitable, and pleaſant thing to ſee and hear, how he, who applyed his Heart to the knowledge of God, and kept his words and Laws within him, had them withal fitted in his Lips.

—He lived to ſee ſome fruit of his Labors to his great joy and contentment. For divers of them who were, from the beginning, trained up under him, became Learned, wel-diſpoſed and Pious Men; among whom was Mr. *Joſeph Allein*, late Miniſter of the Goſpel at *Taunton* in *Sommerſet-ſhire*. For as he was a great Comfort to this Holy Man whilſt he was in the Colledge, ſo it did revive him to hear (for he was often enquiring after ſuch as had been under him, as a Father after his Children) that he proved ſo eminently Pious, and uſeful a Man in the Church of God.

His care of Souls.

—We have ſeen how vigilant and induſtrious a Governor this good Man was in the Colledge: He was alſo one who in Compaſſion to Mens Souls, took every opportunity, when he was at home to Preach in, or near to the City of *Oxford*. One of the Impropriations belonging to the Colledge, having (before his time) but a ſmall ſtipend belonging to it; not ſufficient to afford a ſubſiſtance to an able Man to labor, and watch over the People for the good of their Souls, he firſt went himſelf, and afterwards he deſired ſome of the *Senior Fellows* to go thither by courſe, and Preach unto the People: Which deſire of his they readily and willingly embraced for ſome time, till the Leaſe of the Impropriation came to be renewed: At which time, upon his propoſal, the Fellows conſented either much to abate, or wholly to remit the Fine, in leiu thereof requiring a competent Sum to be paid yearly, to encourage an able Man to labor conſtantly among them.

—When the Affairs of the Colledge called him forth into Places remote from the Univerſity, he was alwayes ready to take any opportunity of doing good to the Souls of Men. One who hath rode many Hundred Miles in Company with him, hath alwayes obſerved his deportment in all places, and towards all perſons, to be

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ſuch as became an Heavenly minded Chriſtian, and a true and faithful Miniſter of *Jeſus Chriſt*.

—When he was riding on the way, he entertained his Company with Heavenly diſcourſe: And as variety of objects did preſent themſelves to him, he alwayes drew excellent matter out of them; glorifying God for the Wiſdom, Power and Goodneſs which appeared in the works of Creation, and Providence. His heavenly-mindedneſs.

—When he paſſed by ſuch as were about their occaſions in the Feilds, he would many times make an *Alt*, and enter into a ſhort diſcourſe with them. He uſed firſt to ask them ſome ordinary Queſtions, ſuch as Travellers uſe to do, and then to take occaſion from their anſwers, to propound other Queſtions of weight and concernment to their Souls; leaving alwaies ſome ſerious word with them at parting, for them to Ruminate upon when he was gone. And probably there are many, who never ſaw his face, nor he theirs, but thus in his paſſage, that have bleſt God for him. His prudence.

—When he came to his Lodging, either in a publick or Private Houſe, as he had a better advantage there, ſo he conſtantly made uſe of it, for Gods glory, and the Edification of whatſoever Company Gods Providence caſt him. He had an excellent Gift and rare faculty to improve diſcourſe ſo as to make it, not only pleaſant to thoſe with whom he did converſe, but very profitable to their Souls, ſtill aiming at the laſt, as that mark which he had conſtantly in his eye. Holy diſcourſe.

—When he came among perſons of Quality (being himſelf well born, well Educated, of a Generous Spirit, and a chearful temper) his Company, and converſe was uſually very grateful to them, which gave him an advantage to tell them (as he would plainly, yet prudently) of what he ſaw amiſs in them: To mind them of the Vanity of the World: Of better things above; and to put them (as he often would) upon good deſignes to ſhew their Thankfulneſs to God for his Mercy and Goodneſs to them. His prudence

—Nor was there a perſon ſo mean, but he would readily and humbly condeſcend to him, as knowing what precious Souls dwell in the pooreſt Houſes of clay. He alwaies ſpake to ſuch in their own *Dialect*, and in ſuch a *Phraſe* as they well underſtood; trying their knowledge and feeling the *Pulſe* of their Souls. If he found them ignorant, or inſenſible of their Spiritual Eſtate, he would endeavour to awaken them by laying plain Texts of Scripture before them, for their Conviction.

—If he met with humbled, and burdened Souls, or ſuch as were Babes in *Chriſt*, he would gather and embrace them as Lambs in his Arms, and gently lead them to the *Wells of Salvation*. If at any time there happened to be a mixt Company at the Table with him; ſome ſerious Chriſtians, ſome Profeſſors at large, his manner was to be very free and pleaſant in Diſcourſe with them, which cauſed them all to give great attention to him: Then might you have ſeen how ever and anon the Hony dropped from his Lips while the Company were hanging on them. How skilful he was in dividing the *Word of Truth aright*, giving to every one his Portion, and how wiſe in winning of Souls.

—If he obſerved any to take the boldneſs from his innocent Mirth and pleaſant humour, to incline to vain and frothy diſcourſe, he would very dexterouſly turn to ſome more profitable matter, and (as occaſion was given) afford a ſerious reproof, tempered with much kindneſs and Love to their Souls, which was uſually well taken at his hand.

—If his occaſions required his ſtay a day or two at any place, he ſeldom departed before he had Preached to the people: And he found by much and long Experience that

that a plain way of Preaching was the moſt effectual to the ends for which that Ordinance was appointed, and therefore he conſtantly uſed it, even in the Colledge and Univerſity, tho he could eaſily have appeared in an other ſtrain, had he preferred an Airy Reputation with ſome, before the work of his Maſter, and the real advantage of his hearers.

Laus Deo.

THE



qu about 14 Decemb. 1677. Ætatis 84.

W. Van Hove sculp.

The Life and Death of Mr. Samuel Fairclough, *who died* Anno Christi, 1677.

THis Reverend and Learned Divine, Mr. *Samuel Fairclough*, was born *April* 29. 1594. at *Haverill*, an ancient Market Town in that part of *Suffolk* which borders both upon *Essex* and *Cambridge-shire*; His Father Mr. *Lawrence Fairclough*, was a branch of that *very ancient* Family in *Lancashire*; from whence he was sent to the University of *Cambridge*, and thence removed to be Incumbent at *Haverill*, where he lived an *able* and *worthy* Preacher of the Gospel for many years. His Mother was Mrs. *Mary Cole*, the Daughter of Mr. *John Cole*, chief Lord of that Town: so that he was well descended both by Father and Mother, and to be born *so*, is reckoned an honour even by *divine* estimony — *nam sunt sibi illustrium*, the children of illustrious Parents, having a preference given them in sacred Writ, *Eccl.* 10. 17. His Birth.

This Family hath been very famous for Arts and Arms; one of this name *Progenitors*, as Mr. *Peacham* tells us in his Book of Heraldry, was Standard-bearer to the *Earl of Darby* at *Bosworth-field*, who under God was a great means whereby *Henry the 7th* obtained the Victory over *Richard the third*, an Usurper, whereby those *civil* Wars ended, with *which* this Nation was before *almost* ruined. Another of his Family for his great learning and Skill in the *Oriental* Languages, as Dr. *Fuller* tells us in his *Ecclesiastical* History, was appointed by Commission from *King James*, to be one of the new *Translators* of the *Bible*; a work of great use and benefit to the *Church* of God. Dr. *Daniel Fairclough*, *alias Featley*, was a branch of this Family also, *whose works do, and will always praise him in the Gates*; But none hath *heightned* the reputation of *this name* more than *this Gentleman*, of whose Life we shall now give some account. His Family.

He was the *youngest Son* and the *youngest Child* (save one) of his Father, all his *Brethren*, who were four, were men of such *great Spirits*, as that so soon as they attained the Age of 20. or 21 years, they all *travelled* beyond Sea, and some of them took His Brethren and Sisters.

took *Commiſſions* to ſerve in the Wars of the *Low-Countries*, where they did very eminent Service, and *all* of them but *one* (who returned and dyed *a Batchelour of Eighty years old* in *England*) dyed in the Wars, and *ſlept* in the *Bed* of *Honour*. He had *four Siſters*, all very *gracious* Women, and all married to *pious* Husbands.

His Fathers death. —His good Father having preached a Sermon of *Thanksgiving* for the coming in of *King James*, in the year 1603. caught ſo great a *cold* by it, that he dyed the *next* day, leaving *this* Son then but *nine years old*.

His Inclinations when young. —From a child he was of a moſt *ingenuous* and *ingenious* temper; what the *Greeks* call εὐφυΐαν, good nature, or what the *Latines* call *Ingenium, quaſi ingenitum*, inbred *connate* worth, was early diſcerned to be in him, and gave *ſtrong* hopes of his being a *brave* perſon in *due time*: No man did ever arrive to any *excellency*, unleſs *nature* had firſt laid a good *foundation* for Art and Induſtry afterwards to build upon. There muſt be ſome *naturales ignículi*, ſome ſparks of a generous Life *hid* and *laid up* by nature, which are to be *blown* up by Art; or as *Plato* expreſſes them, *quædam ſemina virtutum*, ſome ſeeds of virtue, which *education* muſt *cultivate* and well *water*, or elſe no *great* things can be *expected* from any man.

His Love of Learning, and being put to School. —There were *many* pledges of a great and good *mind*, diſcerned in this Child when very young; which his *Father* perceived, but more *eſpecially* he obſerved in him a natural *bookiſhneſs*, and a deſire to *ſtudy*, and a love to *ſearch* after knowledge. The *Philoſopher* adviſes Parents to follow thoſe [illegible] thoſe *propenſions* of their Childrens tempers; and accordingly his Father upon his *death-bed* laid a particular command on his *Mother* to breed this Son a *Scholar*, and adviſed, that he ſhould be put to School, and educated under one Mr. *Robotham*, the moſt famous School-maſter of that age. His Maſter *ſoon* found him to be a Lad of very *great parts*, and moreover, (which is not ordinarily found in Children of *quick Wits*) he was very *ſedulous* and *induſtrious*; By theſe *advantages* it came to paſs, that before he was *fourteen* years of Age he was ſent to the *Univerſity*, with this Teſtimony from his Maſter, That he was the beſt *Scholar* that ever went from that School, whereof he had been *Maſter* near 30 years.

A work of God upon his Conſcience, at 13 years of age. —This could not but be a *great comfort* to his Mother; but there was *ſomething* of another kind, which *rejoiced* her much more; and it was this, that *God* was pleaſed to begin a *work of grace* in his heart very early and betimes, by *awakening* his Conſcience by the terrours of the Law, and by *beſtowing* a ſincere repentance upon him thereby, and by working an effectual faith in him; and all this done by the miniſtry of the word preached by Mr. *Samuel Ward*, then Lecturer of *Haverill*: Mr. *Ward* had *anſwered for him in his Baptiſm*, and had always an hearty love to him; who Preaching one Lords day upon *Zacheus his converſion*, and diſcourſing upon *Zacheus* his four-fold reſtitution in caſe of *rapine* and *extortion*; he uſed that frequent expreſſion in that caſe, to wit, *Non dimittitur peccatum niſi reſtituatur ablatum*, that is, no man can expect *pardon* from God of the *wrong* done to anothers *eſtate*, except he makes *full reſtitution* to the wronged perſon, if it may poſſibly be done: This was as a *dart* directed by the hand of God to the *heart* of our young *School-boy*; who together with one *John Trigg* (afterwards a famous Phyſitian in *London*) had the very week before, robbed the Orchard of one *Goodman Jude* of that Town, and had filled their *Pockets* as well as their *Bellies*, with the *ſpoils* of a Mellow-Pear-Tree.

Reſtitution offered for unjuſt taking a few Pears. —At, and *after* Sermon he *mourned* much, and took not *any* ſleep all the *night* following; and early on the Monday morning he went to his *companion Trigg*, and told him, that he was then going to *Goodman Jude*'s to carry him 12 *pence* by way of *reſtitution* for three penny worth of Pears, of which he had wronged him: *Trigg* (fearing that if the thing were confeſſed to *Goodman Jude*, *Jude* would acquaint Mr. *Robotham* their Maſter therewith; and that *corporal* correction would follow) did earneſtly *ſtrive* to divert this *poor Child* from his *purpoſe* of reſtitution; but *Fairclough* replyed, that God would not pardon the *ſin* except *reſtitution* was made; to which *Trigg* anſwer'd thus, *Thou takeſt like a fool* Sam, *God will forgive us ten times; ſooner than old* Jude *will forgive us once*: But our *Samuel* was of *another* mind, and therefore he goes on to *Jude*'s houſe, and there told him his errand, and *offer'd him a ſhilling*, which *Goodman Jude* refuſing (although he declared the *forgiveneſs* of the wrong, yet) the youths *wound* ſmarted the *more* thereby, ſo that he could get no *reſt* until he went to his *ſpiritual Father* Mr. *Ward*, and had opened to him the whole *ſtate* of his *Soul*, both upon the account of *this* particular ſin and many others, and moſt

most *especially*, the sin of sins, the *original* sin and depravation of his *nature*. Mr. *Ward* received him with great *affection* and *tenderness*, and proved the good *Samaritan* to him, *pouring Wine and Oil into his wounds*, answering all his *questions*, satisfying his *fears*, and preached *Jesus* to him so *fully* and *effectually*, that he became a true and sincere *Convert*, and *dedicated* and *devoted* himself to his *Saviour* and *Redeemer* all the days of his life after.

His going to the University

Being designed for *Cambridge*, he was recommended by a friend of his, one Mr. *Allington*, unto Mr. *Berry* a Fellow of *Queens-Colledge*, to whom he *went*; and having delivered Mr. *Allington's* Letter, he (with a most humble confidence) begged *leave* to speak a few words to him; and then informed him that he was the Son of a *worthy Divine* who dyed *five* years before, that he had continued at *School* ever since, and that his *elder Brethren* had carried away almost all his *Fathers* Estate with them into the *Low-Countreys*; so that he had but little to *spend*, and not any thing to recommend him to a *Tutour*, but the knowledge he had obtained in the *Greek* and *Latine tongues*, and, (which he was willing to promise) further *diligence* in his Studies, and a chearful *observance* of the commands of any *Gentleman*, who would make tryal thereof. He added, that it might seem a great piece of *impudence*, that a poor *boy* should thus address himself to so *Reverend* a person; but it was the report which Mr. *Allington* had given of his *kindness*, that made him *hope* now to find Charity *there*, *where* many other persons had *experienced* so much goodness at all times.

Mr. *Berry* permits him to Lodge and Study in his own Chamber.

Mr. *Berry*, (who was in truth a very kind and good man) was mightily *pleased* to see a young youth deliver himself so *humbly*, and yet so *freely*; he therefore first posed him *himself* in all School *Authours*, both *Latine* and *Greek*, and finding him a perfect Master (almost) of both those Languages, he told him, that if Dr. *Tindall*, (the then Master of the Colledge) would approve of him, he should *then* be admitted into the *Colledge*, and he sent him to the Dr accordingly; who had no sooner made *tryal* of him, but did so greatly *approve* of him. But there was yet a *mighty* difficulty in the *way* of his admission: for there was *not one Study empty* in the whole Colledge, and for *want* thereof, many *Scholars* had been *rejected* that year: But Mr. *Berry* would not *upon this account* reject *him*, but he set up a Bed in his *own* Chamber for him, and gave him liberty to *study* there, until *another* study should become void. Thus was he admitted into *Queens Colledge in Cambridge* in an extraordinary manner. I cannot say he was admitted *Fellow-Commoner*, but he was admitted *Chamber-fellow* and *fellow-Student* with his own *Tutour*.

Earl of *Northampton* wants a Sub-tutour for his Son, and Dr. *Tyndall* bids him write for the place.

He had not been above two years in the Colledge before *Spencer Lord Compton*, eldest Son of *William Earl of Northampton*, was designed for the *University*, and for that *Colledge* also. The *Earl* would *needs* have his Son to have *two* Tutours, whereof *one* or *other* might always be *with him*; Dr. *Towers*, afterwards *Bishop of Peterborough*, was chosen by the *Earl* for his head Tutour, and the *Earl* wrote to Dr. *Tyndall* to provide a *Sub-tutour*, who might *converse* with the young Lord, and *take care* of him, as often as Dr. *Towers* was absent. The Master was then at his *Deanery of Ely* with some *Fellows* of the Colledge, where he received the *Earl's* Letter, which he had no sooner done, but he concluded with *himself* that this *Fairclough* would be a most *fit* person for *this* place; the next day therefore he sent for him to *Ely*, and told him that he must write immediately a *Latine Letter* to the *Earl*, and therein offer his Service to the *young Lord*, his Son. The task was very *difficult* for so *young* a person to undertake, but the imployment was *honourable* and *profitable*; the constant Sallery was to be 30 *l. per annum*, and thereby also a door of *preferment* was certainly opened for the *future*, if his *genius* should lead him either to *travel* beyond Sea with the young *Lord*, or if his *inclination* should prompt him to attend on the old *Earl* at home, who was a great *Favourite at Court*. All which, Dr. *Tyndall* did intimate to him, and then *left* him to compose such a Letter, whilst *himself* and the *Fellows* that were with him, and some of the *Chapter*, went to dinner in *another* room; where they had not *fully* dined, before the *Letter* was sent in *finished* as a *third course*. Mr. *Preston*, afterwards the renowned Dr. *Preston*, was one of the Fellows then at dinner. The Dean and the whole *Company* were amazed when they read the Letter, both for the *manliness* of the sense, the *richness* of the fancy, the *sweetness* of the expression, the *elegancy* of the Latine, and the *bravery* of the whole Letter; but Mr. *Preston* discerned *especially* the seriousness, sobriety, and a seeming Piety that *breathed* in every line; and from that time he *received* this

young man (although ſomewhat his *Junior*) into intimate Society and Familiarity with himſelf.

The Earl likes the Epiſtle, and ſends many Goods and much money to him; to try his prudence and faithfulneſs.

—The *Epiſtle* was ſent by the *Dr.* to the *Earl*, who having read it, and *obſerved* much of *accuracy* therein, did rejoice that his Son ſhould converſe *with*, and in many things be *guided by* ſuch a *Scholar*, who although but *young* in age, yet did manifeſtly appear *learned*, *grave and prudent* beyond his years. The next day therefore after the receipt of the *Letter*, there were *many* rich Goods and *much* Furniture ſent to this *Lad* to take care of, and *orders* were given him further to *furniſh* the Chambers with *every* thing that ſhould be *wanting*. There were ſeveral Trunks ſent alſo full of *rich* Cloaths, and *much money*; the *Keys* of *all which* were delivered to him, with notice that the *Earl's Son* would be at the *Colledge* about *three* weeks after. This was *done* (and mention thereof is *here made*) becauſe the *Earl afterwards* acknowledged, that he did *hereby* make *tryal* of the Scholars *temper*, both as to his *faithfulneſs*, and alſo to his *diſcretion*.

—*Democritus* obſerving *Protagoras* his making up of a Faggot or *bundle of ſticks*, when he was very young, more *neatly* and with greater *skill* than ordinary, *pronounced* of him, that (if he were ſet to School) he would certainly prove an *accurate Scholar* and a *ſubtile Philoſopher*; and *Democritus* his judgment (though taken but from *ſuch* an obſervation) did not fail: Accordingly the *Earl* coming and *finding* all things that were ſent, taken good care of, and all the money *ſecured*, and all things *neceſſary* provided, he declared, not only his *preſent* ſatisfaction, but his great *confidence*, that his Son would be under *excellent* government, both as to his *civil*, and alſo as to all his *moral* concerns; the *Earl* therefore putting *two Broad-pieces* into this *Sub-tutours* hands, told him that he had made *tryal* of his *prudence* and *faithfulneſs* in his Stewardſhip about *ſmaller* matters, and now he believed that he might *ſafely truſt* him in greater concerns, and therefore he would commit the *richeſt Jewel*, and the greateſt *Treaſure* he had in the world, to the overſight of Dr. *Towers* and *himſelf*: but (in truth) the *greateſt* care of the *whole* affair lay upon the ſhoulder of the *Sub-tutour*, in as much as Dr. *Towers* was much out of Town; and the Sub-tutour being *conſtantly* with him, had the *faireſt* opportunities to *forewarn* him of evil, and to *reprove* him for any miſcarriage, which he always did *do*, with that great *prudence*, deep *humility*, and apparent *affection*, that the young Lord loved him as his *Brother*, and valued his words as an *Oracle*.

He is choſen to Act a womans part in *Ignoramus*, before King *James*, and refuſeth to wear Womens Apparel.

—About this time did *King James* firſt come to *Cambridge* at the *publick Commencement*; and being much pleaſed *therewith*, he promiſed to give the *Univerſity* a ſecond viſit within a ſhort time; The *Heads* therefore reſolved to *welcome* the *Kings* ſecond coming with a *Comedy*, namely, with that famous one called *Ignoramus*, and thereupon the greateſt *Wits* and perſons of *greateſt* quality were *ſelected* to be *Actors* therein, among which, the *Lord Compton* was pitched upon *for one*, becauſe of his *great birth*; and his Sub-tutour was deſigned for *another*, for his *parts* and *ingenuity*; but it ſo happened, that *that* part which was to be acted by the Sub-tutour (who was but little and of low ſtature) was that of *Surda*, an old *Woman*, and it required him to be cloathed in *Womans Apparel*, which, though it were not to be worn to *deceive* in the *worſt* ſenſe, yet it had an *appearance* of evil in it (as the young man thought) which by the *Apoſtles* rule was to be *avoided*; he therefore went to the *Vice-Chancellour*, deſiring to be *excuſed* from acting *that*, or any *other* part; the *Vice-Chancellour* told him, that he was *unwiſe in his deſires*, for, by his *acting* he would become *known* to the *Court*, and by acting *well* he would gain *the Kings favour* immediately, and get *preferment* in a ſhort time. To which the *young Scholar* replyed, that he judged it *unlawful* for a man to wear *Womens Apparel*, even in a *Comedy*. The *Vice-Chancellour* at firſt *laughed* at him, and *argued* the point a *while* with him, but met with ſome ſuch arguments at *laſt* as turned his *ſmile* into a *frown*, ſo that the conteſt between the *Vice-Chancellour* and him had proceeded *higher*, had not the *Lord Compton* offer'd, that he would act his *own* part, (which was that of *Vince* a page) and his Sub-tutours part alſo; which *requeſt* could not be *denyed* to a perſon of ſuch *honour*; whoſe kindneſs *therein* was very great to his friend.

His right choice.

—Thus did this youth chooſe to *loſe* the *ſmiles* of the *Court*, and to bear the *frowns* of the *Vice-Chancellour*, rather than to *hazard* the loſs of the light of *Gods countenance*, or to endure the leaſt *laſh* of his own Conſcience. He well underſtood the meaning of that ſaying, *Populus me ſibilat, At mihi plaudo*; for indeed he was always a *Theatre* to himſelf, and although he could not *Hiſtrionem agere*, act the *Comedian*,

medium, or ὑποκριτὴς play the hypocrite, either with *God* or *men*, or *himself*, yet he *acted* always as one that was resolved to die and *go off the Stage* of the world *with a well done good and faithful Servant* spoken to him by the *King of Kings*, and the great *Spectator* and observer of all men.

He becomes acquainted with many eminent persons.

However here was *occasion* given to many Scholars in the University, both to *envy* him that he was preferred to the *honour of acting*, and to admire his *self-denial* in not embracing the *opportunity*: but in *some* of the University it *excited* a great desire of his *acquaintance* and of *converse* with him. Mr. *Preston* had already brought him into the Company, not only of Mr. *Davenant*, afterwards *Master* of that *College*, and Mr. *Hildersham* and Mr. *Perkins*; but now divers others that were eminent for Piety and Learning came often to visit him. Bishop *Tovers* hereupon *foretold* his being a *Non-conformist*; but it was not his *early* converse with *some*, who afterwards did not *fully* conform (as he hath often declared) that begat *Scruples* in his mind, but (as he said) it was the reading of the *very* books writ in defence of the *Ceremonies*, together with the observation (as he thought) of a *different* temper and spirit in men on both sides; which *made* him study the *Controversie*, and to question the *lawfulness* of doing *some* things that were afterwards *required*.

An account of his Judgment about Liturgy.

He could and *did* submit to the *use* of the *Liturgy*, though he made it not matter of his *choice*. He was of the *same* opinion which *Bishop Taylor* afterwards declared himself to be of, in a late Book, *One prays conceiving, another reading*, (saith he) *the one frames words to his mind, which is far more easie; the other frames his mind to his words, which is not so ease, yet both the one and the other prayeth and obtaineth, if they pray with good understanding and godly affections*: Dr. *Taylors* Practice of the faithful, *p.* 7. Some persons (as he thought) were *over zealous* for *forms*, neglecting the *power*, whilst some others thought that the *power* of Religion ought to govern all *uninstituted forms*, as the *Soul* governs the *members* of its own *body*, *using* or *not using* them *when* or *how* it sees occasion, without constant receiving *trusses* or *shackles* from others (as young Colts may do for a time) but no man will enter into a *Barrel* so *mounted*.

He is imposed upon by a strange proleptical Ordination.

One *particular* occasion of more *narrow* searching into these things, was given by one of the *Fellows* of *Pembroke-Hall*, who in those days came frequently to the *Lord Comptons* Lodgings, and *played* with him at *Tables*; and it so happened that a Game was *begun* when the *Master* of the *College* came in and spoiled their sport; but they both parted *not* without an *agreement* to meet the *next* morning; which (unexpected to both) proved to be a *Festival*. In the morning the Fellow of *Pembroke-Hall* came and acquainted the *Lord Compton*, that he, being *Incumbent* at a Parish (near *Cambridge*) could not *play* with his *Lordship* that day, except he would desire his Sub-tutour to ride over to his Parish and read the *Service* for the day. *Fairclough* was then but *Junior-Sophister*, and replyed, that he was *unordained*, to which the Incumbent answer'd, that he would immediately *ordain* him by putting on his own *Cap* and *Canonical Coat* upon him, with which last, if he did *ride*, no doubt it would *inspire* him for the work (whether this was spoken *Proleptically* I shall not *determine*, but it is *true*, that *he* that was then but an *Incumbent* of a poor *Vicaridge*, became afterward *Bishop* of a large *Diocess*) *Fairclough* in compliance with his *Lords* request, Rides over, and finds *none* but the *Clark* of the Parish and *one* old Woman assembled in the *Church*; whereupon (the publick Prayers supposing always a *greater* number to be present) he chose to pray only *ex tempore*; which having done, he gave charge and *mony* too, to his *two Auditors* to take no notice of what had past. The *woman* was most true to her *trust*, and kept *silence*, but the very *next* Lords day the *Clark* told the Incumbent that he had sent a *substitute* on the *Wednesday* before, who prayed *without book*. Hereupon the Incumbent went the *next* day again to the *Lord Compton*, and complained of his Sub-tutour for breaking the *Orders of the Church*. Thereupon *Fairclough* was called to make his *defence*, which was *such*, as the Incumbent seem'd to be non-pluss'd; and the *Lord Compton* moderating, told the Incumbent that he *ought* not to be offended with the Sub-tutours breaking *of Church Orders*, for he had first *broken* them by sending a person *ordained* only in jest.

To conclude, this man accounted that the *life* of all prayer consisted in the *devotion* that was exercised therein, prayer being nothing else than *ascensus* or the assent of the mind toward God. He did therefore prefer *ancienter Liturgies* before those that are *later*, because the more *ancient* the more *short*, and most proper for *exciting* Devotion, such were the ancient *sursum Corda*, and their Κύριε ἐλέησον. He did also greatly

greatly *admire* how it came to pass that in *Primitive* times, when affections were most *warm*, the Church should *then* think *imposing* of Liturgies to be very *inconvenient*, and that our *less devout ages* should now so rigorously *enjoin* them, but he would answer himself *thus*; that *then Membership* of *Churches* was *voluntary*, whereas now *since that* men are *compelled* to come to the *Table*, it can be no *wonder* that they should be *forced* to eat *whatever* the Master of the *Feast* shall carve them.

He neglects his taking the Degree of Batchelour of Art.

—Soon after this, the *usual* time came, (according to the *custom* of the University) of this Students taking his first Degree of *Batchelour of Art*: He performed all his *Acts* and *Disputations* in the publick *Schools* in *reference* hereunto, with great applause; and he sate in the *Schools* to be posed by all or any *Master of Arts* that would examine him; and his Grace was *passed* in the *house* (as the Custom) is; but when the day came that he should actually *Commence*, and receive his *Ensigns of honour*, he withdrew from the *University* and went into the *Country*, and returned no more until *Ashwednesday* (the day of Commencement) was past; so that he continued a *Harry Sophister*, (so called) it being *five* years before he would have his *Cap* put on, and being asked the *reason* hereof, his answer was, that he came to *Cambridge* to *study* and gain Learning and Knowledge, and not to *Commence* or take Degrees. By his thus *degrading* himself, he obtained a mighty *liberty*, to read what *kind* of Authors he *pleased* for a *whole* year; he being *above* the method of his *Juniors*, and being not *necessitated* to go along with the *Graduates*, who often engage in *such* Studies as they are not *fit* for. We must therefore look upon this person as an *Heteroclite*, being a pure *Monoptote*, and *invariably* engaged in a way by *himself*, but it was *such* a way, as did *accomplish* him in all the *Arts* and *Sciences* of *Logick*, *Rhetorick*, of *Ethicks*, *Physicks* and *Metaphysicks*, far *beyond* the rate of others. The next year he *took* his Degree.

He is invited by the Lord *Compton* to travel into *France* and *Italy*.

—After which the *Earl of Northampton* designing to send his Son *beyond Sea*, wrote to this *Junior Batchelour*, offering him the priviledge of Travelling with his Son into *France* and *Italy*, unto which our young Graduate was *very* much *inclined*, but his answer to the *Earl* was, That *so far* as he had *power* over himself he did most *thankfully accept* of the Offer, but he was not his *own*, he had a *Mother* yet alive whose content he *sought*, and *preferred* it above his *own*, with whom he would first *advise*, and then return a speedy answer.

In obedience to his Mother he refuses it.

—His Mother being consulted with, made an answer something like *that of* Jacob *to his Sons*, *Joseph is not*, *and Simeon is not*, *and will ye take Benjamin also? Raphael*, saith she, *is not*, *Lawrence* is not, (these were the names of her two eldest Sons who dyed in the Wars beyond Sea) and will ye take *Samuel* also? *All these things are against me*, *and will bring my gray hairs with sorrow to the Grave.* She was proceeding *farther*, but he *prevented* her, falling upon his *knees* and saying, *dear Mother*, although my *inclinations* are strong, and my desires *great* to travel with my *Lord* in such *Company*, and in such an *Equipage* as I may now do, yet *since* I knew your *pleasure*, I can assure you, that I feel already far *greater satisfaction* in denying *my own* will for *yours*, than I am sure I *can* any way *find* in the *Journey*, should it *answer all* my *desires* and *expectations*. He therefore the next day went to the *Earl's* house in *Northampton-shire*, and begged his *Lordships* pardon that he could not serve him *herein*, and acquainted him with the *reason* which hindered his going; the *work* whereof (he declared) he valued as great as the *wages*. Such an opportunity of Travel *would have tempted most* Children to disobedience; but there was one *temptation greater* than all the *other* that presented it self; for while the *Earl* and the young Scholar were discoursing, there was one Mr. *Herbert* in the room, who hearing my *Lord* call him by the name of Mr. *Fairclough*, stept to him and asked him, whether he was related to Mr. *Hugh Fairclough*, Citizen of *London*; he answered he *was*, and that his own *Grandfather* and the Citizen's *Father*, were Brothers. Hereupon Mr. *Herbert* catches him in his *Arms*, and tells him, that if he should now *Travel* he would have an *opportunity* of going into *Italy*, and thereby of coming to such *preferment*, as that (for his part) he should value it above some *thousands* of pounds; withall telling him, that *Alexander Fairclough the Son of the* Citizen, was at that time *Secretary* to *Cardinal Barberino* at the *Court of Rome*, (from whence Mr. *Herbert* lately came) and that *Alexander Fairclough* was in *such* great *repute* there, as he could *raise* any man, especially so *near* a Relation.

But

—But love to God and *ſtedfaſtneſs* in *Religion*, were ſuch a *byaſs* upon this *Scholars* heart, that he *profeſſed* to Mr. *Herbert*, that he was no more *moved* with this allurement, than an *old man* would be tempted to exchange a *fair Eſtate* for a *Childs Rattle*. This bait he *acknowledged* would be very great to a perſon that would have been *contented* to have *his portion in this life*; but for his part (he declared) he had choſen *God for his portion*, and ſhould *cleave* to him as long as he lived. He eſteems true Religion before preferment.

—Suddenly after that this invitation was given him to *Travel*, his old friend Mr. *Allington* did procure the *Preſentation* of the Living of *Halſon* in the County of *Suffolk*, from Mr. *Muskett* the Patron, which Preſentation he ſent to him; but Mr. *Fairclough* was not, yet, of *age* to receive *Prieſts Orders*, or to be *inſtituted and inducted* into a Living; which being underſtood by Mr. *Grouſe* a Fellow of the *Colledge*, he did *offer* himſelf to go to *Norwich* and take the *Inſtitution* (in his own name) and to allow the *whole* profit of the Living to this his young *Curate*, and to *reſtore* the Living to him ſo ſoon as he ſhould be *capable* to receive it. The Preſentation of *Halſon* is offered to him.

—At *Halſon* in the very center of *Suffolk* was *that* Miniſtry *firſt* entred upon, which *afterward* proved ſo eminently uſeful to the *Church of God*. There was ſoon a greater *Congregation* gathered together to hear him, than the *Church* of *Halſon* could *hold*; all people *admiring* both his *Gifts* and *Graces* at a great rate. But when the two years were *expired*, and Mr. *Grouſe* had *reſigned*, and Mr. *Muskett* had *offered* him the Preſentation a *ſecond time*, Mr. *Fairclough* was now grown *ſo old*, and ſo wiſe, as to think himſelf now *not ſufficient for theſe things*. For though his *Learning* and *Parts* were *beyond* his Age, and his *Labours* were *abundantly* acceptable to the *whole* Corner, and *almoſt* to the *whole* Countrey; yet he did think himſelf *not fully prepared* and *furniſhed* for ſo *great* a work as *that* of taking the care of Souls upon him; he therefore reſolved to *retire* from a ſtated *publick* Miniſtry again; and to betake himſelf to his *private* Studies for a *year or two* longer, deſiring to enter into the Family of ſome *eminent noted Miniſter*, where he might go thorough *again* and compleat, a whole *Curſus Theologicus*, a whole courſe of Divinity-Studies; and by converſe with ſome *experienced Miniſter*, he might gain a more *full* knowledge of the nature of his *work*, and attain unto greater meaſures and degrees of *Grace* in his own heart. His entrance upon the Miniſtry.

—Having therefore *firſt* conſulted with his ſpiritual *Father* Mr. *Ward*, (who was yet living) he was *by him* recommended to the houſe of Mr. *Richard Blackerby of Aſhen in Eſſex*, a man *juſtly reputed* one of the *holieſt* men on earth, and accounted the greateſt *Scholar* in that *County*, eſpecially for his accurate skill in the *Hebrew tongue*, the knowledge whereof was far more *rare* in that age than it hath been of *late*; and in which Language our young *Divine* thought himſelf ſomething *deficient*, and now he reſolved to *perfect* himſelf therein; which he *ſoon* did; but not yet contenting himſelf therewith, he ſought greatly to accompliſh himſelf in *all* other pieces of humane literature; in which his *delight* and *induſtry* was ſuch, that having a memory *proportionable* to his *deſign*; it might have been truly ſaid of him what *Photius* ſaid of *Juſtin Martyr*, πλειω ἢ ὡς εἰς ἕλλην ἀνηρ, he became very Learned and highly knowing. He had undoubtedly *conſumed* his whole Life and *buried* himſelf in *Hiſtory* and *Antiquity*, and in the knowledge of all humane *Arts* and *Sciences*, if God had not touched his *Conſcience* by that Text of *Scripture*, viz. *The world by wiſdom knew not God*, which he one morning *reading* and meditating upon, became thereby *convinced* that he might poſſibly ſpend *too much* time in gratifying his own *natural inclinations*; his Conſcience alſo told him that he was not *born* for *himſelf*, but for publick *uſe* and *ſervice*. He retires to the houſe of Mr. *Richard Blackerby* in *Eſſex*.

—Hereupon he turned the *ſtream* of his Studies *moſtly* into the *Channel* of *Divinity*. The grace of God now *ſo far* prevailed upon him, that he was *taught* to judge of things *aright*. It is *true*, he valued *humane Learning* above all *humane things*, and did both *covet* and *attain* to a *greater* meaſure than moſt men *uſually* do; but he was ſo *happy* as to know, that as the concerns of *Eternity* are greater than thoſe of *time*, ſo the knowledge of things *Spiritually* and *Eternal* highly tranſcends the knowledge of things *temporal* and meerly *humane*. He was *bleſſed* in Learning that Leſſon betimes, that many *great Scholars* learn *too late*, to wit, that the higheſt wiſdom is to be *wiſe to ſalvation*, and the *profoundeſt* Learning is to *learn the truth as it is in Chriſt Jeſus*. It is reported of that great *Hugo Grotius* (rightly reputed the moſt Learned perſon of his age) that he *ended* his life with this *ſaying*, *Ah! vitam perdidi operoſe, nihil agendo*, I have loſt *my life by being buſie about trifles*; by which trifles he underſtood He changes the courſe of his Studies.

derstood his less profitable Learning, such as *diversity* of *Languages*, *Philology* and meer *critical* notions. And he openly professed *when dying*, that he would gladly *exchange* all his *Learning* for the *plain honesty* of a poor man, one *John Eurig*, (whom he named) who was (though unlearned) yet a very *devout* and *holy* man. And the like also is said of the Learned *Salmatius*, that he left this world, professing openly, *That he had lost his most precious time in studying unnecessary things, and declared that how long or how short soever he should live, he would spend all his remaining days in reading and studying the Scriptures, especially of* David's *Psalms and* Paul's *Epistles*; for, said he, *all the Learning in the world without Piety and the true fear of God, is nothing worth.*

Humane Learning a Hand-maid to Divinity.

Our young Divine was *happy* in that he foresaw, that although *humane Learning* is a good *hand-maid* to Divinity, yet it ought not to be taken into any mans *bosom* but only as *Hagar* was into *Abrahams*, reserving the *choicest of our affections* for *Divinity* as he did his, for *Sarah*.

He allots four days for Divinity, two for other Learning.

He *afterwards* always allotted *four* days in the Week for the *Study* of Divinity, and but *two* for the studying *humane Learning*, and although he had left his *stated* Preaching (at any one particular place) yet he preached constantly every *Lords-day* in one place or another; and providence so *ordered* it, that he was *sent* for, far and near, and especially by *Ministers* and *Congregations* of Market-Towns, and those in divers *Counties*. In *Essex* he was invited often to Preach at *Colchester*, *Braintree*, *Walden* and *Thaxsted*. In *Suffolk* he preached often at *Hadleigh*, *Sudbury* and *Clare*, in all which places his *name* and *memory* is precious to this day, and will be so as long as *any* of his *Auditors* shall be found *alive*, for in all places God gave him many *Seals* of his Ministry.

He is called to be Lecturer at *Lynn Regis*.

In the year 1619. the Mayor of *Lynn* in *Norfolk*, and nine of the Aldermen of that Town, having heard much of his *worth*, sent him a Letter by one Mr. *Matthew Clark*, subscribed with all their names, *intreating* him that he would come and be their *Lecturer*. He so far *complyed* with their desires as to go to *Lynn* and *preached* amongst them, who then offered him 50 *l. per annum*, and a *fair* dwelling house at the *charge* of the *Corporation*, if he would come unto them. The people also *Petitioned* him to come thither, and promised to make his *Sallery* up an 100 *l. per annum*, if he would *accept*; but he desired some time to consider, before he would *give his answer*. And the reason of his desire was this, to wit, a little *before* his going to *Lynn*, the Town of *Clare* had invited him to be a *Lecturer* with them, and although the Revenue of *Clare* was not above a *quarter* so much as what was promised to him at *Lynn*, yet *Clare* was near Mr. *Blackerby's* House, whose Society he *highly* prized. Returning therefore to Mr. *Blackerby*, and advising with him, and with divers other friends, they all perswaded him to go to *Lynn*, which was a great Town, and thereby his opportunities of doing *God Service* would be *far more* and *greater* than at *Clare*. Hereupon he went to *Lynn*, and continued there some time.

He is envied and opposed there, and returns to *Clare*.

But it happened to him there, as it did to the *Apostle*, to wit, to be greatly *envied* by some other *Ministers* of that Town, whose people flocked *to hear* this new *Lecturer*; and moreover he was *openly* opposed by the generality of the *Inn-keepers*, *Ale-house-keepers* and *Vintners*, whose Trade became *lesser*; Drunkenness and Debauchery being *restrained* by the power of the *Word*, which the power of the *Sword* solely and alone had not effected. But above all, Dr. *Harsnett* began to be angry, he being *informed* that he had baptized Children without the sign of the *Cross*, upon which he was *cited* to the *Bishops Court*, where, although one Mr. *Hare* (an intimate Friend of the Bishops) told the Chancellour that he had *himself* lived *many* years formerly in *Lynn*, and had observed that the sign of the *Cross* had been very rarely used by any of their Ministers, and that he *never* knew any of them to be *troubled* by the Court for their *omission* thereof; and therefore he *hoped* that Mr. *Fairclough* should find the same *favour* as others had done; to whom the Chancellour replyed, that, what he said *might* be true, to wit, that *former* Ministers had been *winked at*, but Mr. *Fairclough* was grown to be a *popular* man, and therefore he must be *nipt in the bud*. Mr. *Fairclough* thereby perceiving that his *enemies* would *soon* make *Lynn* too *hot* for him, went to the *Mayor and Aldermen of the Town*, and beseeched them to provide themselves of another Lecturer; at which they were *greatly* troubled; but Mr. *Fairclough* acquainting them with *what had passed* at the *Bishops Court*, and recommending to them a very Learned and *godly* man to succeed in his place,

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one Mr. *Ibgu* Fellow of *Cajus Colledge* in *Cambridge*, he obtained leave to return to his ſmaller Lecture at *Clare*.

—And now being reſolved to *ſit down* in this place, he conſidered about altering his condition, and of entring into a *married* ſtate.

—At his firſt coming into Mr. *Blackerby's* Family, he had *obſerved* not only a great *Beauty*, but a wonderful *modeſty* in his *eldeſt* Daughter, and having *lived* for ſome years with her, he had diſcerned, that as ſhe was of an *excellent* temper and *ſweet* converſation, ſo ſhe was alſo *truly gracious* and *ſincerely pious*; he therefore having ſpent much time in *prayer* unto God for direction herein, reſolved firſt to addreſs himſelf to her *Father*, and then to *her ſelf*; which he *did do*, and obtained both their *conſents*; and they were a moſt *happy* couple, every way *ſuitable* to each other, and *rejoicing* in each others love. He marrieth Mr. *Blackerby's* eldeſt Daughter.

—In the mean time *the word of God at Clare ran and was glorified* by his excellent Miniſtry, upon which all *ſorts* of perſons (rich and poor) did attend; and amongſt thoſe of *greateſt quality* was that renowned *Knight*, Sir *Nathaniel Barnardiſton*, a man famous for his *Piety* and *Integrity*, who frequented *Clare Lecture* with great conſtancy and abundant ſatisfaction. He was a man of a great Eſtate, and Patron to *divers* Livings; ſome of great Revenue, and ſome of *ſmaller*. The ſmalleſt of them *all* becoming void by the death of Mr. *Mayes*, the Patron immediately purpoſed within himſelf to gain Mr. *Fairclough* (if poſſible) to be the Incumbent of that *Parish*, called *Barnardiſton*, after the name of its *Lord* and *Patron*. Many perſons became Petitioners to the *Patron* for it, either upon their *own* account, or the account of their *Friends*, amongſt which was one Mr. *Weld*, who afterwards went into *New England*; but Sir *Nathaniel Barnardiſton* would think of no perſon but the *Lecturer of Clare*, and his *grand* reaſon was, becauſe he was reſolved to be *himſelf* his conſtant *Auditor*, once every Lords-day, that Pariſh Church being but little above *half a mile* from his own houſe at *Ketton*, where Dr. *Gibſon* was then Incumbent, a man of *good Learning*, and a *fine Orator* (preſented by Sir *Nathaniel's* Grandfather) but his Preaching wanted ſomething of *weight* (when compared with Mr. *Fairclough's*, if Sir *Nathaniel* did hold the *Scales*) who was pleaſed to ſay, that the teaching of the *one* was *ſtrong meat, for men*, and the Doctrine of the *other* was *only milk for babes*. It ſeems the Patron was a *grown Chriſtian*; and if that be true which *Elihu* ſaith, *Job* 34. 3. *That the ear tryeth words, as the Palate taſteth meat*, it was no *wonder* that (when the *Patron* had liberty to *carve* for *himſelf*) he ſhould feed on the beſt diſh that was *fairly* within his reach. Hereupon the *preſentation* was ſent to Mr. *Fairclough*; and becauſe the Revenue was but *ſmall*, the Patron ſent a *Letter* with it, wherein he *promiſed* that *whenever* any of his *greater Livings* ſhould become *void*, he ſhould injoy the *greater*, *than*, if he would accept the *ſmaller now*. But neither did the *preſent* offer, nor the promiſe for the *future*, ſo affect Mr. *Fairclough*, but that he ſent back the Preſentation; acquainting the Patron, that he *underſtood* that ſome other perſons had moved in the behalf of one Mr. *Weld*, with whom he did heartily *join* in their Petition, himſelf having *preſent* imployment at *Clare*, whereas Mr. *Weld* was wholly *deſtitute*. Sir *Nathaniel* was much pleaſed with the *kindneſs* of Mr. *Fairclough* to his Friend, but was *troubled* at this *anſwer*; he therefore ſent his Servant the *ſame day* back a ſecond time to acquaint him, That he did not only *offer* the Preſentation, but earneſtly requeſt his acceptance thereof; becauſe that *God* had bleſſed his Labours *already* much to his *own*, and to his *Ladies* heart; and therefore it was their *joint deſires* that he would come to be their *Neighbour Miniſter*, whereby they *might* once at leaſt *every* Lords day hear him, without giving offence to Dr. *Gibſon*, whom they would conſtantly hear in the Forenoon, if the Dr. did Preach. Sir *Nat. Barnardiſton* heareth him at *Clare*, and offers the Preſentation of the Living of *Barnardiſton*.

—*Importunity* from *ſuch* a perſon (in ſuch a caſe) could not be long denied, and Mr. *Fairclough*, who had ſpent *ſome years* in doing the work of an *Evangeliſt*, began at *length* greatly to *doubt*, whether he had done *well*, in not taking upon him ſome *Paſtoral charge*, many places having been before *offered* to him. He therefore now (in ſome ſhort time) removed and came to the Town of *Barnardiſton*, where he *conſtantly* Preached twice every *Lords day*, and always Preached every *Feſtival day* (when the people could always beſt attend) and alſo *once*, every moneth, he Preached a *preparation* Sermon for the *Sacrament* of the *Lords Supper*. Here he alſo ſet up the great duty of *Catechiſing* of young and old; which duty he practiſed (as opportunity allowed) to his Lives end. Neither did he *content* himſelf with pub- He accepteth

He viſiteth every Family in the Town once in the month.

lick Preaching alone, but he went to all the Houſes in *Barnardiſton* (they not being many) *once every moneth*, and *diſcourſed* there with his People about the *State* of their Souls, and gave them aſſiſtance, and *counſel* and *direction* according to their preſent *caſe* and *condition*.

—He did compare *publick Preaching* to *ſowing* of Seed, and *private diſcourſe* he compared to the Plow-mans *harrowing*, *healing* or *covering* the Seed, without which, the *Fowls of the Air*, that is, a multitude of diverting thoughts, and the *Prince of the Air* alſo, the Devil, (by his *temptations*) would ſoon *pick* up the word, without *fruit* or *benefit*. At another time he compared *publick Preaching* to that Rain, that falls upon many *narrow mouthed bottles*, the greateſt part *whereof* falls beſides the mouths of the Veſſels, ſo that they were rarely filled; but *private inſtruction* and *admonition*, he would ſay, was like a mans taking a *ſingle Bottle* into his hand, and pouring in water into it with a *Funnel*, whereby it was ſoon filled.

He is convened by the High Commiſſion Court for repeating a Sermon where he Lodged in *Sudbury*.

—Whilſt he was Miniſter *here* (which was not above five years) he was deſired not only by the People, but by the Miniſter alſo of one of the Pariſh Churches of *Sudbury*, that he would ſupply the place of the Miniſter, who was *then ſick*, one Lords day; which was granted: and he Lodging at one Mr. *Ruggle's* houſe in that Town, he did in the *Sabbath* Evening *repeat* both his Sermons in that Family, where were *preſent* divers *other* perſons of the Town alſo. Hereupon one of the *other* Miniſters of the Town (whoſe Congregation had been but ſmall that Afternoon) being diſpleaſed thereat, did *draw up* certain *Articles* againſt this *innocent* perſon, as againſt a *factious ſeditious* man; and exhibited them in the *Star-Chamber*, grounding his accuſation *barely* upon this *repetition* of his Sermons in the Family where he Lodged: Hereupon he was *convened* before the *Lords of the high Commiſſion*; where although he made a *Legal*, *clear* and *full* defence, yet that Court being *Arbitrary*, he could not obtain a *diſmiſſion*; till after two years attendance; the charge of his Journeys, and the Fees of *Proctors*, *Advocates* and *Councel* did ſwallow up (*thoſe two* years) the whole profit of his *little living*; and he had continued *longer* in trouble if Sir *Nathaniel Brent* (his chief Councel and Advocate) had not *at laſt* humbly petitioned the Court in the name of his *Client*, that the buſineſs might be referred to the Petitioners *Dioceſan* and *Ordinary* at *Norwich*; which being granted, a *good number of Jacobuſſes* procured a certain Lady in *Norwich* to gain ſuch a Certificate from the *Biſhop*, as obtained a full diſcharge.

The Devils temptation conquered.

—But that forementioned *attendance* upon the *Court*, and the *gaining* this diſcharge from his *Ordinary* in this manner, *viz.* without any perſonal attendance upon the *Biſhop*; did bring him very much into *Debt*; he had alſo four Children then born, and he looked for more. The *Devil* did now therefore *hope* to inſnare him by his *temptations*; and he was very *buſie* with his ſuggeſtions, *prompting* him to *fear*, leſt that his *Common ſhould be over-ſtockt*, and that he might continue *long in Debt*, which was a thing very *burthenſome* and *afflictive* to him, as it is always to an *ingenuous* Spirit: but God was pleaſed to *increaſe* his *Faith* in *proportion* to the *occaſions* that were given him for the *trial* thereof; and he hath *recorded* it, as an act of *ſpecial* grace towards him, that at *that very time* when he was moſt concerned (about his new contracted *Debt*) there was a ſtrange *impreſſion* made upon his *mind*, by that *Text of Scripture*, the 2 *Cor.* 6. 10. wherein the Apoſtle ſaith of himſelf, that he was, *as poor, yet making many rich, as having nothing, yet poſſeſſing all things.* Upon which words, this perſon did *thus paraphraſe* in his own thoughts; if *Spirituals* be better than *temporals*, what need I then be *afflicted* at worldly want? for ſince God hath given me a *Treaſure* of ſpiritual *comfort* in himſelf, with which I have (*through Grace*) enriched many others; there is yet *undoubtedly* enough *left* for my *ſelf* to live on all my days, and *abundance* moreover yet to ſpare. While he thus *muſed* the *fire* burnt *hotter* and *hotter* within him, ſo that he was forced to give himſelf *vent* in *ſeveral Sermons* upon this very Text; and in the handling thereof he *ſo* ſtudied the *excellency* of the Life of *Faith* in the want of *Creature ſupplies*, that the *Devil* was not only vanquiſhed in his *preſent* aſſault, but was alſo ſubdued ſo, that he never dared to *tempt* him in *this kind after* to his dying day.

His Diary was begun at 20 years old.

—And this account we have from his own *Diary*, which he kept *conſtantly*, from his age of *twenty* years, and (daily almoſt) wrote down in it a full Hiſtory of all God's *dealing* with him, and of the daily *frame* of his own *heart*, and of *Satans* temptations (and of the *aſſiſtances* of Gods Spirit in them) and his *victory over* them. A *great* part of his Diary is penned in the *Greek tongue*, but the *greateſt* part of it is

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writ in elegant *Latine*, all which had deserved to have been *intirely Printed*, had not some part *thereof been lost* in the many frequent removals of his Notes and Papers; yet what doth now *next* follow relating to his removal from *Barnardiston* to *Ketton*, is taken wholly from his own *hand*; and it was thus:

His removal to *Ketton*.

—Dr. *Gibson* (who was Incumbent of the *Rectory of Ketton*) had some Friends at Court, who gave him some *hopes*, that in case he would come up to *London*, and Petition to the then *Lord Keeper* for a *Prebendaries* place, then void in *Norwich*, he might (by their *mediation*) probably obtain it. Up went the *Dr. hereupon*, but it pleased God to *afflict* him so soon as he came to the *City*, with a severe sickness, whereof he *dyed*. News hereof was presently sent down to the *Patron*, Sir *Nathaniel Barnardiston*; and it was soon spread abroad in the *Countrey*. The Patron would have sent the Presentation of the Living immediately to Mr. *Fairclough*, but his *Lady* advised him to *defer* it a while, that so an opportunity might be given of *Petitioning*, and a trial might be made, whether Mr. *Fairclough* would re-mind his Patron of the *Promise* which was made at his coming to *Barnardiston*, yea or no; the Patron therefore delayed till after he heard of the Doctors *Interment*, but no Petition came; and the Patron knew Mr. *Fairclough* too well really to expect any *from* him; he therefore after a while, sent his *eldest* Son (who was then but *young*) with a *Servant*, and with a *Presentation* of this *Living* unto Mr. *Fairclough*; who returned a very *thankful* Letter by the same hand, acknowledging his great *obligations* to the Patron for his *respect* and *kindness* to him, but *withall* told him, That he stood so engaged *now* to his *present People*, that without their *consents* he could not *leave* them. Hereupon his Patron did the same Week summon all the People of *Barnardiston*, (most of whom were his *Tenants*) to his House, and told them, that as in love to *their* Souls he had formerly presented this Minister to them, so in love now to the Souls of the People of *Ketton*, he was resolved to bring him to *Ketton*; but he still would take *care* that a *godly* and *learned Minister* should succeed, one that might *watch* over their Souls, naming Mr. *Westley*, the then Lecturer of *Haverill*. He farther added, that for divers years himself and his Family, had come from *Ketton* to *Barnardiston* once every Lords day, having built Pewes on purpose there; and if they did now *value* Mr. *Fairclough's Ministry* as he had always done, they might come *once* a day to *Ketton*. The *nearness* of the Parishes one from the other, the *Authority* of the Landlord, and his conscientious care in providing a *good* Successour for them, produced a *silence* in them, and a *half* consent, which was interpreted by the Patron to be *sufficient*, because at Mr. *Fairclough's* first going to *Barnardiston*, the People had notice that he was placed there *but* for a *time*.

His Institution granted without going to *Norwich*.

—One thing more must *here* be inserted, to wit, that the institution of him into the *Rectory* of *Ketton*, was procured by the Patron from the *Bishop* of the *Diocess*, as the Institution into *Barnardiston* had been *before*, namely, without the *Incumbent's* taking the *Oath of Canonical Obedience*, or his subscription to the *three Articles*. How this was *effected*, we shall not here *inquire*; but it was *done both times* without the Incumbents *personal* attendance upon the *Bishop*. And thus now was he settled in *Ketton* in the County of *Suffolk*, to the great joy and comfort of all persons, both in *Town* and *Countrey*; the Parish Church of *Ketton* being very capacious and receptive, whereas the *former* Church of *Barnardiston* was very *small* and *strait*. Multitudes now therefore *thronged* to be his Auditors, and were so to their *unspeakable* advantage and delight. He was about *Five and thirty years of age* when he came to *Ketton*, and he continued near *five and thirty years there*; all which time (saving a little *Interval* by reason of sickness) he constantly preached *four times a Week* (besides his daily Expositions in his Family) to wit, *twice* every Lords day, *once* every *Thursday* (a publick Lecture) and *once* every *Saturday* night (in his own house) in preparation for the *Sabbath*. The *frequency* of his Preaching hindered not the *elaborateness* of his Discourses. He never Preached any thing which he had not *first duly considered* and penned down, and writ with *great deliberation*. It is true, he never used any *Notes* in the *Pulpit*, but he never Preached *without them*.

His amazing memory.

—He had almost *stupendious memory*. St. *Austin* I remember, reckons the faculty of mans memory to be one of the *Worlds wonders*; memory being a power able to treasure up in it self a *multitude* of *Pictures* and *Images* of things which it *hath seen*, and being able to lay up conceived Forms and Images of things which it *never saw*, and to make such lasting *impressions* of them upon the brain; so as that *long after* it is able

(upon occaſion) to call every of them forth from their *dark hidden Abyſs*, and to rank them in their due order and place them in the *light*. This, to that Father, was very *amazing*, and in ſome inſtances indeed it is very *wonderful* and *miraculous*; and ſuch was the power of memory which was found in this perſon. He ſeldom uſed any *Concordance*; for there was not a *paſſage* of the whole *Scripture* almoſt, that could be mentioned to him, but he would tell you not only the *Chapter* and *Verſe*, but the *place* of the page where it was Printed in the *Bibles* of *Barkers Edition*, (of which only, he made uſe of near *fifty* years together) reading over the Bible *four* times in a year at *the leaſt*; ſo that it might be ſaid *of him*, that he was a *walking Bible*, both as to the *Letter* and *Spirit*.

His great parts. —Indeed he was furniſhed with all *rare intellectual parts*, he had a *quick invention*, a *lofty fancy*, a *ſolid judgment*, which eaſily and readily *weighed* the nature of all things, and conſtantly *caſt the ballance* on the ſide of *truth*; he could *dive* into the bottom of the moſt abſtruſe matters, and *fetch* truth from thence; and having *diſcovered* it, he did always cloath his *apprehenſions* of things, with the moſt *clear* and moſt *full* and *proper* expreſſions, which they were capable of.

His Thurſday Lectures were *Conciones ad Clerum*. —His *Thurſday Lectures* (the Licence whereof was purchaſed at a great rate) were all *Conciones ad Clerum*, and thoſe Diſcourſes deſerved to be ſo called, both for the *accuracy* of them, and alſo becauſe they were actually Preached to ſo *great* a number of the *Clergy*, *all the Miniſters* (for many miles compaſs) coming conſtantly to hear them; and there were frequently not leſs than *ten* or *twenty Scholars* (both Fellows of Colledges and others) from *Cambridge*. Indeed he was a man much *acquainted* with God, and with his *mind* and *will*. It might be ſaid of him, that *he had the mind of Chriſt*, and *had alſo the tongue of the Learned*, and was able to oppreſs himſelf with the greateſt *multitude* imaginable.

An excellent Expoſitor of Scripture. —He was a moſt profound Divine, and one of the beſt and cleareſt *Expoſitors* of *holy Writ*, which that age produced. It was an expreſſion uſed concerning him by a great Scholar, ſometimes Fellow of *Magdalen Colledge*, who was ſeldom abſent from any of theſe *Lectures*, that though he would not ſay of him what *Cicero* ſaith of *Plato*, That if *Jupiter* were to diſcourſe, he would do it in *Plato*'s Language; yet he would venture to ſay, That if *Angels* were to Preach, they would do it in Mr. *Fairclough*'s Stile. More eſpecially he ſaid, he loved him for his gift in opening the *Scriptures*, which he did ſo clearly, and ſo fully, that whatever *Text* he did undertake to *Expound*, he did ſo extract the *whole* meaning of the *Holy Ghoſt* from it, as that he left never a *drop* of *Spirit* behind, which would either *naturally flow*, or could tolerably be *ſqueezed* thence.

His reaſon of not Printing divers excellent diſcourſes —He had a moſt *metaphyſical* head, and a very *ſearching* mind after *truth*, greatly delighting himſelf in ſtudying the nature of *incorporeal beings*; but above all, in contemplating the *Divine Attributes and Eſſence*. He was very much read in all *Authors* that did treat of ſuch Subjects as theſe; and in his private Studies, he did *compoſe* and *write* divers excellent and elaborate Diſcourſes about the *Soul of Man*, the light of *nature*, the *freedom* of the Will, together with a *learned diſcourſe* about the *Decrees* of God; which he was very much *importuned* to have *Printed*; but he could never be perſwaded thereto, giving this *reaſon* of his *denial*, to wit, That formerly, the *Civil* Wars, and of late, the great *Impoſitions* upon mens *Judgments* and *Conſciences* (about ſome things which were judged *unlawful*, and many things *doubtful* and *diſputable*) had drawn too *many* (even of the Learned part of the world) into *factious* and *parties*, and had bred ſuch animoſities between them, that *few* Books could *meet* with *impartial* Readers.

He ſtudied to be underſtood by the plaineſt. —In his *Lords-days* exerciſes, which were *ad populum*, to a plain Countrey People of his own and Neighbour Parithes; he very rarely Preached about any *controverted* point, and did never ſtuff his Sermons with *nice* ſpeculations and *intricate* diſputes. He loved not to meddle in his *popular* Sermons, with thoſe points that lie *out of* common reach, and were apt to perplex honeſt minds. He induſtriouſly ſtudied *plainneſs*, therein following both the *pattern* and *example* of his old acquaintance the Reverend *Archbiſhop Uſher*, and the ſpecial *Counſel* and *Advice* of his old friend Dr. *Preſton*, who diſcourſing with him at his *firſt entry* upon the Miniſtry, told him, That although the *Ancients* did place the Statues of *Venus* and *Mercury* in the Temple of *Apollo*; thereby intimating, that no man could be a *perſwaſive Oratour*, who did not join *elegancy* of *fancy* with *ſtrength* of *reaſon*; yet it was Dr. *Preſton*'s judgment, That that man was the beſt Preacher, who delivered *Goſpel*

truths

truths in the plaineſt Scriptural expreſſions; and ſuch a Preacher was this *Reverend* Divine afterwards all his days.

That their Conſciences might be awakened.

His great deſign in his Miniſtry, was firſt to awaken the Conſciences of obſtinate ſinners; and then to make known to them the way of ſalvation. He underſtood his buſineſs and errand very well, and accordingly he endeavoured to approve himſelf faithful in the delivery thereof. He clearly ſaw that Souls were eternally loſt, if they were not convinced of their ſinful ſtate by Nature, and were not renewed in the Spirit of their minds through Grace; whatever therefore he judged moſt properly conducing thereunto, he made uſe thereof, always chuſing and inſiſting upon ſuch ſubjects as were moſt concerning, and of greateſt import; which he handled in the moſt convincing manner, and delivered himſelf with ſo much clearneſs, that although his Stile and Language was far remote from common talk or vulgar meanneſs, yet he would be ſure to ſtrive to accommodate his expreſſions to the capacity of his Hearers, and would ſtoop to the weakeſt and loweſt form of them. His great aim was to inſtruct the ignorant, which he found a very hard work to do. He ſought not to ſhew his own parts, or to make himſelf admired, for that he found was a thing hardly to be avoided. He always eſteemed it better to ſerve God in all things, than to ſerve himſelf in any thing. He knew that ſoft and inticing words of mans Wiſdom would not ſave Souls; balking therefore all ceremonial Complements, he would make bold to pull and ſnatch (as it were) ſinners, as brands out of the Fire, by any ways or means he could think of. He was one of thoſe Puritan Preachers, whom Prince *Henry* loved to hear, becauſe (ſaid he) ſuch Preaching goes next the heart. *Dr.* Lloid, *Dying mens words*, p. 139.

He demonſtrateth every thing by ſoundeſt Reaſon and Scriptural Arguments.

He always proved whatever he delivered, with the greateſt *rational* evidence and Scriptural *argument*; and his Doctrine being thus *ſtrenuouſly* inforced, came from him with great *authority*, and did ſtrike a very great *awe* into the hearts of his Hearers. None could be his Auditor, but that he muſt needs perceive that he was ſent *of God*, and that it was *no other* than a meſſage from *Heaven* that was delivered to them *by him*, which did greatly *awaken* the *drowſie* hearts of ſome, and *reſtrained* the Spirits of others, who were haſting unto ruine; and *influenced* all men (almoſt) *one way or other*: Such as were *godly* were greatly edified and built up in their holy Faith. To *humble* and *tender*, and *broken* hearts, he was a very *Barnabas*, a Son of *conſolation*. He had a *rare faculty* in *preſcribing* to the *eaſe* and *cure* of *wounded* Spirits. He knew how skilfully to *ſearch* the wound, and to pour either *Wine* or *Oil* in *accordingly*; and to apply the moſt *Soveraign* balm in its moſt proper *time* and *place*. He had *experience* of the things he ſpake, and thoſe Leſſons that come from *experience* uſually make great impreſſions upon *others*. He doth write moſt effectually who doth ἀπὸ τῆς καρδίας τὸ μέλαν, *dip his Pen in his own Soul*. Hence many that came to him drooping and *full of fears*, went away from him comforted, eſtabliſhed, and *filled with all joy through believing*. It is ſaid of *Pericles*, that he ruled all *Greece* by the power of his *Oratory*; the like might be ſaid of this *great man*, that he did even *govern* the minds of his Auditors as he pleaſed. He was able at all times to find out and ſet in order, both ſuch acceptable *words*, and ſuch cogent *reaſons* and *motives* as did command a *regard*, and force a *complyance*; ſo that he was as another St. *Auſtin*, and did *dominari in concionibus*; acting the part of a *Prince* or *Soveraign*, ſpeaking as one having *authority* (under his Maſter) and not as the *Scribes*.

He preached from his own head and heart, to both head and hearts of his Hearers.

In a word he diſpenced the truth of God as one acted by a mighty *Faith*, having both a *real* inward ſenſe of what he *delivered*, and ſo great a deſire of his peoples *Salvation*, as that he ſeemed to be reſolved to take *no denial* from them. He was wont to ſay, That when the heart of a Miniſter is truly *inflamed* with love to his peoples *happineſs*, it is then *impoſſible* but that their *expreſſions* and *exhortations* ſhould be very *lively* and *warm*, whereas the *coldneſs* and *flatneſs* of ſome mens diſcourſes, is *ſuch* as their words ſeem (as it were) to *Freez* between their lips, and do evidence how *dead* (or luke-warm at beſt) their *inward* affections are to the things of God. Not that *he thought* (as ſome have done) that the *life* of Preaching doth conſiſt in *noiſe*, *clamour* or *vociferation*, no, he knew that ſuch *bodily exerciſe profiteth little*, except it be to keep men *awake*. The ſtrength of his Diſcourſes conſiſted in the *clearneſs* and *ſtrength* of his arguments, drawn from thoſe *affecting topicks*; *kindneſs* to our *ſelves*, *deſire* of our own *good*, true *valuation* of our *better* part, the *import* of our *eternal* ſtate, the *love*, *mercy*, *grace and goodneſs of God*, revealed in the Goſpel by *his Son*, the *pleaſantneſs* as well as the *profitableneſs* of the ways of *Wiſdom*, together with

with the *comfort* as well as *neceſſity* of an holy life *here* in order to a bleſſed ſtate hereafter. Theſe are things which do properly *influence* the mind of man, and are *apt to perſwade*; and with theſe were his Sermons greatly filled and impregnated.

His great ſucceſs in converting ſinners from the error of their ways.

—And by the operation of the *Divine Spirit* they became very *effectual*; multitudes being wrought upon, and *turned from the errour of their ways*. Few Miniſters had ſuch cauſe of rejoycing as he had, upon this account; ſo that (ſince the Apoſtles days) there was ſcarce any perſon more *viſibly inſtrumental* in ſaving Souls than he.

—It might be ſaid of him, that in his *fiſhing* for Souls, he went not forth with a *ſingle Angling Rod*, to take here and there one (which is all the *ſucceſs* of Miniſters of late days) but he made uſe of a *Net*, (as the Apoſtles did) whereby he caught *multitudes* at once, great numbers being added, not only to the *viſible*, but alſo to the *inviſible* Church of God by his Labours. He left in his *Diary* the names of *ſome hundreds* recorded there, who had all *expreſly* owned him to be their *Spiritual Father*, and the proper means of their *firſt converſion*, and of their *future Salvation* as they hoped; and in that *Catalogue* mention is made of *ſome perſons* who declared *to him*, that the *firſt work* of Gods Spirit which they diſcerned in themſelves, was at ſuch times as they were joining *with him* in his Prayer *before Sermon*; wherein he being the mouth of the *Congregation*, he confeſſed *ſuch* ſins as he *ſuppoſed* ſome (at leaſt) of his *Congregation* might be guilty of; and it ſeems the Spirit ordered his confeſſion to be *ſuch*, as reached the caſe of divers that were preſent. With his confeſſion was joined (as his uſual manner was) ſuch *aggravations* of the hainouſneſs of thoſe ſins, as thereby a *prick* was given to the *hearts* of the guilty, ſo as ſome could not but follow him home, uſing the ſame words of the Converts in the *Acts*, *Sir, What ſhall I do to be ſaved?*

Great Reformation wrought in the whole Town.

—God indeed had given him a mighty gift in prayer, and God did bleſs the uſe of both Prayer and Preaching to the great benefit of his *People*. The Town, when he came firſt to it, was very *ignorant* and *prophane*; being generally *Aliens and Strangers from the Common-wealth of Iſrael, and living without God in the world*; there was not one Family in twenty who did then *call upon the name of the Lord*, or had the Worſhip of God ſet up in it; but in a ſhort time after his coming, he had ſo *preached* to them, and ſo *prayed* with them and for them, as there was not one Family in twenty but *profeſſed godlineſs*, and the Governours thereof *did daily offer up their morning and their evening ſacrifice conſtantly*.

God poured upon him an extraordinary meaſure of the Spirit of grace and ſupplication.

—Upon himſelf God had *poured out an abundant meaſure of the Spirit of Grace and Supplication*. Whatever either *gifts* or *graces* were requiſite to make that Ordinance of *prayer acceptable* to, or *prevalent* with God, were communicated to him in an extraordinary manner. He always *poured forth* his very *Heart* and *Soul* before God with a great *Faith*; and from thence flowed a great *freedom* of expreſſion, but always joined with the greateſt *reverence* and deepeſt *humility* and *proſtration* of Soul. It was very *affecting* to diſcern Gifts and Graces thus in *conjunction*. He well knew how to ſute his expreſſions *properly* to every particular *occaſion*, whether he *petitioned* for any ſpecial *mercy* to be *obtained*, or did *deprecate* the *removal* or *amotion* of any *evil felt* or *feared*; all which he performed, though with great *fervour* and *zeal*, yet with ſuch intire *reſignation* and *ſubmiſſion* to the divine *will*, as that, in all things it was *manifeſted*, that love to *God* and his *Glory*, were the great wheels and *inward principles*, that gave *life and breath* to all his deſires. He had a tender heart, and in a day of Humiliation he diſcovered ſuch *brokenneſs and contrition* of Spirit as did ſoon melt the hearts of others; and on ſuch days his Church was commonly a *Bochim*; ſo that all that joined with him wiſhed, and many found with *Jeremiah*, *That their heads were rivers, and their eyes fountains of tears*, they ſeemed ſo univerſally *to lament after the Lord*. Every Lords day (eſpecially in his laſt prayer of his Afternoon Sermon) he was very large in the *thankſgiving* part of that Ordinance; which he performed as if he had been one of the *heavenly Quire*. At this new Service he ſeemed to recover new life and ſtrength, and oh! how great were the *raptures!* how lofty were the *ſtrains!* how wonderful were the *inlargements* of Soul which he experienced in the performance of that *Angelical work of praiſe!* He never forgat *Zion*, but begged as often, and more *earneſtly*, that *Gods Name might be hallowed*, and that the *Kingdom of his Son might come*, than ever he did for his own daily bread.

He

—He prayed much *for others*, and desired the like *from them*; which that he might *obtain*, he appointed *stated times*, when he and his Friends engaged to each other to meet *together* at the Throne of Grace; which ingagement (on his part) was *strictly* performed. A Visitant once coming to him, and the question being asked, whether he had kept the *promise of mutual prayer*, the person blushed; and confessed, that *some* omission had happened on *his part*; to which this holy man replyed, *Well, but I have been true to my word*; and could either this Table, or this Chair (near which I have prayed) speak, they might *witness* for me, that for *seven years together*; I have made mention of your *name* before God in prayer, (between *four* and *five* of the Clock every *Saturday* in the Afternoon) unless hindered by *extraordinary* occasions. His stated times of prayer for his Friends.

—As he was a man much *with* God in prayer, so he was one whose prayers God did *often* (and sometimes very signally) answer. We must not transcribe the many *miraculous* instances of that *return of prayer* which he hath *recorded*; but we should be greatly wanting and deficient in our *present work*, if we did not make mention of some instances upon that account. Return of Prayers.

—His wife, about a year after his marriage (being great with Child) became very sickly, and continued *very infirm*, till within a *fortnight* of her *time*. He had all along *wrestled with God* very much upon *her behalf*, and had spent much time in prayer *with her*; but now he was resolved to spend a day in Fasting and Prayer, *alone by himself*, upon her account; and his Wife did see apart the same day for prayer by her self in another room: In the duty he did *again and again* mightily implore the *grace and mercy of God* for her, and earnestly begged of God to *appear* in her behalf, that *she might obtain mercy, and find help at the time of her need.* In the Evening and *close* of the day, while he was the *seventh* time upon his knees, he heard a *mighty shriek* abroad, (but not far from the house) which he guessed to be the voice of his wife, and so it was; for his Wife having spent also *most part* of the day in prayer, did in the *Evening*, walk abroad, *meditating* upon the promises of God, made to *persons in her case and condition*; and *contemplating* of the infinite *power* of God, whereby he was able to *make good* his *promise* in the *greatest* difficulties and distresses. Her mind was deeply ingaged herein; whilst going by the *side of a Pond* in an adjoining Field, her *feet slipped* so, as she fell over head and ears into the *water*; but she shrieked *in her fall*, which her husband hearing, and coming down hastily, missed her *within doors*, and therefore ran *so hastily* to the Pond, that although she had sunk *twice*, yet he caught her *by the hand* before she sunk the third time, and thereby saved her life. This happened in the moneth of *October*, when the Water was exceeding cold; but it pleased God so to hear Prayer, that neither her fall caused Abortion, nor the Cold produced *any evil affect*, but that (in due time) her eldest Son was born, to their great comfort and joy. His Wife saved from Drowning.

—And yet a *more memorable* instance of the *answer of prayer*, is that which *follows* concerning his youngest Son; for *whom*, upon a *Saturday*, about four of the Clock in the Afternoon (which was one of his *stated* times of Prayer for his Friends and Relations) his heart was much inlarged in prayer (being then walking in the Fields, and pouring out of his Soul for all his Relations) but especially for that little one, who was his youngest, and then about *two years* old. This Child (*at that hour*) a Servant had taken up with her into the *highest Garret* of the house, and set him by the *window* of the Room, while she swept it, and so carelessly neglected to have her Eye upon the little one, as that the *Child* (looking out of the *window* upon a company of *young Ducks*, which were *swimming* in a Vessel of *water* right under the Casement) thrust its body so *far out*, as it *fell down*, and pitched first upon the Eaves of the next Floor, with that force, that it brake above a dozen Tiles off from the place, and *with them* fell down to the *ground*; but not into the Vessel of *water*, which stood perpendicular to the Window, but *exactly between* that Vessel and a *large door* which lay very near it, and upon which the meat for those Ducks was laid. Had it fallen a quarter of a yard on either hand, its Brains had been dashed out, either by the Door or Vessel; but God, by the *ministration of his Angels*, so ordered it, that although the heigth of the place caused a *dizziness*, and a *swoon for a few moments*; yet the Child was no sooner taken up, but immediately it came to life again, and there was not the least bruise or hurt *inward* or *outward*, no not the least razing of the very Skin by any of the Tiles that fell with it; but within one quarter of an hour, it went up and down the House, as it had formerly done. His youngest Son falls out of an high Garret window, without any hurt.

done. *Plutarch* reports of one *Cluſia*, Daughter of the *Duke of Tuſcany*, who throwing her ſelf out of an high Window to maintain her Honour, and to avoid a Rape; the length of her Garments gather'd *ſo much wind* into them, as did greatly bear her up, and ſaved her life. *Plut. cap.* 28. *Paral.* But the length of this Childs Garments could not be any ſecond cauſe of its preſervation; for its Coats were tucked up ſhorter than his body; he being a Footman but of a few Weeks ſtanding.

His ſenſe of mercy.

—Our good *Father* looked higher than to any *natural cauſes*, of his Childs preſervation; for when he was returned from his *walk* (which was near half an hour after the fall) at which hour he had *prayed ſo earneſtly* to God for this Child) being told the Story of the Fall, and having obſerved the *heighth of the Window*, the *broken Tiles*, the poſture of the *Veſſel* and *Door*, and the *place* where the Child was *taken up ſafe*; he preſently called all his Family, and many of his Neighbours together, to join with him in giving God moſt *ſolemn praiſe* for his miraculous goodneſs, and for that wonderful return of prayer (made *at that inſtant*) for that little one.

His Thankſgiving Sermon, and Thank-offering and Vow.

—The next day (being the Lords day) he Preached two Thanksgiving Sermons in publick, upon that Text, *Pſal.* 91. 11, 12. *He will give his Angels charge concerning thee, to keep thee in all thy ways: They ſhall bear thee up in their hands, that thou daſh not thy foot againſt a ſtone.* And in the cloſe of the Evening Sermon of that day, he made and publiſhed this ſolemn Vow unto God, in theſe very words following. *Brethren, after due conſideration of the reaſonableneſs, uſefulneſs and poſſibility, as well as lawfulneſs, of making Vows in ſome caſes, and of devoting part of a mans Eſtate unto God (in a way of thankfulneſs) for mercy received; and after an humble acknowledgment of my own weakneſs and unworthineſs; I having invocated the Grace of God both for ſtrength to inable me to perform this, and all other my Vows, and for Divine favour in accepting me and it, through the Merits of Chriſt Jeſus; I do ſolemnly Vow and Covenant with God, and expreſly promiſe unto you, That I will give all the Tyth Wool of the whole Pariſh, which ſhall yearly become due unto me, during all the time of my future abode in this Town, unto the Poor of this Pariſh, to be yearly diſtributed amongſt them, either in kind, or the full value thereof in money, before the firſt day of* January *every year, for, and towards their cloathing and maintenance.* This Vow alſo, he did Regiſter, and ſubſcribe with his hand; and did always moſt *pioufly* and *conſcienciouſly*, obſerve it yearly ſo long as he was Miniſter in that Town.

A Pin ſtrangely diſcovered in his younger Daughters Ear an anſwer of Prayer, whereby her life was ſaved.

—Yea, he was ſo fully ſatisfied and pleaſed with what he had done herein; that ſome years after he devoted (in the ſame manner) all the *Tyth Lambs* of that Pariſh alſo, *towards the relief of the Poor*, and that, upon this occaſion, *viz.* God having yet given him a ſeventh Child, which was his laſt; it pleaſed God (that when it was about *half a year old*) it was ſtrangely troubled and afflicted with pain and ſickneſs; which neither *Phyſicians* nor *Chirurgeons* could give any account of. Many *eminent perſons* (of both ſorts) had inſpected the Child, but could *not in the leaſt* gueſs at (much leſs find out) the nature of its *Malady* or *Diſtemper*. Many Weeks paſſed wherein the Child *languiſhed*, and did daily fill the Ears of its Parents with its frequent loud Shrieks, and with its *conſtant* and *perpetual* dolour. —The Parents hereupon did ſet apart *a day of Prayer*, ſolemnly to ſeek God in their Family for this poor *afflicted Infant*; in which Service God was pleaſed to give him *great aſſiſtances* of his Spirit, and *inlargement of heart*; and the very next Morning following, while the Mother had the *ſick Child* in her Lap, and rubbed its *naked* head with her hand, ſhe felt a Pin to prick her hand; at which very much wondering, ſhe looked *narrowly* into the Ear of the Child, and there eſpyed the ſmall end of a *large Pin* that was gotten very deep into it. It was very difficult to diſcern the end thereof, and more difficult to *draw* it forth, (the head of the Pin being *downward*, and almoſt *eaten up* with Ruſt) but it being *pulled* out, the Child was preſently at eaſe, and recovered its health and livelineſs, and that in a very ſhort time. Many other ſtrange inſtances of the *anſwer of his prayers* might be given, which he always received from the *Father of mercies*, with great gratitude and thankfulneſs; but he contented not himſelf with *verbal praiſes*, without ſtudying, how to expreſs his *ſenſe of Divine Favour*, by an exemplary devoting himſelf; and his *all*, unto God; as a *real Thank-offering*, to his Divine Majeſty.

The

—The work of God thereby greatly proſpered in his hand, the whole Town was yet *more and more* reformed, ſo that his Pariſh was a *pattern* to all his Neighbour Towns; and it was expected, and often ſaid, that every Inhabitant of *Ketton* ſhould be diſtinguiſhed *from others*, not only by the more *ſavouriness* of their Diſcourſe, but alſo by the univerſal ſtrictneſs and Piety of their Lives and Converſations. *Ketton* a pattern to other Pariſhes.

—There was one great advantage which that Town and Corner had *above* moſt *other* places, and that was this, That the Magiſtracy and Miniſtry *joined* both together, and *concurred* in all things for the *promoting* of true Piety and Godlineſs. The countenance and encouragement which a man of *great Eſtate* and Power doth give to a Miniſter, is of *great* import and influence unto his *Miniſtry*. Great was the *love*, and intimate was the *affection* which paſſed between the *Patron* of the Living, and this *Miniſter*; ſo that they did *mutually* ingage to viſit *each* other *twice* (*at leaſt*) every Week, and did ſeldom meet without *praying together* before they did part. They *heartily* alſo joined hand in hand to *promote* both the *form* and the *power* of Godlineſs in that Town and County. The advantage of a good Magiſtrate, his joyning with a good Miniſter.

—Two things eſpecially (in order hereunto) were endeavoured by them. Firſt, To increaſe the knowledge of God, and of his Son; by *Catechiſing* both young and old, both governours and governed, one and other; and to the end that all (both *rich* and *poor*) might *ſubmit* thereunto; this gracious and holy *Knight*, Sir *Nathaniel Barnardiſton*, perſwaded ſeveral Maſters of Families in the Town to *conſent*, that when any *ſuch* queſtion ſhould be asked in publick by the Miniſter, as that neither their *Children* nor *Servants* could anſwer; the Maſters and Fathers of *ſuch* Children or Servants *reſpectively*, ſhould anſwer for them; and the Knight himſelf did engage the like for his Family: which courſe being taken, it was *incredible* to conſider how greatly *knowledge* was advanced *thereby* in that Town.

—Another thing which the Patron and Miniſter *deſigned*, was to hinder the *intruding*, or *approaching* of the *viſibly prophane* unto the Table of the Lord. To this end it was unanimouſly *agreed*, that every one who ſhould deſire to *Communicate*, ſhould firſt publickly *own his Baptiſmal Covenant for once*, before his admiſſion to the Lords Supper; and that *afterwards* they ſhould ſubmit unto *admonition*, in caſe of the viſible and apparent breach of that Covenant. *Accordingly* this *renowned Gentleman* did firſt lead the way, and before all the *Communicants*, he did declare his Faith in God through our Lord Jeſus; and did undertake (through the *aſſiſtance* of the holy Spirit) to *perform* whatever his *Sureties* had promiſed *in baptiſm* upon his account. He was then *followed* (in the ſame manner) by all the reſt who were about then to *receive*. As for others, they were *wholly* ſilenced, being convinced in their very *Conſciences*, of the reaſonableneſs of what had been *required*, and what was now done, by all the *ſerious* and *ſober* perſons of that Town. The prophane are not admitted to the Lords Supper.

—The adminiſtration of *Confirmation* practiſed in this *excellent* way and manner, could not but make a very effectual *Reformation* in that Town. Former prophaneneſs was *forced* now to hide its head; Drunkenneſs, Swearing, Curſing, Baſtardy, and the like, as they were not *practiſed*, ſo they were ſcarce *known*; divers perſons having *lived many years* in that Pariſh, and in the whole time they never heard *an Oath* ſworn, or ever ſaw *one perſon drunk*, as they have profeſſed. His uſe of right Confirmation.

—His Miniſtry was *highly* valued, not only by his *own* Pariſhioners, but alſo by ſuch as lived at a *diſtance*, of whom many did covet to come and *dwell nearer*, and to be of his Flock; and the rather, becauſe it was generally *reported*, and upon good grounds *believed*, that there went a *ſecret* bleſſing along with the *Goſpel*; and that as to Temporals as well as Spirituals. It was moſt *viſible*, that many of the Farmers did mightily *thrive*, and grow *rich*, and the Landlords Revenue thereby did alſo *increaſe*, and was augmented. Many years thus paſſed, and was ſpent by this *faithful* and *painful* Servant of Chriſt Jeſus, wherein God was pleaſed *abundantly* to inable him with *bodily* ſtrength to go through his *Labours*, and wherein God alſo did *ſecure* him from all *moleſtation* and trouble from *abroad*, which ſome *others* met with. The high value for his Miniſtry, and the bleſſings which did accompany it.

—But now about the year 1635. he was ſeized firſt with the *Meagrim* or *Dizzineſs* in his head, which afterwards turned to a *violent pain*. His Phyſicians told him, that his Diſtemper proceeded from *over much Study*, and from a *Sedentary* life; for the Cure whereof, they adviſed him to *forbear* Preaching; which he did a *while*; His hard Study doth impair his health

but found no *relief* thereby. Then they adviſed him to *change Air*, and commended unto him the Air about *New-market*. He went therefore and lived with the *Lady Thornton*, who had a Seat within a little more than a *Mile* of that Town; and God was pleaſed very *much* to *bleſs* that Air unto his Recovery; ſo that having gotten a little *ſtrength*, he was reſolved to *return* to his *work*, and to lay it out about his *Maſters Service*; which he did do for near *two years* ſpace.

He is hurt by a Fall.

—Then it pleaſed God to exerciſe him with a *greater trial*; for upon a *Lords-day* morning, in his paſſage from his own Houſe towards the Pariſh Church, he went over a *Gate* in his way (which he ſuppoſed had been *locked*, as it was wont to be) but while he was almoſt *over it*, the Gate opened, and cauſed him to have a very great *fall* upon his Belly againſt the Ground, ſo that his Navel *ſtarted* out very *much*, and a very great Swelling followed upon it. His *affectionate* Wife beſeeched him (thereupon) to return home, and *betake* himſelf to his *Bed*; but he conſidering that his Congregation was at that time met, and *waited* to hear the Word from his *mouth*; and finding that he was able ſtill to *walk*, (although not without pain) he went *forward* to Church, and there Preached the *former* part of that day, but was forced to procure a ſupply for the *Afternoon*. The next day his pain *increaſed* more and more; and although he loved not to keep his Bed, yet he was *confined* thereto for ſome days, and unto his Chamber for ſome Weeks, until he had procured a *Truſs*, which inabled him to Travel on Foot; but wholly hindered him from riding on *Horſe-back* for ſeveral years. Which *affliction*, though it was very *uncomfortable*, in as much as it barr'd him from that Recreation he only delighted in; yet his not being able to Ride, was a ſufficient Plea for his not appearing at the *Biſhops Court*; and thereby it was *providentially* a means of his continuing in his Miniſterial work, longer than probably he might *otherwiſe* have done.

He is cited to the Court at *Bury*.

—For (about this time) the *Book of Sports* was injoined to be read, and many Innovations were creeping into the *Church*, which he neither did nor could ſubmit to; and for this he was *often* cited to appear before the *Archdeacon* and *Commiſſary* at *Bury*: But return and anſwer was *always* given, that by reaſon of his *Diſtemper* he was unable to *Ride* ſo far. Hereupon *Articles* were drawn up againſt him; and the *Commiſſary* had order to *Adjourn* the Court from *Bury*, to the *Parſonage houſe* of *Ketton*; and now all perſons feared that he would have been *ſuſpended*, both *ab Officio & Beneficio*; but the providence of God *prevented* it; for the *Commiſſary* and *Surrogate* (who were deputed to examine him) were both hindered at that time by *ſickneſs*, and none came but the *Secretary*, and one *Miniſter with him*, who did *little more* than take cognizance of his bodily *lameneſs*, and then departed; leaving him in *liberty* to go on in his *work* as formerly he had done; in which he was very diligent and conſtant; for although he was not *well able* to get up into the *Pulpit* for ſome years, yet he never *failed*, but *always* Preached twice every Lords-day, ſitting in his *Desk*, and from thence delivering *the lively Oracles of God*.

His Diſtemper doth return.

—But over much ſtudy (after ſome time) had almoſt brought his firſt *Diſtemper* upon him; for his *Spirits* began to decay, and Dizzineſs began to ſeize his Head, (beſides the continuing of the ſtarting of his Navel) about which having conſulted with many *Doctors*, they all adviſed that he would go down in a *Horſe-litter* to the *Bath*, which they counted would be a moſt proper and effectual remedy for him upon all accounts. But ſuch a long Journey required *more time* than the Statute doth allow to any *Incumbent* to be abſent from his place; this therefore put him upon Petitioning to the *Archbiſhop* for a *Diſpenſation*; which partly by *money*, and partly by *Intereſt of Friends*, was obtained. And it may be remembred, that one *argument* which the preſenter of the ſaid *Petition* uſed to the *Archbiſhop*, was this, to wit, That his *Lordſhip* had no man dwelling in his whole *Province* who was ſo like himſelf, as to *bodily ſhape and face*; but none more *unlike* his *Lordſhip* in temper and opinion: To which the *Archbiſhop* anſwered, is it ſo? Then let him go to the *Bath*, or whether he pleaſe, *for all me*; and ſo granted his Petition.

His bodily ſhape and form.

—If any perſon (upon this occaſion) ſhall deſire to have ſome account of his *τὸ σῶμα καὶ τὸ εἶδος*, *his bodily ſhape and form*, let them know, he was a pretty *fat* and *corpulent* man, *full-faced*, of a *grave majeſtick aſpect*, and had a very *quick* and *piercing Eye*; but withal but *low of ſtature*: The greateſt Wits have lodged in little Bodies, and the *braveſt Spirits* have been thoſe that have been leaſt *clogged with Fleſh*. *Varro* ſaith of *Marcus Tullius* and *Marcius Maximus*, that they were men

but

but *two Cubits high*: I am ſure that the *Holy Ghoſt* it ſelf did give the *great Apoſtle* a title of *real honour*, borrowed from the *lowneſs of his Stature*. In ſhort, he did wear *ingenium acutum in decente vagina*, a *ſharp wit* in a *comely body*, although the *Structure* was not *high* or *lofty*, yet it was every where *richly furniſhed*; and the *low* Fabrick was *excellently* Tenanted.

His Wife dyeth in Childbed.

—This Diſpenſation aforeſaid, being obtained, he reſolved to undertake his Journey to *Bath*, ſo ſoon as ever God ſhould give his Wife ſafe Deliverance, ſhe being then with Child: but this time never came; for his Wife (not going her full time) fell in Labour, and brought forth an Abortive Child, which alſo coſt her her own Life.

He is blamed for his great ſorrow for ſuch a pious relation.

—Great had been his Affection to her at *all times*, he *ſtriving* to *imitate* at leaſt (if not equal) if poſſible, his Lord and Maſter *Chriſt Jeſus*, in his love to his Church. But now the good mans affection did (in the opinion of ſome) a little *degenerate*, and turn into unruly paſſion; and truly if in any thing this holy perſon did deſerve any reproof, it was in this, to wit, That his *grief* for the loſs of this *Relation*, did a little *too much* deject him. He ſeemed indeed to err in his love; and ſome that watched for his *halting*, were glad that they could ſpy a *colour* or *pretence* to accuſe him for this his *over-ſorrow*, as they called it. But he had many things to ſay in his own *defence*; beſides that, it is the common diſcovery of a *ſweet* and *good* nature, and of an *affectionate* diſpoſition, to be much *affected*, when *the delight of a mans eyes*, and the daily companion of his *ſorrows* and *joys*, of his *travel* and *reſt*, is taken from him. And are there not many Inſtances in Scripture of great affliction of heart for the loſs of Relations? How did *Jacob* lament for his Son *Joſeph*? How did *David* mourn for his *Abſalom*? How did the Saints in *the* 9. *Acts*, bewail the death of *Dorcas*? And how did St. *Auſtin* weep for the holy *Monica*? This Wife was a *non-ſuch*, a mirrour of Grace and Virtue, a perſon of great *parts*, great *prudence*, and great *piety*. She was very beautiful and lovely in perſon, and of a moſt obliging *Converſation*; *cloathed with humility*, and adorned with all the *graces* of the Divine Spirit. A careful Inſtructer of her Children, and a *pattern* of Piety to them, walking *cloſely* with God all the day, in their *view*. In her Husbands *abſence* ſhe conſtantly prayed *twice* every day in her Family; and ſhe prayed always *thrice* a day in her Cloſet, twice by her ſelf, and once with her Children. It muſt needs make a deeper wound than ordinary, for an Husband to loſe ſuch a Wife. He muſt needs weep for his own loſs, and more for his Childrens. What the Poet ſaid of *Peleus*, That he could bear any affliction while *Thetis* his Wife was with him, becauſe ſhe always bore the *weightieſt* burden, and the biggeſt end of the *Log*; this might be applied to them both. But now he is left alone with a great number of *ſmall Children*, and with a great Family of *Servants*; the *education* of the one, and the *government* of the other, was impoſſible for him to diſcharge, (as he knew that it ought to be done) by reaſon, that his *Miniſterial* work did neceſſarily take up the moſt of his time, if not all of it. Yet he grappled with theſe difficulties *for three years*, and was then perſwaded by Friends, to *endeavour* to repair the *breach* which God had made in his Family, by marrying a *ſecond time*.

He is conſtrained to repair his loſs.

—And providence bringing an excellent Gentlewoman to live in that Town, ſhe was *recommended* to him by all his Friends, but *eſpecially* by his firſt Wives Relations, as one that would take off much of the *burthen* of educating his Daughters, who were the *youngeſt part* of his Children; and who did moſt ſtand in need of ſutable Inſtruction and Education. This *Gentlewoman* was a perſon of great *Piety*, and of a *ſweet* diſpoſition; ſhe was the Relict of Mr. *William Folke* of *Cambridgeſhire*, and had but *only one* Child, a Daughter, an *Heireſs* of a fair Eſtate, who was much of the ſame Age with his youngeſt Child and Daughter. After much prayer and ſeeking of God, the thing was *accompliſhed*, to the great joy and comfort of them both; ſhe being a very affectionate *Yoke-fellow* to him, and a moſt *indulgent* Mother-in-Law to his *Children*; ſo that there never happened the leaſt ſtrife between them, but only this, Whether he ſhould ſhew more kindneſs to her *only* Child, or ſhe ſhew more love to all his *ſeven Children*? and this conteſt *alſo* was moſt *pleaſingly* compoſed afterwards, by the inter-marriage of his third Son with that Daughter.

He is nominated to be one of the Synod at *Weſtminſter*, but declineth it.

—About this time the *firſt* long Parliament *convened*, who after a while, *thought* fit to call an Aſſembly of the moſt *eminent Divines* of the Nation; and thoſe of *different* perſwaſions, to ſit at *Weſtminſter*, and to conſult about making ſome alteration in

in the *Diſcipline* and *Government* of the Church. His Patron being one of the *Knights* of the *Shire* for *Suffolk*, did then nominate him to be one of this Aſſembly. But although he had very much recovered his *health* by Gods bleſſing (without going to the *Bath*) yet the *ſtarting* of his *Navel* was not ſo fully cured, but that he did come very *ſeldom* on Horſe-back; and therefore he went not to *London* till that Aſſembly was *met*, and had ſat ſome time; and a proſpect of ſome *differences*, was given, like to *ariſe* amongſt them; and the *Diſſenting Brethren* had prepared their *Apology*; before he could go, to *anſwer* the Summons, which was given him to attend on that Service. When he came to *Weſtminſter*, and obſerved the ſtate of things; he Petitioned to be diſcharged; and obtained of his Patron, to nominate another *Suffolk* Miniſter to ſucceed in his place; which being granted, he returned to his own Countrey charge. He was a great lover of Peace, and a great promoter of it; and was wont greatly to bemoan; that thoſe who did ſo unanimouſly and heartily agree in the fundamental Articles of our Creed, and in the Doctrine of the Church, ſhould (with great heat and animoſity) contend about Modes and Ceremonies of Worſhip, and Forms of Diſcipline and Government.

He is Commiſſioned to ſit on the Bench at the Trial of a great number of Witches.

In the year 1645. a very great number of perſons in the *County* of *Suffolk* were apprehended, as being *guilty* of the damnable and Diabolical ſin of *Witchcraft*; and divers of them had *confeſſed* themſelves guilty thereof; but a report was carried to the *Parliament* then ſitting, as if ſome buſie men had made uſe of ſome *ill Arts*, to extort *ſuch confeſſion* from them; thereupon a ſpecial Commiſſion of *Oyer and Terminer* was granted for the Trial of theſe *Witches*; in which Commiſſion Mr. *Fairclough*'s name was inſerted, with the name of another *Reverend* Divine; theſe were *joined* in Commiſſion with the *Judge of Aſſize*, and the *Juſtices of Peace* of the County; that there might be a moſt *ſpecial care* taken, both of the *execution* of the *Law*, and that alſo all *tenderneſs* might be uſed, in a matter wherein the Lives and immortal Souls of many were *concerned*. The Statute it ſelf (in that caſe) is ſo worded, that none can be *convicted* thereupon, but *ſuch* as are *proved* to have made either an *expreſs* compact with the Devil, or an *implicite one*, by imploying Imps, that is, the *Devils inſtruments*, to the hurt of their Neighbours, in *Life* or *Eſtate*. Hence it comes to paſs, that it is very *difficult* to Convict any perſon upon this *Statute*, but ſuch as ſhall confeſs *themſelves* guilty; and now great care was *taken*, that ſuch *confeſſion* ſhould be purely *voluntary* and *unconſtrained*; and the truth thereof might alſo be *evidenced* by many *collateral* circumſtances, and other *concurring* and convincing evidence. This Learned man therefore, before his firſt ſitting upon the *Bench*, did Preach *two* Sermons to the *Court* in *Bury* Church; wherein he *firſt* ſhewed, that there was ſuch a ſin as that of *Witchcraft*, that is, of mens *dealing and contracting with* familiar Spirits; and did then *confute* all thoſe *arguments*, which either former or later, *Sadducees* and *Atheiſts* have produced to the *contrary*; wherein he gave *great ſatisfaction* to the whole Auditory. He afterwards ſhewed the *hainouſneſs* of the ſin of thoſe, who would violently proſecute, or unduly endeavour to *convict* any perſon, except *plain convincing* evidence could be brought. Theſe Sermons were of *great uſe*; and although it is *poſſible* that *ſome* that were *guilty* might eſcape for want of ſuch evidence, yet ſure it is, that none were *condemned*, who could be *ſaved* without an *expreſs breach* of the Law; for both in the *Pulpit*, and on the *Bench*, he did very much *influence* the whole Court by his *judgment*, *viz.* by his learned, pious and prudent *management* of the whole affair.

In all *imployments*, and in every *truſt* committed to him, he ſhewed and *approved* himſelf a man of great *Learning*, *prudence* and *integrity*. Through his *whole* life, *no blemiſh* (upon any account *whatſoever*) did fall upon his Reputation; except *that* which is common to all men, to Wit, ſuch as is the reſult of *envy*, and hammer'd in the forge of *malice* it ſelf.

His lamenting the Civil Wars.

He was no *Lawyer*, and therefore might be ignorant of the *legality* of the proceedings of either party, during the late *Civil Wars*; and therefore he always choſe to be *paſſive* therein rather than *active*; but no man *lamented* more the ſins of thoſe times than *he did*, being greatly *wounded* when he heard of ſo much *blood* as was ſhed by *Proteſtants*, their fighting *one* againſt *another*. That *expreſſion* of *S. Cyp. de Sim. Prelat.* was often then in his mouth, *Proh dolor! quid facit, in corde Chriſtianorum, Laporum feritas & Canum rabies?* The Wars were no ſooner *began*, but he foretold the ruine both of *Church and State* thereby; for he diſcerned the deſigns of the *Jeſuits* were, to *foment* the differences on *both* ſides, till both *Church and State ſhould*

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Diſce meo, exemplo, mandato munere fungi,
Et fuge cen peſtem ab negotiaque nova.

Thus Engliſhed:

Diſcharge thy proper work; learn this by me,
Don't deal in buſie things, as Plague them flee.

And withal he told the Knight this Story of *Funcius*, That he being a private Miniſter, was once invited to Preach at Court; which he performing well, he was intreated to ſtay there; and a while after he was preferred to be a *Miniſter of State* to his Prince: but thereby he ſoon made himſelf many enemies and enviers, and incurred the malice of many Courtiers; who after a little time, procured Articles to be exhibited againſt him, and ſo got him to be condemned to Death; which he ſuffered: but left the *former Verſes* for a warning to all future *ambitious* perſons.

He loved a private Life of Study and Preaching ſo well, as he avoided (as much as he could) the beſt other Employment.

Our prudent and humble Divine had it deeply *engraven* on his heart, for he highly approved that common ſaying, *viz. Bene vixit qui bene latuit, A retired Life is an happy Life.* 'Tis true, his Parts and his Employment would not permit him to be hid; but he always *endeavoured* it, and he counted a Life of *Meditation and Study* the *ſweeteſt* Life in the World. It was from this ſettled Judgment, that he did avoid (as much as he was able) all places of publick truſt. It is too well known, how that, for ſome time, the Wall and Fence of *publick Diſcipline* being broken down, the *Miniſterial Office* in thoſe days, was ſtrangely *invaded*; many ignorant, and ſome vile perſons thruſting themſelves into it; ſome men thought, that neither *Miſſion* nor *Commiſſion*, *Approbation* nor *Ordination*, were neceſſary thereto; whereby many miſchiefs did follow; till after a while, ſome perſons were appointed to examine the *Abilities*, the *Learning*, the *Gifts*, and the *Graces* of all that ſhould at any time be *preſented* to that publick work and ſtation: This work he thought greatly *uſeful* and *neceſſary*, but being himſelf (with *many others*) ſummoned to undertake it, he thought that the diſtance of his *Country* charge from *London*, might juſtly excuſe him, and might *warrant* him to devolve that work chiefly upon other hands; inſomuch that he was very ſeldom amongſt them; and when he did at any time come, it hath been *univerſally acknowledged* and *declared* by men of all parties, (who were referred to him for examination and approbation) that he ne-

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in the *Diſcipline* and *Government* of the Church. His Patron being one of the *Knights* of the *Shire* for *Suffolk*, did then nominate him to be one of this Aſſembly. But although he had very much recovered his *health* by Gods bleſſing (without going to the *Bath*) yet the *ſtarting* of his *Navel* was not ſo fully cured, but that he did come very *ſeldom* on Horſe-back; and therefore he went not to *London* till that Aſſembly was *met*, and had ſat ſome time; and a proſpect of ſome *differences*, was given, like to *ariſe* amongſt them; and the *Diſſenting Brethren* had prepared their *Apology*; before he could go, to *anſwer* the Summons, which was given him to attend on that Service. When he came to *Weſtminſter*, and obſerved the ſtate of things; he Petitioned to be diſcharged; and obtained of his Patron, to nominate another *Suffolk* Miniſter to ſucceed in his place; which being granted, he returned to his own Countrey charge. He was a great lover of Peace, and a great promoter of it; and was wont greatly to bemoan; that thoſe who did ſo unanimouſly and heartily agree in the fundamental Articles of our Creed, and in the Doctrine of the Church, ſhould (with great heat and animoſity) contend about Modes and Ceremonies of Worſhip, and Forms of Diſcipline and Government.

He is Commiſſioned to ſit on the Bench at the Trial of a great number of Witches.

—In the year 1645. a very great number of perſons in the *County* of *Suffolk* were apprehended, as being *guilty* of the damnable and Diabolical ſin of *Witchcraft*; and divers of them had *confeſſed* themſelves guilty thereof; but a report was carried to the *Parliament* then ſitting, as if ſome buſie men had made uſe of ſome *ill Arts*, to extort *ſuch confeſſion* from them; thereupon a ſpecial Commiſſion of *Oyer and Terminer* was granted for the Trial of theſe *Witches*; in which Commiſſion Mr. *Fairclough*'s name was inſerted, with the name of another *Reverend* Divine; theſe were *joined* in Commiſſion with the *Judge of Aſſize*, and the *Juſtices of Peace* of the County; that there might be a moſt *ſpecial care* taken, both of the *execution* of the *Law*, and that alſo all *tenderneſs* might be uſed, in a matter wherein the Lives and immortal Souls of many were *concerned*. The Statute it ſelf (in that caſe) is ſo worded, that none can be *convicted* thereupon, but *ſuch* as are *proved* to have made either an *expreſs* compact with the Devil, or an *implicite one*, by imploying Imps, that is, the *Devils inſtruments*, to the hurt of their Neighbours, in *Life* or *Eſtate*. Hence it comes to paſs, that it is very *difficult* to Convict any perſon upon this *Statute*; but ſuch as ſhall confeſs *themſelves* guilty; and now great care was *taken*, that ſuch *confeſſion* ſhould be purely *voluntary* and *unconſtrained*; and the truth thereof might alſo be *evidenced* by many *collateral* circumſtances, and other *concurring* and convincing evidence. This Learned man therefore, before his firſt ſitting upon the *Bench*, did Preach *two* Sermons to the *Court* in *Bury* Church; wherein he *firſt* ſhewed, that there was ſuch a ſin as that of *Witchcraft*, that is, of mens *dealing and contracting with* familiar Spirits; and did then *confute* all thoſe *arguments*, which either former or later, *Sadducees* and *Atheiſts* have produced to the *contrary*; wherein he gave *great ſatisfaction* to the whole Auditory. He afterwards ſhewed the *hainouſneſs* of the ſin of thoſe, who would violently proſecute, or unduly endeavour to *convict* any perſon, except *plain convincing* evidence could be brought. Theſe Sermons were of *great uſe*; and although it is *poſſible* that *ſome* that were *guilty* might eſcape for want of ſuch evidence, yet ſure it is, that none were *condemned*, who could be *ſaved* without an *expreſs breach* of the Law; for both in the *Pulpit*, and on the *Bench*, he did very much *influence* the whole Court by his *judgment*, *viz.* by his learned, pious and prudent *management* of the whole affair.

—In all *imployments*, and in every *truſt* committed to him, he ſhewed and *approved* himſelf a man of great *Learning*, *prudence* and *integrity*. Through his *whole* life, *no blemiſh* (upon any account *whatſoever*) did fall upon his Reputation; except *that* which is common to all men, to wit, ſuch as is the reſult of *envy*, and hammer'd in the forge of *malice* it ſelf.

His lamenting the Civil Wars.

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Diſce meo, exemplo, mandato munere fungi,
Et fuge een peſtem πολυπραγμοσυνην.

Thus Engliſhed:

Diſcharge thy proper work; learn this by me,
Don't deal in buſie things, as Plague them flee.

And withal he told the Knight this Story of *Funcius*, That he being a private Miniſter, was once invited to Preach at Court; which he performing well, he was intreated to ſtay there; and a while after he was preferred to be a *Miniſter of State* to his Prince: but thereby he ſoon made himſelf many enemies and enviers, and incurred the malice of many Courtiers; who after a little time, procured Articles to be exhibited againſt him, and ſo got him to be condemned to Death; which he ſuffered: but left the *former Verſes* for a warning to all future *ambitious* perſons.

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never respected any mans person or perswasion in reference to *State affairs*, or the kinds of *Church Government*. All that he would search after, was to inform himself of their fitness for their *Ministerial* work; as to their Learning and Abilities in *dividing the Word aright*, and as to the *unblameableness* of their Lives and Conversations. This caused him to be greatly loved, and highly honoured by all men; some of whom are yet alive, and are dignified in the Church; who (afterwards) offered to have procured preferment for him, could he have *departed* from the *way* and *path* which he had chosen to take.

He was stedfast to his principles.

—But he was *semper idem*, always fixed as a Rock, to those *Principles* which (after long *deliberation*, much *reading*, and full *disquisition*) he had *established* in his Soul; and upon this account he loved heartily those that even differ'd from him, when he once perceived that they were men of *Conscience*; and were not tempted by any *outward* interest whatsoever. He suspected men who were of the temper of him who was a Papist in *King Harry's* days, a Protestant in King *Edward's*, a Papist again in Queen *Mary's*, and a Protestant again in Queen *Elizabeth's*. *Josephus* tells us of some *Jews*, that kept *two different* Pedigrees by them, and were *Jews* or *Samaritans*, as *Alexander* either *favoured* them, or *frowned* upon them. And even in the Primitive times we are told, that there were some, who were *Pagans* when *Diocletian* was Emperour, and turned Christians in *Constantine's* time; but the same men were *Arians* when *Constantius* Reigned, and became *Pagans* again with *Julian* the Apostate.

He always pitied men in temptation, but valued those that were most stedfast, *bewailing* others, that thought it ground enough to change because the times changed; such as could say (without shame) *Eamus ad communem errorem*, Let us do the evil that most do; of whom it hath been said, *Purpuram colluerunt non Deum:*

He was of another temper; and being always stedfast, it might be said of him, even what St. *Cyprian* saith of some Christians in his time, That their Faith was strong, even *inter ipsas seculi ruinas. Cyp. Ep. ad Demet.* and like St. *Basil*, who being allured by the Prefect to change his Opinion, made answer, That he would not part with one syllable of Truth, no not to save his Life.

He cannot declare his assent and consent, by help of a distinction commonly used.

—After near *fifty years* spent in Preaching the Word of God with *faithfulness* and *diligence*, it pleased God now to honour him, by enabling him to *suffer for adhering to the word of his patience*, and *for the testimony of a good Conscience*. He had been eminently active, and had *done much* for Gods Honour and Glory; and now he was called to be *passive*, and *to forsake all and follow his Master*. Consciencious *doing of the Divine Will*, is a good preparation for Consciencious *suffering of Divine pleasure*. He that hath been *sincere* in obeying *other* of Gods commands, will obey this among the rest, of *taking up Christs Cross*; which is a Command *as well as others*. He was wonderful tender in judging any of his *Brethren*, who so far as *he knew*, might follow their *light*, in declaring their *assent* and *consent* to every proposition contained in *several humane Books*; but *he himself* had no such *large* Faith; much less had he the *implicite* Faith of making such *Declarations* upon trust, relying upon the judgment of others, delivered in Books, which he could not peruse.

—As for the Opinion of *Bishop Bramhall*, who allowed men to *subscribe*, and declare their *assent* unto that which they *suspect* not to be *true*, provided they do *subscribe* to it only as unto an *Instrumentum pacis*, for peace sake; our Divine would never use such harsh Language *in this case*, as the Author of Naked Truth, (third part) calling such distinctions, *Trap-doors into Hell*; but this he hath said of that Bishops *opinion*; that by *two* or *three* such *Equivocations*, an easie *Bridge* might be made to *carry* men over from *Protestantism* to *Popery*. The case (to him) was very *plain* and *easie* to determine for *himself*. He had *sat down and reckoned his cost* on both sides; and then determined with excellent *Bradwardine*, That he would not do that, which he thought a sin, *Quantiscunque bonis lucrandis, vel quantiscunque malis evitandis*. And he was sure that he did not suffer as an *evil doer*, but only as a person that was *afraid* to do evil.

He suffered not for small things, or such as were disputable in his Opinion.

—Neither were they *little things* which he scrupled, or *suffer'd for* not doing of them. No, he *wrote* upon the last Leaf of his *Diary* these words, *Non propter pallam relinquam aream Domini, neque propter pisces malos rumpimus retia Domini.* He could submit to the English *Episcopacy* as an *humane Institution*; and to Bishops, as

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unto the *Kings Officers*. He longed for Bishop *Vshers* reduction; and agreed with Bishop *Andrews*, *Quaru, num peccent Ecclesiæ reformatæ in jus divinum, non dixi. Cæcus enim est qui non videat Ecclesias stantes sine hac politia, ferreus est qui salutem ils neget. Andrews Ep.* 2, 3. His Judgment about *Liturgies*, hath been already declared to be the same with Bishop *Taylor's*. In short, he judged it to be to him a sin, to say, he liked that which his heart was far from any *approbation* of.

All his people (of all sorts) greatly lamented his removal.

All his people were greatly desirous of his *continuing* with them, if his *Conscience* would have permitted. The Poor thought they should greatly suffer by his leaving them; fearing a want of that Charity and Bounty which he was wont to extend towards them. Others thought of their great loss of an able and willing *Peacemaker*, in case of differences and quarrels, (all which he always took up) for he *made* and *kept* agreement, *as much as possible*, between his Neighbours. Others doubted, that in his absence they should want a person that would appear for the *Fatherless and Widdow*, against their injurious Enemies, and cruel Oppressors; which he never failed to do. All these forenamed might desire his continuance out of love to themselves; but others came to him out of a principle of true humane Friendship (as they thought it to be) *to him and to his*; advising him to be kind to himself, and not to lose such a Living of 200 *l. per annum*, or to part with such a fine Parsonage house, or with such a fine Glebe, or with such a great Auditory, or with such a loving People, or kind Neighbourhood: And others did desire his continuance yet upon *more weighty* reasons; they questioned whether any would *succeed, like-minded with him, who naturally had taken care of their Souls*; by opening the mysteries of the Gospel, and by revealing the way of Life to them, and that with great *evidence* and *demonstration*, with great *power* and *plainness*; they doubted also, whether they should ever have such another *pattern* of *holiness*, or such an *example* of *mortification*, or such an *instance* of *heavenly mindedness* set before their eyes again in this World: To all these, *he replyed diversly*. To the *poor afflicted* and *oppressed*, he answered, That he blessed God that he should leave a *good Magistrate* behind him in the Town; who had formerly done (and could still do) more for them than he could, in that kind; and he knew that he was *ready so to do*. To the second sort he answered, That their love *was great*, but not right, being of no *other kind* than that of *Peters*, when he dissuaded Christ from going to *Jerusalem*; and therefore he desired them to desist from tempting him. To the last sort he used the words of the Apostle, *Sirs, Why do you break my heart, for my own part I am not willing to be bound, but to die, rather than sin against the light of my Conscience*; and for you I shall not *cease to pray*, That God would send you *another Pastor, one after his own heart*; and I hope God will hear me herein, and will direct your Landlord in the choice of such a one. He desired them therefore to join with the *Patron* and *himself*, in *setting some time apart to seek God* upon that account; *which they did*: and he did also in private, give himself earnestly to beg of God that he might have *such a successor*, as that *he himself might not be wanted*; imitating herein the good and just *Aristides*, who being *banished unjustly* from *Athens*, prayed this Petition only, That his *counsel* and *direction* might not be *wanted* by that City at any time thereafter.

The Dean of *Canterbury* succeeds him.

Indeed, upon the *removal* of so eminent a person, it could be no easie thing for the Patron, to provide a man who might bear *any proportion* to him who had left them; an universal search (*in both the Universities*, and in the *City* and *Countrey*) was made, for a man that might rise up in his place, and might tread in his steps. At length the Reverend and Learned Dr. *Tillotson*, was recommended to the Patron, as a person of *great worth and abilities*, a man of a *moderate* and *candid* Spirit, and of a *large* and *generous* temper; *to him* therefore was the Presentation given, whereby much of the loss was repaired; it being also no *small ease* to their former *Ministers heart*, that a man of *that worth* did succeed him.

His removal to *Finching-field*, where himself and four of his Sons do cohabit as in a Colledge.

When the *Act*, *requiring all Dissenting Ministers*, to leave not only their *Parsonages*, but their *Parishes* and *People* also, came forth, this grieved him *far more* than the *loss of his Living*; for this *hindered* him, not only from *Preaching* to, but *conversing* with many of *his Spiritual Children*, whose *education* and *increase of Grace*, was dearer to him than any *temporal* concern. But where *active obedience* cannot be given, *passive obedience* must be shewn; he therefore resolved upon a remove; and the *first place* he went to, was to board with his *eldest* Daughter, who had married an *Essex Gentleman*, who lived in a very fair large House, called *Sculpons in Finchingfield*. He had also

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two Sons, and two *Sons-in-law*, who were all Miniſters, and had left their Livings alſo; the Father (and theſe his four Sons) had lived at great diſtance from each other, in five ſeveral Counties of *England*; but now they all *agreed* to live together in one Houſe, which made a very numerous Family, and erected a kind of *little Colledge* of *Divines*; it was as a conſtellation of Stars, every one whereof had *afforded* a very *fair* light when it was *ſeparate* and *alone*; but being now *all in conjunction*, they drew the Eyes of much People (in that Corner) *upon them*. Neither could ſo many *Candles* be *ſo put under a Bed, or under a Buſhel*, but that they ſtill yielded a moſt benigne influence to all thoſe parts. Their *habitation* was about two Miles from the *Pariſh Church*, unto which (though ſome of the Family ſometimes went) yet it was *impoſſible* for the *whole Family* to repair thither, eſpecially for the *aged* among them, who were more than *one or two*. For

Their Family exerciſe.

This *aged* perſon was forced to marry (a *third time*) an aged *Gentlewoman* to be his Nurſe in his old Age, (his ſecond Wife living a very few years with him) moreover, the *Houſe-keeper* had an *own Mother* above *threeſcore and ten years old*, who lived with him. Upon the account therefore of theſe perſons, and alſo of divers Children in the Family (whoſe tender years kept them alſo from the publick) the Father and his Sons, did engage to Preach conſtantly on *the Lords-day* in their turns, and once or twice on the *week* days in the Family, whither ſome *Neighbours* alſo did repair. Great was the comfort and joy, which the Father and his Children, took in each others Company. It was a moſt happy Family, and a very delightful Society.

A pleaſant Society diſſolved.

But to the great grief of all, it continued not thus above four or five years: for although the Seat was (otherwiſe) very *pleaſant*, yet the Air was bad, and proved very *unwholſome*, which cauſed a diſperſion of the *whole* Family. His *own* Sons then removed to *London*, and his two Sons-in-Law into *high Suffolk*; and himſelf went and boarded with his youngeſt Son, who was then a publick Preacher at *Kennet* in *Cambridge-ſhire*.

He doth Preach in private, and hears in publick.

Here the Father did conſtantly go every Lords-day to Church (it being near) and heard his Son, and uſually Preached himſelf every Lords-day Evening in the Family. He was then *near fourſcore years* old, yet his parts continued *quick* and *ſtrong*; and although aged, yet he ſtill retained much of the *ſmartneſs* and *vigour* of his youth. The blade was metal to the back, and although it was much worn, yet it kept its *keenneſs* to the laſt. Thoſe that ſtood without doors, and ſaw not his Face, might ſuppoſe the Preacher to be about fifty years old, or a man arrived at the *acme* of his excellency, and ſtanding in the *Zenith* of his Noon-day glory; and that both as to the *matter* of his Diſcourſes, and the *manner* of his Delivery. Although at this Age, he would often ſay, That he now might be diſcharged of his *labour*, both by the Laws of God and Men (the *Jewiſh* Law allowing the *Levite* at Fifty, and the *Roman* Law allowing the Soldier at Sixty, to be exempted) yet he *loved* his work; and therefore he would not leave the *Altar*, or quit the Field, ſo long as he could lift up his hand, or wield the *ſword* of the Spirit; agreeing herein with the holy Biſhop *Severus*, *Si ſenex populo pro futurus ſum, laborem non recuſo.*

His laſt Wife dies.

He lived (at *Kennet* (with this Son) ſome years, where his laſt Wife died; ſhe was the Daughter of Mr. *Sorrel* of *Eſſex*, and the Relict of a Reverend Miniſter *formerly* in that County; but ſhe having never had any Children of her own, ſhe was unacquainted with true *Parental* affection, the want whereof in her, was *grievous* both to him and his; yet ſhe was a good woman otherwiſe, and loved his *Perſon* and *Miniſtry*.

He removeth to *Hevening-ham* in high *Suffolk*.

Sometime after whoſe death he removed to *Heveningham* in *high Suffolk*, to the Houſe of his ſecond Daughter; who was there married to Mr. *Jones*, the Rector of that Town; there he alſo kept on his courſe of hearing in publick, and Preaching in private, for about two years.

Thence to *Stow-market*; which was his laſt place of abode on Earth.

At which time his youngeſt Daughter, who was married to Mr. *Shute*, the Incumbent of *Stow-market*, was covetous alſo to have *her Childs part* of his preſence and company; wherein he did gratifie her: and this was the laſt place of his abode in this world. He was above Fourſcore years old when he came to *Stow-market*, until which time his parts and memory continued ſound to that degree, as that all men *admired* him; but *after that*, *a great change ſuddenly* appeared; yet not *ſo great*, but that ſtill he retained his *underſtanding* to a very good uſe and purpoſe,

none

none coming to visit him, but they went away *bettered* by him: When he was much *decayed*, and almost *fallen*, the *ruines* of the Building were such as did evidence the *Fabrick* had once been *large* and *stately*: When his natural *heat* and *fervour* was almost extinct, the *remains* thereof manifested that the Fire had been great, where such a heap of *glowing Embers* gave so much *heat* and *warmth*.

Some peculiar Instances of his great worth.

—He was now *going off* the Stage of the world; and before the *Curtain* be drawn, that is, before an account be given of his *last Exit*, it will not be amiss to *intimate* to the world some *peculiar excellencies* that were discernable in him, worthy both of *remark* and *imitation*. In some few particular acts of Grace, 'tis possible that he might have some *equals* in them; but in many *instances* of Piety, I think this Age hath not known any to *exceed* him therein.

His strict walking with God in his course of private duties.

—None surely can be found, who walked in a more *constant course* of private duties, such as *Reading*, *Meditation*, *Self-examination* and *Prayer*, which four duties he seldom or never *divided* the one from the other; and by a daily continued performance of them all, he had much *of his Conversation in Heaven*, and lived in close Communion with God. The Sun is not more true to its time of *rising* and *setting*, than he was to his *stated course* of secret Prayer, both *Morning* and *Evening*. So soon as he was awake (which was *early* every Morning, till he was very old) he did *immediately* rise, and prostrate himself at Gods *Foot-stool*; after which he constantly read some portion of Scripture, upon which he did first peruse the best *Commentators*, and constantly (for some time) did *meditate* thereon, observing the counsel of *Pythagoras* to his Schollars, ἐὰν μὴ μεδάρῃς ἃ ἀλοήσας, μὴ φάγῃς, *if you will not purifie your food, and ruminate upon it, don't eat.* But he having thus digested truth *himself*, after some time he came down to perform *Family worship*; which he always began with a short Prayer, and then expounded that Portion of Scripture to them, wherewith he had first warmed his *own* heart; and then prayed again with them more largely than before; and so betook himself to his Study again.

His constant watch, and spiritual Discourse, and heavenly mindedness, and self-examination.

—Through the whole day he kept a most strict watch over his Heart and Tongue, and had obtained Grace so, as that when he was engaged in civil converse, and in *worldly* affairs, he was even in them *spiritual* and *heavenly*, his Discourse being *savoury* and *profitable*. It was the Language of *Canaan*, and such as might *administer always Grace to the Hearers*. He also learned that excellent sort of *Chymistry*, to extract *spiritual* notions from *earthly occurrences*. He saw God in all things, and enjoyed him in all his *appearances*. Ἐν ἑνὶ πάντων πάντα πεπραγμένα, he *managed* all things, and in all things was *managed* by the holy Spirit, as it was said of *Justin Martyr*: In every Evening he constantly called himself to an *account*, *examining* and *reviewing* (as much as possibly he could) all his *thoughts*, *words* and *actions*. He lamented much, that *Christians* should fall short of the practice of some *Heathens*. *Seneca* tells us, that he used *every night* (when his Servant had taken away the Light out of his Chamber) to *turn his Eyes inward*, and ask himself, what good he had done? and what evil he had that day avoided? *Pythagoras* required his *Scholars*, that they should *night by night* examine themselves by these questions, τί πεύζεν τ' ἐμέζα τ' μὴ δέον ἔπραξα τί ὑστέρησα. *Virgil* saith also of a good man thus:

Non prius in dulcem declinant lumina somnum,
Omnia quam longe repetieris acta diei,
Quid prætermissum, quid gestum tempore, quid non.

—At Night before soft Sleep doth cause thine Eyes to wink,
Recall, review the actions of the day, and think
What thou hast done amiss, or what thou hast forgot,
What word or work was timed well by thee, what not.

His business was to live to God.

—It was his *business* to live to Gods *honour*. He was full of designs for *Christ*, he endeavoured fully to *copy* out the life of his *Lord and Master*. All that saw him, saw (as it were) Religion *embodyed*, shewing it self the greatest reality, and making it self to appear (what in truth it is) the most *sweet* and *pleasant* life of the world. They that beheld him, saw it was *possible* for a man (while here on Earth) to have his heart much in Heaven; and while he is in the *body*, both to *live in the Spirit*, *and walk in the Spirit*.

Careful of Relative Duties. — He was eminently ſolicitous to diſcharge all Relative, as well as perſonal Duties. In his Family he walked as a man of underſtanding, and with a perfect heart, and was one of the *Apoſtles Biſhops, blameleſs, ruling his own Houſe, and having his Children in ſubjection.* He was as another faithful *Abraham*, who *taught his houſhold (and his Children after him) to keep the way of the Lord.* He deſigned to govern his Family by the Law of God, who is the great *Pater-familias, of whom all the Families in Earth are called.* He *commanded* nothing, but what he knew himſelf to be *commanded* to *command.* He did not *conceal*, but declare what his *own* duty (as well as the duty of his *Inferiours*) was. He ſpake his mind *clearly and intelligibly*, and forgave all faults committed *ignorantly*, and by *miſtake*; being angry for nothing but *wilful diſobedience.*

His diligent Catechiſing of his Family. — Great was the pains which he took to inſtruct his Family in the *narrow way of Life*, by cauſing them to read the Scriptures *frequently* every day, and to abound in the *knowledge* of them; *treaſuring* them up in their *memories*; which he would often inquire into: and by Catechiſing of them, *firſt* by a ſhorter Catechiſm of his *own* compoſing, and then in larger ones. All his Children (when grown up, and many of the *Servants* who lived with him) could not only anſwer every queſtion in a very large Catechiſm, but could prove every anſwer by expreſs *Scripture Texts*; for they anſwered not like *Parrots*, but as underſtanding the *ſum and ſubſtance of Chriſtian Religion.* He moved in his Family as an *Angel*, or an *Intelligence* in his *Orb*, ruling of it with perfect *harmony* and *decorum.* He beheld his *Yoke-fellow* with a pleaſing, and pleaſed Eye of love; he looked on his Children with an Eye of *watchfulneſs*, as well as *affection*, and upon his Servants with an Eye of *Authority* and *Government*; ſo that all things were diſpatched in his Houſe, with Peace and Order.

He is a good Maſter. — He would tell his Servants, that he hired them, firſt to be Gods Servants, and then his; and required them to look *through* and *beyond him*, unto God; whereby they might do *two* works, and ſerve *two* Maſters (the one ſubordinate to the other) at once, and that they might be ſure, that they ſhould receive thereby double wages, from God and from him; adding withal, that God may (by an holy perſon) be as truly ſerved in dreſſing of an Horſe, or milking of a Cow (in time and place fit, and in Obedience to God) as in their going to Church, or as in private Prayer. He was careful in hiring of Servants, (which few are) if it were poſſible, he would gain the Children of *godly Parents*; and would never permit any to ſerve him, who refuſed to ſerve God in any of his *Inſtitutions.* He reproved Idleneſs, as well in *Soul concerns* as in *houſhold-affairs*, and carefully rewarded the improvers of time. When he happened upon any Servant of mean capacity, and a weak memory, he would give his Children charge to take ſo much the more pains with them, and be always very patient and gentle towards them. And God was pleaſed to bleſs him with many *godly* Servants, and ſuch as were moſt faithful to him.

And is bleſſed with an eminent faithful Servant. — He had one Servant that managed all his concerns without doors, a Servant very skilful, and very careful; to whom his Maſter once ſaying thus: *John*, Since I have left my Eſtate to your care, I muſt own, that God hath greatly *bleſſed me*; — and I perceive, the leſs that I do meddle with the World, the more I do thrive; — the more I give away, the more I have at the years end. The Servant then replyed — thus; No doubt, Sir, but it is ſo; for I have taken notice, that the more you *pray* — and *ſtudy* how to *plant* and *water* the Grace of God in your Peoples *hearts*, the — greater bleſſing hath God given to my *Plowing* and *Sowing* in the Field; and the whole Town doth take notice, how much the Crop in your Ground is better than theirs, although nought but a little Hedge doth part them. Indeed this Servant — was another *Eleazar* in *Abrahams* Family, or another *Joſeph* in *Potiphars* houſe. — *Xeniades* having bought *Diogenes*, and having ſeen his excellent and good behaviour, beyond the rate of all men (as he thought it to be) gave *Diogenes* his freedom, ſaying, That he believed he was ſome good Angel, and that he had cloathed himſelf with an humane body, that he might do good on Earth: Some alſo would have thought this Servant to be ſuch a good *Genius*; of whom his Maſter ſaid at his death, That God did take him away, leaſt he ſhould have grown over Rich and Wealthy in the World; as he had certainly done, if he had lived long.

As

As to the Children which God gave him, *he did truly Travel in birth with them, till he saw Christ formed in them.* God made him not only a *natural*, but a *spiritual* Father also to seven Children. He did believe, that most Children are *capable of discerning good from evil*, much sooner than most Parents are aware of; he therefore began very early to instruct his *own* Children, and (all of them) like *Timothy*, *had the knowledge of the Scripture in them, from the very Breasts.* He instructed them not only by *precept*, but by his own heavenly *example*; and he might have said to each of them as *Æneas* to *Ascanius*,

Disce, puer, virtutem ex me, verumque laborem,
Fortunam ex aliis———

——Virtue and Labour learn from me, dear Boy,
Fortune to others leave for to enjoy.

He becomes a Spiritual, as well as Natural Father, to all his Children.

His whole Life was worthy of Imitation; it might be said thereof, as *Chrysostom* saith of the Life of *Ignatius*, it was [illegible] *a Teacher and Tutor of Piety.*

——He prevented as much as possible, that no *evil example* should be given to his Children, and commanded his Servants, that they should not dare to do or speak any thing before his Children, which they would not do or speak before himself, well knowing, that *great reverence is due to Children.* He spake to them with much *gravity*, and some *reservedness*; but yet always *kindly* and *affectionately*, keeping Frowns only for their *faults.* And indeed his Children feared to see a Frown in his Face, as much as some other Children do feat *a blow* from their Fathers *hand.* He seldom corporally corrected any of them, and some of them never: As a Father he maintained his Authority, and as a good Father he did exercise great *clemency. Vindictam ex necessitate, veniam ex dilectu exercebat.* If at any time he was forced to be angry, he *shewed* that it was altogether necessary, by the sudden return of his *kindness*, immediately upon their *repentance.*

——He bore the Soul of every Child upon his heart; and daily prayed, that not one who proceeded from his Loins, might ever stand at Gods *left hand*; and few men had ever greater comfort in their Children than he had. He died in the *belief*, that he should meet all his Children *with comfort* at the great day. He sent all his *four Sons* to the University, where three of them were preferred to be *Fellows of Colledges.* They all four were called into the Ministry, and were *able* and *faithful* in their places; none having better repute than they, in the places where they lived, until they were removed, either by *death* or *otherwise*; and God blessed them in *Temporals* also, *he* and *his*, parting with above a *thousand pound per annum*, when they laid down their *publick Ministry.*

Gods Blessing on all his Children.

——He lived in an Age wherein great *contempt* was thrown upon the Office of the Ministry; this caused this *Champion* to appear both *Doctrinally* and *Practically* against such contemners of the *institution of Christ.* By his Doctrine he declared often, and proved, that neither *gifts* nor *graces*, *single and separate* one from the other, did fully qualifie persons for this work, nor doth the *conjunction* of them *constitute* a stated Officer in the Church, without due *approbation* by *Church-Officers* (upon examination) and Ordination (after Approbation) if possibly it can be obtained. Practically he appeared against such *Contemners*; first, by the *begging* earnestly of God, that he would give Grace unto all his Sons; and then would incline the hearts of themall to devote themselves to this *work.* Secondly, By his administring all the helps and furtherances of *Education* that might qualifie them thereto. And to shew *yet more* his esteem of this Office, he married *two of his Daughters* unto Ministers; and farther, he did not only send his *own* Sons to the University, but he sent divers *others* thither also, and maintained some of them much at his *own* charge; and he also prevailed with his *own* Sons (after they were Fellows of Colledges) to assist him therein; which they constantly did do.

His esteem of the Office of the Ministry, and dedicating all his Sons thereto.

——There are divers *Ministers* yet alive that will *acknowledge*, that unto some of them he was the *sole founder*, and many others confess him their greatest Benefactor, as to the Universities maintenance.

He sends divers other young Scholars to *Cambridge*, and he and his own Sons takes care for their maintenance.

——He once hired a young man (of about twenty years old) to wait on him, and to Ride abroad with him, who was a good School-Scholar; but his Parents wanted an

Eſtate to ſend him to *Cambridge*: this his Maſter was ignorant of at his firſt coming, but a while after, accidentally obſerving him to be reading in the *Greek* Teſtament, he poſed him therein, and in other Books, and finding him fit, ſent him *immediately* to his *eldeſt* Son in the Univerſity, and provided for his *ſuſtenance*.

At another time, he Preached a worthy Miniſters *Funeral* Sermon, who had fitted his eldeſt Son for *Cambridge*, but he died Poor; whereby the Son *deſpaired* of proceeding on in his *Learning*; which he being made then *acquainted* with, at the *cloſe* of the Funeral Sermon, he deſired all thoſe of his *Auditors* that loved and valued the deceaſed pious Miniſter; that they would teſtifie their affection in *contributing* towards the yearly *maintenance* of his Son; and after Sermon was ended, he called divers *Gentlemen* and *Yeomandry* together; and firſt he himſelf ſubſcribed *four pound per annum*; the Gentlemen then ſubſcribed *Forty ſhillings per annum*, and ſome Yeomandry *Twenty*; ſo that the young Scholar was *provided* for at the Univerſity, as *comfortably* as could be deſired; and he proved very *uſeful* in the Church of God afterwards.

He was an excellent Oratour upon all accounts; but he would uſe, and ſhew it moſt *effectually*; when he was deſired to move his Auditory to be *charitable*; many occaſions whereof, were offered to him: and he did willingly embrace them.

He ſends 50 *l.* to *Cambridge*, at the requeſt of the Vice-Chancellour, during a time of Peſtilence.

When the Plague was once in the Univerſity of *Cambridge*, the *Vice-Chancellor* thereof ſent to him (and ſome other Neighbour Miniſters) to make a Collection in his Congregation for the Town of *Cambridge*; which he did do, ſo *effectually*, that he ſent him above *Fifty pound* within a few days after. And the *Vice-Chancellour* wrote him a long Latine Letter of thanks; calling his gift *Pingue beneficium*, *a fat Sacrifice*; and withal told him, that his gift was more, than he had received from any ſix Towns in all the County beſides.

The like to *Hadleigh*, when the Plague was there.

At another time, when the Plague was at *Hadleigh in Suffolk*, he gathered near as much for that Town alſo. At which time, he did not only perſwade the good people, but even compelled (as it were) many *covetous Uſurers* to be bountiful; as the Prophet *Nehemiah* did, *Nehem.* 5. 13. The caſe of the Prophet, was that of Famine, and this caſe, was that of the Plague; yet he thought, that both the words and the action alſo of *Nehemiah*, might well be applied hereunto; and uſed them (in this caſe) with the like effect; many *hard-hearted* perſons profeſſing, that when he ſhook his Garment (as the Prophet did) at that very action their hearts melted within them; and they *ſo trembled*, that had their Pockets been then full, they had given it all to him at that Collection.

At another time, a Neighbour Miniſters Houſe being *burned down*, wherein his Goods (and the greateſt part of the *faireſt Library* in the County) being conſumed, he in a ſhort time, procured him above an *hundred pounds* towards the repairing of his loſs; and procured alſo *his own third Son* (then *Fellow* of *Gonvile* and *Cajus Colledge*) to take the *diſtreſſed Miniſters eldeſt Son*, to be his Pupil, and to allow him good part of his *maintenance*.

His ſtated Charity.

He was Charitable beyond compare, both to the Souls and Bodies of men; both *mediately* (by interceding with others for them) and *immediately*, by contributing and diſtributing of his *own plentifully* to them; and that, not only occaſionally, but ſtatedly. He commanded all the Poor of his Pariſh to come, Weekly, to his door for *relief*; and required always that his *eldeſt Daughter* (firſt, before ſhe married, then his next Daughters ſucceſſively) ſhould be his ſtated Almoners, and ſhould diſtribute Alms with their own hands; accuſtoming themſelves to works of *mercy* and *charity*: wherein he commanded them to be very bountiful. Vaſt was the ſum of money which he gave away with his *own hand*. He cloathed the *naked*, and fed the *hungry*. He put not only many young men to *Cambridge* (as hath been ſaid) but many poor Children to School. He gave away, as many *Bibles*, *Catechiſms* and *good Books*, as were asked of him; and they were many. When the ſight of old People was decayed, he would furniſh them with Bibles of a larger Print; and he gave an incredible number of Spectacles away (for their help) always ſpeaking of the Invention of them by *Metius*, with expreſſions of *love* and *praiſe* unto God, for his great *goodneſs* to the Souls of men thereby.

His love to all the Inſtitutions of Chriſt.

He loved all the *Ordinances* and *Inſtitutions* of Jeſus Chriſt. Preaching was his *delight*, Prayer his *joy*, Adminiſtration of Sacraments, the *pleaſure* of his Soul. He counted the *Sabbath honourable*. He was moſt ſolemn in the obſervation of publick

lick days of Humiliation; and kept many days of private *Fasting* and *Prayer* by himself alone in his Study. But above all, he delighted in reading the Scriptures; which was always *sweeter to him than the Honey, or the Honey-comb.*

His preparation for every Duty, and every Ordinance.

—He would never engage in the performance of any Ordinances *rashly*, or without due *preparation*. For his own part, he would never read a Chapter, or rarely suffer a Chapter to be read in his presence, without invocating God, for the *co-operation* of the Divine Spirit therewith. His preparation for solemn days of Fasting, for the Sanctification of the *Lords-day*, and for the Administration of the *Lords-Supper*, is not to be *paralelled*, as the whole Corner and Countrey where he lived, will unanimously testifie. He never kept any solemn *publick Fast*, but he Preached *some preparation Sermons* before the day came. He never administred the *Lords-Supper*, but that he first Preached *three or four Sermons at least*, in opening, either the *Institution*, the *nature*, the *use* or the *end* thereof; or in shewing the Duties of *Communicants before, in*, and *after* the receiving thereof. He hath left many Quires of Paper, *written* with his *own hand* upon those Subjects.

His preparation for the Lords-day

—His constant solemn preparation for the *Lords-day* is beyond all. It hath been already said, that he did constantly Preach every *Saturday* in the Evening, a Sermon in order to the right *sanctification* of that *holy day*; there must now only be added in short; that he commanded all his Servants to lay aside all *houshold work* and *business* early upon *Saturday Evening*; declaring, that he desired and hoped, That when the World was taken out of his Servants *hands*, they would endeavour by *Prayer*, *Reading* and *Meditation*, to get it out of their *hearts* also; that so their *Bodies* and *Souls* both might be free, and ready for a most chearful performance of *Gods service* the day following; which work, should always be done without the least distraction of mind. This preparation was not without great *reason*; for it is, *as he would say*, no easie matter to *cleanse our hands, and purifie our hearts too, before we compass Gods Altar*; it is not easie to *lift* our *Feet* out of the Mire and Clay, unto which, they have too much cleaved, and into which, they have too much sunk all the Week before. The *Royal Preacher* therefore biddeth us, *to look carefully to our Feet* (that is, our affections) *before we enter into the House of God. Holiness becomes his House for ever*; therefore it behoveth us, that our Souls be *comely*, *dressed* and *adorned* when we wait on the great God; and that our hearts be *fixed* and *prepared*, and our *heart-strings screwed up*, and *rightly tuned*, before we offer to *sing and give praise* to a God of infinite Glory; and all this, requireth *time* and *pains* before hand, with much diligence.

His joy at the approach of the Lords-day

—Himself being thus prepared, how did this heavenly person *welcome the arrival* of the Lords-day! which he sanctified in a manner equal to his *preparation*. The *Jews* call the Sabbath the *Queen of days*; and he loved it *accordingly*. He rose *earlier* on that day than on any other; and caused his Family so to do also: admonishing both *Children* and *Servants* to spend sometime with God *in private* in the Morning, if at least they desired to *meet God* in the *publick Ordinances* of that day. The *Morning* and the *Evening Sacrifice* was by him *doubled* upon the Lords-day; for he always prayed *four* times with his Family every Sabbath (besides six times in publick) to wit, immediately before he went to Church, and immediately after his return from thence, in the Forenoon; and before Repetition, and after Supper, in the Evening. His *Forenoon* Sermon was usually repeated by *one of his Children* after Dinner. In the Evening he repeated it himself. After Repetition, he *examin'd* his whole Family, not only what they *remembred* of the Sermons, but what *good* they had gained by the *worship* of that day. After Supper, he caused some part of *Foxe's Martyrology* (or some other profitable Book) to be read; and having prayed, he concluded the day *always* with singing of a *Psalm*.

More instances of his Piety.

—*Common* Readers, and such as *delight* not in *beholding the Image of God drawn upon the hearts and lives of his Servants*, would be tired; if one quarter of this persons *excellencies* should be related; therefore after *an instance or two* more given of his *Piety*, we will leave the rest to be *admired* only by those that *personally* knew him; but 'tis pity, that that *almost perfect* Victory, which he had obtained *over the world by Faith*, should ever be forgotten.

His Victory over the world by Faith.

—Whatever is in the World, is either the Lust of the Eye, the Lust of the Flesh, or the Pride of Life; he therefore, who is mortified to Riches, Pleasures and Honours, hath very much vanquished the World; as he had done.

He

Eſtate to ſend him to *Cambridge*: this his Maſter was ignorant of at his firſt coming, but a while after, accidentally obſerving him to be reading in the *Greek* Teſtament, he poſed him therein, and in other Books, and finding him fit, ſent him *immediately* to his *eldeſt* Son in the Univerſity, and provided for his *ſuſtenance*.

At another time, he Preached a worthy Miniſters *Funeral* Sermon, who had fitted his eldeſt Son for *Cambridge*, but he died Poor; whereby the Son *deſpaired* of proceeding on in his *Learning*; which he being made then *acquainted* with, at the *cloſe* of the Funeral Sermon, he deſired all thoſe of his *Auditors* that loved and valued the deceaſed pious Miniſter; that they would teſtifie their affection in *contributing* towards the yearly *maintenance* of his Son; and after Sermon was ended, he called divers *Gentlemen* and *Yeomandry* together; and firſt he himſelf ſubſcribed *four pound per annum*; the Gentlemen then ſubſcribed *Forty ſhillings per annum*, and ſome Yeomandry *Twenty*; ſo that the young Scholar was *provided* for at the Univerſity, as *comfortably* as could be deſired; and he proved very *uſeful* in the Church of God afterwards.

He was an excellent Oratour upon all accounts; but he would uſe, and ſhew it moſt *effectually*; when he was deſired to move his Auditory to be *charitable*; many occaſions whereof, were offered to him: and he did willingly embrace them.

He ſends 50 *l.* to *Cambridge*, at the requeſt of the Vice-Chancellour, during a time of Peſtilence.

When the Plague was once in the Univerſity of *Cambridge*, the *Vice-Chancellor* thereof ſent to him (and ſome other Neighbour Miniſters) to make a Collection in his Congregation for the Town of *Cambridge*; which he did do, ſo *effectually*, that he ſent him above *Fifty pound* within a few days after. And the *Vice-Chancellour* wrote him a long Latine Letter of thanks; calling his gift *Pingue beneficium*, *a fat Sacrifice*; and withal told him, that his gift was more, than he had received from any ſix Towns in all the County beſides.

The like to *Hadleigh*, when the Plague was there.

At another time, when the Plague was at *Hadleigh in Suffolk*, he gathered near as much for that Town alſo. At which time, he did not only perſwade the good people, but even compelled (as it were) many *covetous Uſurers* to be bountiful; as the Prophet *Nehemiah* did, *Nehem.* 5. 13. The caſe of the Prophet, was that of Famine, and this caſe, was that of the Plague; yet he thought, that both the words and the action alſo of *Nehemiah*, might well be applied hereunto; and uſed them (in this caſe) with the like effect; many *hard-hearted* perſons profeſſing, that when he ſhook his Garment (as the Prophet did) at that very action their hearts melted within them; and they *ſo trembled*, that had their Pockets been then full, they had given it all to him at that Collection.

At another time, a Neighbour Miniſters Houſe being *burned down*, wherein his Goods (and the greateſt part of the *faireſt Library* in the County) being conſumed, he in a ſhort time, procured him above an *hundred pounds* towards the repairing of his loſs; and procured alſo *his own third Son* (then *Fellow* of *Gonvile* and *Cajus Colledge*) to take the *diſtreſſed Miniſters eldeſt Son*, to be his Pupil, and to allow him good part of his *maintenance*.

His ſtated Charity.

He was Charitable beyond compare, both to the Souls and Bodies of men; both *mediately* (by interceding with others for them) and *immediately*, by contributing and diſtributing of his *own plentifully* to them; and that, not only occaſionally, but ſtatedly. He commanded all the Poor of his Pariſh to come, Weekly, to his door for *relief*; and required always that his *eldeſt Daughter* (firſt, before ſhe married, then his next Daughters ſucceſſively) ſhould be his ſtated Almoners, and ſhould diſtribute Alms with their own hands; accuſtoming themſelves to works of *mercy* and *charity*: wherein he commanded them to be very bountiful. Vaſt was the ſum of money which he gave away with his *own hand*. He cloathed the *naked*, and fed the *hungry*. He put not only many young men to *Cambridge* (as hath been ſaid) but many poor Children to School. He gave away, as many *Bibles*, *Catechiſms* and *good Books*, as were asked of him; and they were many. When the ſight of old People was decayed, he would furniſh them with Bibles of a larger Print; and he gave an incredible number of Spectacles away (for their help) always ſpeaking of the Invention of them by *Metius*, with expreſſions of *love* and *praiſe* unto God, for his great *goodneſs* to the Souls of men thereby.

His love to all the Inſtitutions of Chriſt.

He loved all the *Ordinances* and *Inſtitutions* of Jeſus Chriſt. Preaching was his *delight*, Prayer his *joy*, Adminiſtration of Sacraments, the *pleaſure* of his Soul. He counted the *Sabbath honourable*. He was moſt ſolemn in the obſervation of pub-

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lick days of Humiliation; and kept many days of private *Faſting* and *Prayer* by himſelf alone in his Study. But above all, he delighted in reading the Scriptures; which was always *ſweeter to him than the Honey, or the Honey-comb.*

His preparation for every Duty and every Ordinance.

—He would never engage in the performance of any Ordinances *raſhly*, or without due *preparation*. For his own part, he would never read a Chapter, or rarely ſuffer a Chapter to be read in his preſence, without invocating God, for the *co-operation* of the Divine Spirit therewith. His preparation for ſolemn days of Faſting, for the Sanctification of the *Lords-day*, and for the Adminiſtration of the *Lords-Supper*, is not to be *paralelled*, as the whole Corner and Countrey where he lived, will unanimouſly teſtifie. He never kept any ſolemn *publick Faſt*, but he Preached *ſome preparation Sermons* before the day came. He never adminiſtred the *Lords-Supper*, but that he firſt Preached *three or four Sermons at leaſt*, in opening, either the *Inſtitution*, the *nature*, the *uſe* or the *end* thereof; or in ſhewing the Duties of *Communicants before, in*, and *after* the receiving thereof. He hath left many Quires of Paper, *written* with his *own hand* upon thoſe Subjects.

His preparation for the ſanctification of the Lords-day

—His conſtant ſolemn preparation for the *Lords-day* is beyond all. It hath been already ſaid, that he did conſtantly Preach every *Saturday* in the Evening, a Sermon in order to the right *ſanctification* of that *holy day*; there muſt now only be added in ſhort; that he commanded all his Servants to lay aſide all *houſhold work* and *buſineſs* early upon *Saturday Evening*; declaring, that he deſired and hoped, That when the World was taken out of his Servants *hands*, they would endeavour by *Prayer*, *Reading* and *Meditation*, to get it out of their *hearts* alſo; that ſo their *Bodies* and *Souls* both might be free, and ready for a moſt chearful performance of *Gods ſervice* the day following; which work, ſhould always be done without the leaſt diſtraction of mind. This preparation was not without great *reaſon*; for it is, *as he would ſay*, no eaſie matter to *cleanſe our hands, and purifie our hearts too, before we compaſs Gods Altar*; it is not eaſie to *lift* our *Feet* out of the Mire and Clay, unto which, they have too much cleaved, and into which, they have too much ſunk all the Week before. The *Royal Preacher* therefore biddeth us, *to look carefully to our Feet* (that is, our affections) *before we enter into the Houſe of God. Holineſs becomes his Houſe for ever*; therefore it behoveth us, that our Souls be *comely*, *dreſſed* and *adorned* when we wait on the great God; and that our hearts be *fixed* and *prepared*, and our *heart-ſtrings ſcrewed up*, and *rightly tuned*, before we offer to *ſing and give praiſe* to a God of infinite Glory; and all this, requireth *time* and *pains* before hand, with much diligence.

His joy at the approach of the Lords-day

—Himſelf being thus prepared, how did this heavenly perſon *welcome the arrival* of the Lords-day! which he ſanctified in a manner equal to his *preparation*. The *Jews* call the Sabbath the *Queen of days*; and he loved it *accordingly*. He roſe *earlier* on that day than on any other; and cauſed his Family ſo to do alſo: admoniſhing both *Children* and *Servants* to ſpend ſometime with God *in private* in the Morning, if at leaſt they deſired to *meet God* in the *publick Ordinances* of that day. The *Morning* and the *Evening Sacrifice* was by him *doubled* upon the Lords-day; for he always prayed *four* times with his Family every Sabbath (beſides ſix times in publick) to wit, immediately before he went to Church, and immediately after his return from thence, in the Forenoon; and before Repetition, and after Supper, in the Evening. His *Forenoon* Sermon was uſually repeated by *one of his Children* after Dinner. In the Evening he repeated it himſelf. After Repetition, he *examin'd* his whole Family, not only what they *remembred* of the Sermons, but what *good* they had gained by the *worſhip* of that day. After Supper, he cauſed ſome part of *Foxe's Martyrology* (or ſome other profitable Book) to be read; and having prayed, he concluded the day *always* with ſinging of a *Pſalm*.

More inſtances of his Piety.

—*Common* Readers, and ſuch as *delight* not in *beholding the Image of God drawn upon the hearts and lives of his Servants*, would be tired; if one quarter of this perſons *excellencies* ſhould be related; therefore after *an inſtance or two* more given of his *Piety*, we will leave the reſt to be *admired* only by thoſe that *perſonally* knew him; but 'tis pity, that that *almoſt perfect* Victory, which he had obtained *over the world by Faith*, ſhould ever be forgotten.

His Victory over the world by Faith.

—Whatever is in the World, is either the Luſt of the Eye, the Luſt of the Fleſh, or the Pride of Life; he therefore, who is mortified to Riches, Pleaſures and Honours, hath very much vanquiſhed the World; as he had done.

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His contempt of Riches. —He *contemned Riches* as the dirt of the Streets. It is true, that God by his own immediate hand gave him *plentifully*; but it is as true, that he gave away again moſt *plentifully* to others. He was *ſo dead* to the world, as that he would not ſcarce *deal* or *meddle* with it. —After the death of his *firſt Wife*, and of *that Servant* with whom he had intruſted his Eſtate, he put off all his Stock, and let all his Grounds, and never increaſed his real Eſtate, or perſonal Eſtate, above Five pound *per annum*, for near *Forty years* together; and he never put out a *Farthing of money to Uſury*. He never ſued any man in his Life: He had great advantages of growing *rich* many ways; but if he had died *Forty years* before he *did die*, he had been juſt ſo Rich as he was at his *death*. He would often ſay, that we read not of any good man in all the *Hiſtory of Scripture*, or of the *Primitive times*, that was *Covetous*, and it was a ſhame, that any that do now pretend to Chriſtian Religion, ſhould degenerate. After the *loſs of his Living*, though he Preached often, yet he never would receive *one penny wages* for that work; and ſome of his Children have imitated him therein.

Mortifying the Fleſh. —As to *ſenſual pleaſure*, he did ſcarce know what any of *that kind* did mean. He was as *temperate* in his Diet as poſſible. He never uſed any ſort of *Recreation* at any time. It might be ſaid of him as was ſaid of *Georgias Leontinus*, οὐδὲν πώποτε ἡδονῆς ἕνεκα ἔπραξεν, that he did never do any thing *to pleaſe the Fleſh*. In his youth he did love *Muſick* and *Riding*; in *Muſick* he had good skill; but on the ſad News of the death of *Guſtavus Adolphus*, the King of *Sweden*, (that great *Warriour* in defence of the *Proteſtant Religion*) *he hung his Harp on the Willow*, and never touched any *Muſical Inſtrument* after. He uſed to keep as good Horſes as any man in the Countrey; and was therefore by a dying Gentleman, bequeathed an Horſe of very *great price*, in theſe words, *That he might Ride on him about to Preach the Goſpel*; which he did do ſo long as he was able; but he never took a Journey of meer pleaſure; except thoſe when he viſited his Children, who lived remote.

He was far from ambition, or deſire of Honour. —He was far from *ambition*, as hath been already evidenced in his *refuſal of great preferments*; and many more Inſtances thereof might have been added: He *bound himſelf in a Bond*, never to commence *Doctor in Divinity*; which did ſhew, that he was herein like St. *Ambroſe*, *Qui nihil fecit propter ardorem inanis gloriæ, ſed propter Charitatem felicitatis*; *he acted from love to God, and not for praiſe of men.* He was great in other mens Eyes, but little in his own.

His great Humility. —Being once *heartily thanked* for an *excellent* Diſcourſe which he made upon the 3 *John* 16. which Sermon proved *ſucceſsful* to the *ſaving Converſion* of ſome there preſent; and this thing being related to him, he replyed thus, *Pray friend, give God the Glory*; no praiſe was due to the *Rams Horns*, though *Jericho's* Walls fell down at their *blaſt*; if God will vouchſafe that his *Spirit ſhall breath through Miniſters*; it is God, and not the *means*, muſt have the *praiſe*. And another time, being greatly aſſiſted by God in a Sermon, which he Preached in *Cambridge*, he wrote theſe words on the back-ſide of the Notes of that Sermon, *Earthen Veſſels, and Leaden Pipes, are either full or empty, according to the meaſures which they receive from their head Spring and Fountain, though free Grace filled my Soul this day, yet let me take heed of Preaching this Sermon (again) in my own ſtrength.*

His behaviour grave, but affable and courteous. —As his heart was humble, ſo his *behaviour was meek and lowly*. Though his Countenance was very *grave and ſevere*, yet his Converſation was full of *ſweetneſs* and *affability*. It was a kind of *Riddle* in the *Eyes* of common beholders, to ſee ſo much worth and grandeur to be of ſuch *eaſie acceſs*. He would (and all truly noble minds will do the ſame) ſtoop to the meaneſt perſon who deſired his *Opinion* in matters of weight and moment. He never deſpiſed (or ſpake haughtily to) any man; and from *ſober good men*, he would never keep any diſtance. If any were *godly*, although never ſo *mean* or *poor*, he received them, not only with *civil reſpect*, but with *hearty love*; but (on the other hand) he was a moſt bold and *undaunted* perſon in reproving the *wicked* and *prophane*; and had a Spirit which could *abaſe the proudeſt Hector* of them all, when he thought fit, and in its due time and place.

Very peaceable and candid, although men did differ from him in Opinion. —His Humility (joined with ſo much Grace and Wiſdom) cauſed, that he was of a very *peaceable Spirit*, and had a *large Charity* for good men, of all *perſwaſions*. His own underſtanding being great, made his *Love and Charity* alſo very large. He diſcerned, how that *honeſt men* do often mean the ſame thing, when they are apt to quarrel about their *expreſſions* of it; and therefore in *dividing* times, he was always

always of an uniting Spirit. Whilſt others ſought to *wound* the Reputation of men who differed from them, he did what he could to *heal* and *compoſe* all animoſities which might ariſe upon ſuch accounts. He was *abundantly ſenſible* of that *bitterneſs* which ſome men were ready to *treat* each others with, upon *ſmall differences of Opinion*, and what miſchiefs did *follow thereupon*; the *life* of Religion, and the *power* of Godlineſs, being almoſt *extinguiſhed* thereby; and while ſome men preſſed *Uniformity* in little matters; *Conformity* to the weighty Precepts of Chriſt Jeſus (ſuch as thoſe of Love, and Charity, and forbearance to each other) were neglected.

He did much wonder, that ſince the very Canons which were made in 1640. allowed men liberty to diſſent, and to differ in practice, as to the point of bowing towards the Altar, and at the name of Jeſus, how it ſhould come to paſs, that the Sign of the Croſs ſhould be ſo ſtrictly required in the Act of Uniformity in 1662. But he did rarely *publickly expreſs this* his admiration; for he would ſay frequently, that as breaking of *Bones* is extreamly *painful* to all the members, except dead ones, ſo are Church-diviſions *grievous* to every one that is a true Chriſtian: and as all *motion* is *ſtopt*, or render'd uneaſie by the *diſlocation* of a Joint in a *Leg* or a *Foot*, ſo all *progreſs* in Religion, is hindered by the *quarrels* and *fallings* out of Brethren by the way. He ſtudied *always the things that made for peace*, and ſought to allay and quench thoſe heats, which others (by their *breath* and *bellows*) endeavoured more and more to *inflame*. He was an hearty *lover* of, and had a great *kindneſs for*, every man, in whom he ſaw any thing of Gods Spirit appearing; and he valued men *more or leſs*, only as he ſaw *more or leſs* of the Divine Image ſtamped upon them. He intreated all that he converſed with, that the *truth of Grace* in others, might be the moſt *powerful Load-ſtone* to draw out their hearts towards them. He would often ſay, that for one man to love another, only *becauſe he was of his own Opinion and Party*, and to neglect another, who might be acted in greater things by the Divine Spirit, becauſe he differ'd in ſmaller trifles; ſuch a temper as this, did manifeſt, that ſuch an one had little or nothing of the true love of God in him; *for while that ſuch a man did pretend to love his Brother, he did do herein, no other thing than hug himſelf, and embrace his own ſhadow, which he ſaw falling upon another's breaſt.*

Diſſenters tolerated by the Canons of 40. but not by the Act in 62.

Abundantly *candid* and *charitable*, *meek* and *moderate*, was this perſon at all times; and yet notwithſtanding, it muſt here be declared, That this *meekneſs* and *moderation*, and *peaceableneſs* of his Spirit, was ſuch, as that it did not *hinder*, but did fully *conſiſt with*, a mighty *heat* and *activity* for God, in all *weighty* and *important* matters. He wanted not Zeal, when the *main Articles* of the *Chriſtian Religion*, the *Articuli ſtantis & cadentis Eccleſiæ*, did call for, and *require* it. At the ſame time when he commended *Conſtantine* the Great, for his reproving the *hot* conteſt of the *Nicene Fathers* about *Ceremonies*; he alſo honoured that *Emperour* for his warmth, in oppoſing the *Arian hereſie*, as *Sigonius* relates, *Lib.* 3. *Imp. Occid.*

Yet he always was zealous in a good matter.

Indeed, this Learned Divine was (as to his Zeal) a moſt excellent *pattern*, worthy of all *imitation*. He was in this Grace (as well as in other things) a *burning* and a *ſhining* light both. *Heat* and *Light* were never divided in him. His *fire* ſometimes burned very hot, but yet always very clear, and without any manner of *ſmoak*. In his love to the ſalvation of Souls, he burned like a *Lamp*, conſuming himſelf, his Body and Eſtate, (even all the Oyl that he poſſeſſed) and therein rejoiced, if hereby he might guide men to Heaven, and might *ſhew* any one the way to *God* and *Glory*. And hence it was, that a *great* and *learned* Man (that often heard him) ſaid, That no man was more *judicious* and *weighty* in the Doctrinal part of his Sermons, and none could be more *affectionate* and *zealous* (than he was) in the *Application of his Doctrine*. Indeed, it is a rarity to find a man of *great reading*, and deep *judgment*, to be endowed with much *Zeal*, or with ſtrong affections; but this mans *Sacrifices* were all kindled with a Fire which came immediately from *Heaven*; which did at once both enlighten his *Head*, and inflame his *Heart* alſo.

Zeal guided with Light.

He was a man of great *prudence*, as well as *zeal*. His *Sails* and *Ballaſt* were exactly *proportionate* each to other. He could not be *dull* and *ſluggiſh* in the Service of ſo *good* a *Maſter* as God is; but he did never *run before he was ſent*. He would always *ſtand ſtill* to hear his *full Errand*, and would ſtay to underſtand *fully* and *plainly* all his *Maſters will*; which being ſo made known to him,

His great prudence.

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he then was moſt *bold* and *couragious* in delivering of his *Meſſage*, φησὶ γὰρ ἀνὴρ φρονῶν φραγμὸν ἐπὶ φρένων μέγα,

— A wiſe man loves in matters great
To ſtay and think deliberate.

— His great prudence would not permit him to be *raſh*, and his great zeal would not ſuffer him to be *ſlow*, *negligent*, or *partial*.

A man of a very publick ſpirit.

— He had always a great love for God, and no man could be more concerned, either for *Church* or *State*, than he was. He had continually ſuch a *publick Spirit*, as that he *ſcorned* (at any time) to prefer any of his own *private* concerns, before the leaſt *publick* good; yea, he conſtantly valued and rated all perſons and things, according as any man, or any thing, had either a *greater*, *or a leſſer* influence upon the publick. Thoſe that obſerved him, might eaſily diſcern, that the *glory of God*, and the *welfare of his Church*, were as the great *Wheels*, that did *ſet on work* and *govern* all his actions. He was a man moſt ready to deny himſelf at any time, if that in any thing *thereby*, he might promote and advance the Intereſt of *another man*; provided, that *other perſon* did move in an higher, and *more publick* place than himſelf.

— That ſaying ought never to be forgot, which he once uſed Preaching to a great *Auditory*, and then declaring to them, That he could never expect to ſee, or *find Peace on earth amongſt men*, until the Spirits of men were ſo acted by the Spirit of God, as the *Spheres* are ſaid (in the old Philoſophy) to be acted above by *Angels*, where all the *little ſmaller Epicicles and Circles* of every particular Orb, do all *give up* themſelves wholly to the *conduct* and *motion* of the *larger and greater Spheres*; and truly (ſaid he) it is *this*, which (according to that *Hypotheſis*) doth make the *ſweeteſt Muſick in Heaven*; and were the ſame thing *found* and *practiſed* amongſt men, it would make the moſt *pleaſant*, and perpetual *harmony on Earth*. But there — are *few men* who are *bleſſed* with ſuch *large* Souls, and ſuch *generous minds* as his was; who did bear the *intereſt* of the publick, and *welfare* of the *univerſal Church*, ſo deeply *engraven* upon his heart. St. *Ambroſe* formerly was of this temper; who lived little to *himſelf*, and was all for others; whoſe *Motto* it was, *Partior mihi totus foris*; and our Saint might have uſed the ſame words, for he had wholly dedicated and devoted himſelf to the Service of the *publick*; and ſo long as he had *any ſtrength left*, he did moſt chearfully improve every *Talent* which God had lent him, to the *honour* of *him* who had *intruſted* him *therewith*.

The cloſe of his old Age was ſpent wholly in prayer.

— But at laſt, when (by reaſon of his *extreme* age) he could not *openly* and *publickly* do any other thing more for God or his Church, and when he could ſcarcely ſuffer any thing more for the honour of *either*, he having parted already with all his ſtated maintenance, for the teſtimony of a *good Conſcience*; he now gave himſelf *wholly* to *pray unto God for his Church*, in *private*; in which work, he uſually ſpent four or five hours (ſometimes ſix or ſeven hours) every day in the Week; indeed, he *did* not, (neither could he do at that age) little elſe but pray: and this he was *conſtant in*, both for the *publick*, and alſo for all his *Friends* and *Relations*.

— *Every age* of man hath its *proper work* and *ſpecial imployment*, and alſo hath its *peculiar excellency* and *bleſſing* appertaining, and ſpecially belonging *to that age*, according to that expreſſion of the Greek Poet, ὥρα νέοις, ἐσθλὰ τὰ μέσσοις ἐπὶ τὰ γήρασιν.

— Young men are active, full ripe are Wiſe and Sage,
Pray'rs moſt devout, ſuits and becomes old age.

— The life of Prayer was his *imployment*, during all thoſe years wherein he exceeded *Fourſcore*, which was *four years*, within a few moneths.

His old Age, a great bleſſing.

— He lived to be thus *very old*, and it might be ſaid of his Age, as it was of *Abrahams*, *Gen.* 25. 8. It was a *good old Age*. It was a good old Age on many accounts. — It was good in reſpect of its *length* and *duration*. It is reckoned as a *bleſſing*, when God cauſes a man *to fulfil his days*, Exod. 23. 26. It is a mercy *when a man comes to his Grave in a full Age, as a Shock of Corn, ripe in its due ſeaſon*, Job 5. 26. And it is very *remarkable*, that the moſt *eminent Servants* and *Children* of God (whereof mention is made in the Scripture, either in the *old* or *new Teſtament*) it is ſaid of moſt of them, that they were *long lived*. Thus *Adam* and *Methuſelah* before the Flood;

Flood; thus *Noah* and *Sem* immediately after the Flood; thus *Abraham* and *Job* before the Law; thus *Moses* and *Aaron* immediately after the Law; thus *Eli* and *Jehoiada*, high Priests of the Lord; *David* and *Hezekiah* the best of Kings; *John* and *James* the Lords Brother, the best-beloved *Disciples*; St. *Luke* and St. *Paul*, the most eminent *Pen-men* of the *New Testament*: of all these it is recorded, that they were *eminently holy*, and that they were blessed with *length of days*. The wise man tells us, *That the hoary head is a Crown of Glory, as often as it is found in the ways of Righteousness, Prov.* 16. 31. And it was thus in the Instance before us, as hath been *abundantly demonstrated*. His old Age was *good*, because *he was good*, and *did good* in it.

He had an healthful Crasis and Temper all his days.

—His Age was good also, because it was an *hale* and *healthy* old Age (saving those times wherein he was *dis-spirited*, and troubled with a *swimming* in his Head, by reason of *over much* Study; which lasted not above *two months* the first time, and *three months* the last time) it might be said of him, that *he never had one sick day for above Threescore years together*, (the starting of his *Navel* was no *sickness* or *discrasie*, although a great inconvenience in hindering from *Riding*; but it did never hinder him above *ten days*, either from his *Study* or *Labours*) so that almost all his days were *Halcyon-days*. His old Age was ἰγιὴς γῆρας, *sana senectus*, or as *Peter Martyr* saith of *Abrahams* age, it was *facilis senectus*, an easie old Age, because free from those *troubles* that are *usually* incident thereunto. This ἰγιὲς, or *healthfulness* in old Age, is reckoned as a double mercy, both by *Moses*, *Deut.* 34. 7. and also by *Caleb*, Josh. 14. 10, 11.

Many things found in him conducing to Health.

—There were many things found in him which (under God) did very much conduce to his *health*, and subserved to *lengthen* out his days. As first, That he made great *Conscience* of taking care to preserve his health. He knew that (without *health*) very little of his *Pastoral work* could be discharged. He made Conscience therefore of keeping that *instrument clean*, which God had *honoured*, (and he hoped would *more honour*) by using of it. He valued health, not so much upon *his own account*, as upon Gods. His body being the *Temple* of the *Holy Ghost*, he did what he *could* to keep it in *good repair*.

He was always very temperate in all things.

—Again, he was a person that was very *temperate*, and did always use a very spare Diet. He did not *dig* his Grave with his *Teeth*, as *Gluttons* do, or *drown* himself in *strong* Liquors, as too many others do. It is a true, and a witty saying of a *late ingenious* person, (well *skill'd* in Physick, but no Practicer) that when mens bodies are *over-charged* with Meats and Drinks, they *recoil* upon their owners, and instead of *discharging* their proper Offices, they burst out into Surfeits and Diseases.

—Again, he was a man of no *violent* passions, the *over-agitation* of which (saith the last mentioned Author) doth cause a *too great* fermentation of Heat, and often produceth *Feavers*; but *calmness* and *sedateness* of temper, keeps the blood *cool* and *sweet*. It is usually said, that *mores sequuntur humores*, that mens *manners* do answer the *temper* of their bodies; and it is as true, that *humores sequuntur mores*, mens *health depends* much upon mens *manners*.

A governour of his passions

—But again, (he thought so himself at least, that) he was much the *more healthful*, because he avoided all *unnecessary* tampering with *Physick*. He counted *Physick* an *Ordinance* of God, and he much *honoured* those that were *able* in that *Profession*; but he made as *little* use of any of them, as he *could possibly* do. He loved *Kitchen Physick*, but cared for *none else*. He would allow of *Cathartick*s in some cases, but would always say, that *the oftner the Kettle is scowred*, the more clean it may look, but the thinner it grows. He did use *Phlebotomy once* or *twice* in his whole life, and not oftner; for he compared *Blood-letting* to the *Snuffing of a Candle*, which for a time, makes it burn a little brighter, but withal, causes it to wast much the faster.

Careful about taking Physick

—From the healthfulness of his *natural constitution*, it came to pass, that it might be truly said of him, *That he died of no Disease but that of old Age*. There was no Thief in his Candle to hasten its Consumption, nor any *acute distemper* to be as an extinguisher to it; but his Lamp burned clear, so long as there was left one drop of natural Oil to feed it with. Some Weeks before his death, an accident had caused a *little sore* upon one of his Legs, which dried up of its self a very few days before his departure. The stopping of this Sore (the *Chyrurgeon* said) was a certain *Prognostick* (but no cause) of his death, although it be often so in younger persons.

He much desired to be dissolved.

He kept his Bed but one whole day before his departure, a departure which he had *long longed* and *waited* for; and the very day before his *last day on Earth*, some company being with him, he expressed how much comfort he did then take, to consider how that his Saviour had *tasted death for him*; and that Christ (by his Resurrection) had given him an assurance, that he was the *first-fruits of those that sleep in him*; telling some that stood by him, that it was very much the Duty of Believers to rejoice, that death had lost its *Sting*, and was now *disarmed*; and that the power of the Grave was quite *vanquished* and *overcome*.

His dying Speeches.

A while after, he broke out into the Apostolical ~~ado~~, *Oh the heighth, length, breadth, and depth of the unsearchable Riches of the Grace of God in Christ Jesus!* Oh the height of that love, whereby God hath declared pardon to poor Penitents! Oh the freeness of his Grace, who doth offer Christ to all that will receive him *humbly* and *believingly!* that is, who will take him with an empty hand, joining nothing of their own works with the Merits of Christ in point of Justification: Some while after, some persons coming to see him, he told them, that he knew not how to requite them (for that love which they had shewn unto him) better, than by exhorting them to *redeem the time*, especially the time of youth and of health; for except there be *first* (*in health*,) an inward principle of Grace wrought in the heart, the time of sickness and old age would be very unfit for so great a work, as that of *gaining evidences for Heaven*: for, said he, times of sickness and old age, are times of considering, not of gaining such evidences. He advised them therefore (now in time) to prepare for Eternity; and told them, that that work was only to be done, by *entring into Covenant with God*, and making their Peace *through Christ*; which being once sincerely done, then neither a sick-bed, nor a death-bed, could do any of them the least hurt.

His last Breath.

The night after, he grew very weak, and his vital Spirits *decayed more and more*, till the Morning of the next day, *viz. December* the 14*th*, 1677. when he expired his last breath, and immediately *entred into that Everlasting Rest*, which he had so often *prayed*, and so much *prepared* for. *St. Austin* tells us, that he dare say, *That no man can die ill that hath lived well*, *De Dis. cap.* 6. If this be so, then no wonder that such persons as have lived well, *to desire to be dissolved*, as this man had earnestly done, but yet always with submission: for although he had *mortem in desiderio*, although *he desired to die*, yet he had *vitam in patientia*, *he was not impatient to go hence*. His desire was with an intire and absolute resignation to Divine pleasure.

A great Favourite of Heaven.

Neither indeed, had he any cause to be weary of the world, upon any other reason save this, *viz.* to be *fully rid of the body of death*; for upon all other accounts, he had *lead as happy a life* as most men *ever did* on Earth. He injoyed the best rate and proportion of *true delight*, of *sufficient plenty*, of *real honour*; higher or lower degrees than what he injoyed of these things, would have been either dangerous or troublesome. He was blessed with an excellent temper and crasis of Body, with great natural and acquired parts, with almost an universal freedom from *any great affliction* through a *long tract of time*, during his whole Life.

He was blessed with pious, prudent and affectionate Relations, both Wives and Children. He was *greatly useful* and *serviceable to God in his Generation*. He was ingaged always in an imployment, where the very work is sufficient wages: but above all, he was blest with an *holy heart*, and *beautified with an heavenly Conversation*. He lived long, and lived well, and slept into Glory.

Thus hath been given to the Reader, a small Picture of a man of *great grace*, *holiness and virtue*. It should have been more contracted, had it been fitting so to do; but it was considered, that what the Orator said when he was discourling of that famous City *Carthage*, That it were better not to speak any thing of it, than to speak but little of it, was true in reference to our present subject; for it might be said of him, that he was indeed, *Vir nec dicendus nec tacendus*; for it was a hard matter to speak but little of his worth, and impossible to publish all.

The verity and impartiality of this History.

If any Reader, observing the *great honour and veneration*, which is herein paid to the Name and Memory of this very *learned* and *holy* Man, (who was a Dissenter, and did suffer the loss of his Living upon that account) shall thereupon conjecture, that the Publisher hereof, is not only ~~jubbus~~, *of like Spirit*, but was ~~jubbus~~ also, *of like Interest*, with him of whom he writes, (having also lost a

Living

Living for the ſame reaſon) let ſuch Readers know that they are herein miſtaken; for the Writer of this Life was never ejected for *Non-conformity*: Neither hath he gained or ſaved, or loſt one penny for adhering to *any one party* of men; for he doth hate Schiſm on both hands; and if he hath at any time Preached ſince the *Act of Uniformity*, either in publick Churches, or in private Meetings, he hath never received any *reward*, or ſuffered any *puniſhment* for ſo doing. He doth ſtudiouſly ſhun and avoid all things or occaſions, which might Bribe, Blind, or prejudice his Judgment, or might tempt him to partiality. He highly honours all men of *worth*; and for this reaſon he did not dare to *conceal* thoſe *excellencies* (of the deceaſed) which are here recorded; with whom he doth chiefly *Harmonize* in his *univerſal* and *Catholick Charity*.

It hath been told, how greatly this Learned Man did love all good men, *of all perſwaſions*; which made him alſo to be beloved, and admired both by Conformiſts and Non-conformiſts, who came jointly to viſit him; and pay equally their due reſpects to him ſo long as he lived; and both ſorts did greatly lament their loſs in his departure: all the Neighbouring Miniſters, and People of differing Judgments, ſolemnized this Funeral with great con-joyned ſorrow.

A Reverend Conformiſt, now Dr. in Divinity, Preached his Funeral Sermon; wherein he gave as great, and as high a Character of his tranſcendent worth, as is here given. It is true, that he then being ignorant of the *full Hiſtory of his Life*, and not having ſeen his *Diary*, his expreſſions could be only more *general*, of thoſe things which are here declared more *fully* and *particularly*. And let the Reader yet farther know, that it being deſired by the Publiſher, that *another Reverend, Renowned, and very Learned Conformiſt*, (an acquaintance of the deceaſed) would alſo *teſtifie* and *make known* thoſe things which he had *obſerved* in him *worthy of remark and imitation*, he was pleaſed to ſend the Publiſher the *following Letter* in anſwer to his requeſt.

MR. *Samuel Fairclough*, the ſometimes famous and juſtly applauded Rector of *Kedington* alias *Ketton in agro Suffolcienſi*, was a Perſon of great Renown, of eminent Note, and of Tranſcendent Abilities: He was like a City ſet upon an Hill, and as *Saul* among the People, ſo he among his Brethren, higher than any of them from the ſhoulders and upwards: whoſe name was exceeding precious, and as Ointment poured forth, 1 *Sam.* 18. 30. יקר שמו מאד The ſound whereof gave ſo large an Eccho, not only in his own, but in the adjacent Counties, that he was generally owned, and juſtly eſteemed (for his extraordinary Miniſterial Abilities and Labours in the work of the Lord) as the *Primus inter omnes*; whom all the People were attentive to hear, and ἐξεμάνη ἀυτῶ ἀκέων, *hung upon his mouth in hearing him. Luc.* 19. *ult. Crit. ſacr.* He flouriſhed firſt in thoſe times, when publick, practical, and edifying Preaching was but too ſcarce, (for reaſons commonly divulged, and not fit for me to take notice of.) But by his prudent conduct of himſelf and of his Miniſtry, he obtained the favour, and the happineſs of continuing in his publick Labours, and weekly Lectures: by reaſon whereof, as I have been often credibly informed, his Church was ſo thronged, that (though, for a Village, very large and capacious, yet) there was no getting in, unleſs by ſome hours attending before his Exerciſe began; and then the outward Walls were generally lined with Sholes and Multitudes of People, which came (many) from far, (ſome above twenty Miles) ſo that you ſhould ſee the Church-yard (which was likewiſe very ſpacious) Barricadoed with Horſes, tyed to the outward Rayles, while their Owners were greedily waiting to hear the word of Life from his mouth. And as that famous Mr. *Rogers* of *Dedham* was the *Fairclough* of *Eſſex*, ſo he

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— and he was quickly the firſt occaſion of that Preferment, the great God by his means hath graciouſly advanced me to. And now I frequently reſorted to him; and they were the pleaſanteſt, and moſt delightful Journeys I ever made in all my life: for what he ſaid of his Friend, *Semper a te doctior redeo*, I could truly, and with a more happy addition ſay of him, *Semper ab illo doctior & melior redii.* His ſpeech was gracious, and ſeaſoned with Salt: His arguments nervous and cogent: His diſcourſe ſententious: His ſayings Apothegms, and all tending to promote true Piety, and the power of Godlineſs. His Converſation ſuch as becometh the Goſpel of Chriſt Jeſus; and I may juſtly pronounce of him that high and lofty, yet ingenious commendation *Gregory Nazianzen* pronounced on the great St. *Baſil*, *That he thundered in his Doctrine, and lightened in his Converſation. Orat. funebr. in laudem Baſil. M.* He was very exact in Family Diſcipline, and throughly digeſted that of the great Apoſtle, *If a man know not how to rule his own Houſe, how ſhall he take care of the Church of*

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God? 1 *Tim.* 3. 5. I have been often at his Table, and in Family-Duty with him, where his heart would be exceedingly enlarged; and his design was to engage all to love and fear the Lord. He comfortably experienced the benefit and the bleſſing of it: Living to ſee all his Children grown up to great maturity in ſpiritual Wiſdom and Underſtanding, and walking in the fear of the Lord; ſome of them eſpecially, with whom I have had a more intimate converſe, are true Inheritors of their Fathers eminent Virtues and admired Ornaments. In a word, I may truly ſay of him, he was as *Apollos*, mighty in the Scriptures, Fervent in Spirit, ſerving the Lord night and day with inceſſant Prayer, and unwearied Supplications; and as *Barnabas* a good man, not gilded but Gold; having, as *Demetrius*, a good report of all men, and of the Truth it ſelf; ſhining as a great Light in his Generation, and tranſmitting and ſending forth eminent Rayes and Beams to enlighten others. I never obſerved any thing in him that a very Momus might, without abominable wreſting, carp at. From this time I attended more frequently upon his Lectures, which I more and more admired, both for the excellency of the matter, his rare and choice notions, grave and ponderous Sentences, ſoundneſs of Doctrine, ſolid Learning, and in a more ſublimated and advanced Style, or as *Lypſius* phraſes it, *Stylo imperatorio*, than what (I thought) I had before obſerved; and, as I apprehended, beyond the capacity of moſt of his Hearers; They were indeed elegant and rare Diſcourſes, ſuited *ad Clerum* (many of which uſually attended) rather than *ad Populum*; which, as I remember, I ſometimes inſinuated to him: But I found, he was now habituated and grown up to ſuch a noble, generous and maſculine way of expreſſion; and it was become ſo familiar to him, that it was hardly in his power to take off himſelf from that Grandeur in his publick Diſcourſes. And this I the rather believed, becauſe even in Prayer, not only in publick, but in his Family (which ſometimes, as I ſaid, I had the bleſſed advantage of.) His way of expreſſion was proportionable. And the truth is, he had a ſuper-eminent freedom in that Divine Exerciſe, beyond any I have known; neither making too bold with the great God, nor guilty of any indecencies; which was then too common a fault and indignity, offered to the God of the whole world: but addreſſing himſelf with that Reverence and Humility to the ſupream and ſacred Majeſty of Heaven and Earth, with that abaſedneſs of Spirit in enlarged Confeſſion (which ſome had then almoſt quite forgotten) and with that ardour and earneſtneſs of zealous affection, that the Kingdom of Heaven ſeemed to ſuffer Violence, and he to be one of the violent that took it by force. He was a perſon of a moſt exact and ſolid judgment, and happy was he that could obtain and follow his Counſel; which I confeſs, I think ſome choice Friends only were enriched with; for (living in Critical times) he was very much (I am ſure I thought too much) reſerved: I my ſelf yet found ſuch ſucceſs in following thoſe advices which I gained from him, that I reſorted to him as to an Oracle; and could I have obtained it, I ſhould have been unwilling to have tranſacted any matter of moment, but by the Law of his mouth; which I always found guided within the bounds of pure Religion and undefiled, and by the exacteſt rules of profound prudence; and withal, he ſeemed to have more than ordinary foreſight of Contingencies. He was an excellent Peace-maker, and very happy in his Deciſions and Concluſions, which many have found much difficulty

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know not how to rule his own Houſe, how ſhall he take care of the Church of
God?*

God? 1 *Tim.* 3. 5. I have been often at his Table, and in Family-Duty with him, where his heart would be exceedingly enlarged; and his deſign was to engage all to love and fear the Lord. He comfortably experienced the benefit and the bleſſing of it: Living to ſee all his Children grown up to great maturity in ſpiritual Wiſdom and Underſtanding, and walking in the fear of the Lord; ſome of them eſpecially, with whom I have had a more intimate converſe, are true Inheritors of their Fathers eminent Virtues and admired Ornaments. In a word, I may truly ſay of him, he was as *Apollos*, mighty in the Scriptures, Fervent in Spirit, ſerving the Lord night and day with inceſſant Prayer, and unwearied Supplications; and as *Barnabas* a good man, not gilded but Gold; having, as *Demetrius*, a good report of all men, and of the Truth it ſelf; ſhining as a great Light in his Generation, and tranſmitting and ſending forth eminent Rayes and Beams to enlighten others. I never obſerved any thing in him that a very Momus might, without abominable wreſting, carp at. From this time I attended more frequently upon his Lectures, which I more and more admired, both for the excellency of the matter, his rare and choice notions, grave and ponderous Sentences, ſoundneſs of Doctrine, ſolid Learning, and in a more ſublimated and advanced Style, or as *Lypſius* phraſes it, *Stylo imperatorio*, than what (I thought) I had before obſerved; and, as I apprehended, beyond the capacity of moſt of his Hearers; They were indeed elegant and rare Diſcourſes, ſuited *ad Clerum* (many of which uſually attended) rather than *ad Populum*; which, as I remember, I ſometimes inſinuated to him: But I found, he was now habituated and grown up to ſuch a noble, generous and maſculine way of expreſſion; and it was become ſo familiar to him, that it was hardly in his power to take off himſelf from that Grandeur in his publick Diſcourſes. And this I the rather believed, becauſe even in Prayer, not only in publick, but in his Family (which ſometimes, as I ſaid, I had the bleſſed advantage of.) His way of expreſſion was proportionable. And the truth is, he had a ſupereminent freedom in that Divine Exerciſe, beyond any I have known; neither making too bold with the great God, nor guilty of any indecencies; which was then too common a fault and indignity, offered to the God of the whole world: but addreſſing himſelf with that Reverence and Humility to the ſupream and ſacred Majeſty of Heaven and Earth, with that abaſedneſs of Spirit in enlarged Confeſſion (which ſome had then almoſt quite forgotten) and with that ardour and earneſtneſs of zealous affection, that the Kingdom of Heaven ſeemed to ſuffer Violence, and he to be one of the violent that took it by force. He was a perſon of a moſt exact and ſolid judgment, and happy was he that could obtain and follow his Counſel; which I confeſs, I think ſome choice Friends only were enriched with; for (living in Critical times) he was very much (I am ſure I thought too much) reſerved: I my ſelf yet found ſuch ſucceſs in following thoſe advices which I gained from him, that I reſorted to him as to an Oracle; and could I have obtained it, I ſhould have been unwilling to have tranſacted any matter of moment, but by the Law of his mouth; which I always found guided within the bounds of pure Religion and undefiled, and by the exacteſt rules of profound prudence; and withal, he ſeemed to have more than ordinary foreſight of Contingencies. He was an excellent Peace-maker, and very happy in his Deciſions and Concluſions, which many have found much difficulty

culty in, ſo to arbitrate and end a matter, as to ſend away the differing parties both equally ſatisfied. Once there fell out a difference between my ſelf and a Neighbour Miniſter, we both centred in him to judge the Cauſe, and decide the Controverſie: which he did, with ſo much gravity, piety, meekneſs, moderation and ſtrength of Reaſoning (after he had ſummed up the whole matter, and ſhewn the inconveniencies on either ſide) without any the leaſt partiality, that though neither of us both had our wills, yet both came away fully contented, and were loving Friends ever after. He was adorned and enriched with ſound and ſober Principles, very moderate in his Judgment, as to our late (and ſtill continued) unhappy Controverſies. I knew a Friend that went to him for advice upon the point of Conformity, and I had it from himſelf, that he received this Anſwer from him, You ſhall excuſe me as to any poſitive Reſolution, this only I ſay to you: though I cannot for divers reaſons (not ſo fit to be communicated) yield to all that is enjoyned; yet this I aſſure you, I judge what is injoined to be ſuch, That if a man lives holily, and walks humbly with God, I ſhall ever love him, notwithſtanding his Conformity; and if he be proud, contentious and prophane, I will never think well of him for his Non-conformity. And he was ſo affected and afflicted with our Diſſenſions about leſſer things, that hearing ſome others and my ſelf, debating ſome of thoſe diſputable things, He paſſionately brake off our Diſcourſe with that *Suſpirium Bucholcerianum*; *Quis ne liberabit ab hac rixoſa Theologia.* He ever deteſted and abhorred that Regicide committed upon our late dread Soveraign; and was ſo affected with it, upon the firſt infauſtous 30*th* of *January* that he had liberty to Preach, he choſe his Text out of *Hoſ.* 1.4. And was ſo exceedingly tranſported at that amazing and moſt bleſſed Revolution, in the miraculous and happy return of our dread Soveraign (whom God in mercy to this poor Nation, and his Church therein, long preſerve) that upon the firſt occaſion, as I have been credibly informed, he vented his Joy in his publick Exerciſe to the People, from thoſe words of Loyal *Mephiboſheth*, who had been falſly and baſely accuſed, 2 *Sam.* 19. 30. *Yea, let him take all, foraſmuch as my Lord the King is come again in Peace unto his own Houſe.* I much bewailed his exauthoriſing himſelf and his publick Miniſtry; and have often thought, that if there had been a Temper found, whereby ſuch uſeful and ſober ſpirited men (as I always obſerved him to be) might have been continued in their publick Function, under the ſhelter and protection of a legal Sanction, it had been a mighty ſtrengthning to the Proteſtant Intereſt, and much better with the Church of *England* than now it is. Though far be it from me to cenſure or call in queſtion the Actions and Decrees of our Superiours, to whom I have long ſince learned, in all things, not contrary to the Revelation of the Divine Will in the Sacred Cannons, to ſubject my ſelf, not only for Wrath, but alſo for Conſcience ſake, whatever has been pretended or objected to the contrary. He lived many years after this, to the 83. or 84. year of his Age, and might have done much Service to the Church of God in his publick Miniſtry, by his eminent worth and exemplary Converſation, made more manifeſt to the world: But his Spirit was then much broken with that diſmal and abortive ſuddain change which he ſadly experienced in that place, (wherein formerly his Miniſtry had been ſo fruitful, powerful and ſucceſsful) and he ſeveral times complained of it to me with great lamentation; and I doubt not but this

this made his Remove the more eaſie to him. Though I muſt perſwade my ſelf (if other conſiderations, which he reſerved to himſelf, had not preponderated) he would not have deſerted his Charge, meerly upon that ſole account; for his bowels did exceedingly yearn towards that People. Once I remember going to his Lecture, it happened to prove a Funeral Sermon for a poor Woman, that in her ſickneſs never ſent to him, nor gave him the leaſt intimation of her deſire to ſpeak with him; and ſo far as I can recollect, he told me, that he knew nothing of it, living at a conſiderable diſtance, till it was too late. The good old Gentleman (in the pangs and throws of his Spirit, fixes upon that Subject, *James* 5. 14, 15. *Is any ſick among you, let him call for the Elders of the Church, and let them pray over him* —— From whence, having moſt learnedly and judiciouſly aſſerted the Duty of the People, to ſend for their Miniſter at ſuch a time; and ſhewn the great benefits might come to them thereby; he did ſo dolefully and paſſionately bewail his own unhappineſs, that any (under his inſpection and charge) ſhould go to Eternity (he not having exerciſed his Paſtoral Office towards them) that I believe it greatly affected all that were preſent; and ſent away many with weeping Eyes, and akeing Hearts, for what they had heard that day; ſo highly valued, and ſo dearly beloved, were the Souls of the meaneſt of his People to him. After his withdrawing from *Ketton*, I commonly once or twice in a year, (till he removed into high *Suffolk*) waited upon him, to tender my reſpects and duty to him; and always found him chearful, full of ſweet content; never complaining, but of the prophaneneſs and iniquity of the times, and Diviſions of the Church of God, repleniſhed with holy and heavenly motions, ſpiritual breathings, and bleſſed hopes of eatring into Gods eternal reſt; and ſtill maintaining his ancient freedom and familiarity with me, and that eſteem he had (altogether undeſervedly) conceived of me. And I experienced him ſo true a Friend (though I rather juſtly honoured him as a Father) that neither difference of Opinion, nor diſtance of place, nor ſeldomneſs of Converſe, nor any worldly reſpects, did cauſe the leaſt ab-alienation of his ſpirit from a perſon ſo unworth: which moſt of all appeared, in the laſt viſit I gave him at *Stowmarket*; when quite ſpent and worn out with Age, he delivered himſelf to this purpoſe; I am now going out of the world, of which I have had my full, and muſt leave you, and all my Friends; But I have charged my Sons when I am gone that you may have no cauſe to complain for want of me; but that they maintain and keep up, the ſame degree of reſpect and friendſhip to you, that I have done. So firm was his Love, and ſo ſtedfaſt and immoveable his tranſcendent Kindneſs, that he would have it out-live Death it ſelf: In this degenerous and declining Age, ſuch a faithful Friend who can find? With what Circumſtances his Sickneſs and Death was attended, I know not, nor ever had any account of; being at that time hindered from paying my dutiful Reſpects to him, by the heavy afflicting hand of the juſt and holy God long upon me. But I perſwade my ſelf, the frame and actings of his Soul at his Diſſolution, were proportionable and ſuitable to the eminent Holineſs of his Life; and he whoſe Converſation was in Heaven, while detained here on Earth, could not but have much of Heaven in his heart, in his neareſt approaches thither. Theſe are but ſome of thoſe many Excellencies (which on a ſudden, and in a great hurry of buſineſs) I could haſtily gather up, as Fragments rather than Memoirs, to be remarked in this Worthy and Honourable

rable Perſon. Which if you (Reverend Sir) and his other worthy Relations, vouchſafe to take in good part, it will abundantly add to that ſatisfaction I have in my own Spirit, in delineating, and copying them out of my own breaſt to you. Though I doubt not, but many of his cordial Friends, Reverend Fellow-Brethren and dear Neighbours, that knew him longer, lived nearer to him, and were more frequently partakers of his indefatigable Labours, and more happy in a continued Converſe with him, can help you with whole Sheaves of his worth and excellency, and of the various paſſages of his moſt ſtrict and holy Converſation; of which theſe are but ſome Gleanings only.

The

The Life and Death of Mr. Thomas Wadsworth, *who Died* Anno Christi, 1676.

THomas *Wadsworth* was born of honest Parents, *December* 15. *Anno Christi*, 1630. in the Parish of *Saviours*, or Saint *Mary-Overies*, in *Southwark*.

Whilst he was an Infant he had such a dangerous Thrush in his Throat, that the Milk which was taken into his Mouth (not having a right, and free Passage) came out at his Nose. And he was grown so weak within the Month, that in the Judgment of those about him, he was given up for Dead. Yea, the Nurse that had him in her Lap, thought to have laid him out as a dead Corps, onely forbore till they had done Dinner; in which space (the Nurse thinking that he had expired with a Grone) the Child gave a Kerk, whereupon she putting her Finger into his Throat, pull'd out the Core, which being taken away, opened a free and straight passage for the Breast-Milk to go down his Throat.

In this Infants weakness, his Parents seeking God earnestly for his Life, did dedicate him to the Office and Work of the Ministry (if God should please to make him fit and capable, as *Hannah* did her *Samuel* to the Lord; he was a very dutiful and obedient Son to his Mother. He was an ingenious and ape Scholler in the Free-School in that place of his Nativity, where the strict, yet Skilful Master (encouraged by the Liberality of his Father) found him every way ready to receive Instruction, and about the fifteenth year of his Age, being fitted for *Academical* Studies, he was sent to *Cambridge*, and his Father being familiarly acquainted with the Reverend and Pious Dr. *Samuel Bolton*, who at this time was Lecturer of that Parish, and Master of *Christs Colledge* in *Cambridge*, who had often examined him in his Fathers House, and found him not onely Religiously disposed, but well accomplished with School-Learning; by his advice, he was admitted into *Christs Colledge*, under the Tuition of Doctor *Outram*, who much respected and valued him as long as he lived.

Before he went to *Cambridge*, he shewed that he was one of a tender Conscience, for when he was a Boy, having taken a fair Tulip out of another Mans Garden, he gave it to his Father, who (sometime after) asking him where he had it? Upon his Fathers admonition, and his own confession of his childish folly (as St. *Austin* did his) it was often afterwards a great trouble to his Conscience, and kept him humble and watchful. So early did he begin to be startled at the least sin.

On a *Lords Day*, going into the Work-House in his Fathers Yard, and loitering there a while, he heedlesly clapt his hand on a Tenter-Hook, and tore it very much; whereupon he resolved no more to mispend his time on the *Lords-Days*; but wholly to apply himself to the Religious observation of it; which resolution he ever after adhered to, and observed, whether at home or abroad.

Being now in the University, he made a good proficiency in the Learning which might make him most Instrumental for the winning of Souls to *Christ*, that being his cheifest Design in the Service of his Generation; in order whereunto, we find him associating himself with an honest *Club* of Schollers, of his own, and other Colledges, who were not onely daily conversant in *Philosophical* Exercises, but did frequently meet to promote the great business of real Godliness, and growth in Grace, and to make experiments on their own hearts of that Religion when they should be called to impart to others.

And it seems he began betimes to communicate what he had received of the Grace of God; for not long after his being of that Colledge, he observed a young Scholler of very good Parts, and of a good Humour, but having nothing of real Godliness, whom he would seek, and single out and talk with; to draw him off from vanity, and to engage him to mind the concerns of his precious and immortal Soul. And it pleased God that in a short time, that same Scholler fell sick unto Death, and upon his Death-bed sent for our Mr. *Wadsworth*, to whom he declared how much he was affected with what he had formerly said unto him in his Health, thanking him for the love and care he had shewed for the good of his Soul; he also

bewailed his own Folly in declining such an ones Company, and requested his earnest Prayers with him, and for him. And Mr. *Wadsworth* dealt freely and most compassionatly with him, and afterward he so comforted this dejected Penitent, that he gave good evidence of a real work of Grace wrought upon his Heart, and Dyed very comfortably, to the great joy of the Instruments.

—He kept a *Diary* or Note-Book, which he began (as it seemeth) *Anno Christi* 1650. wherein it appears that he kept a strict narrow watch over his Heart, took notice of the abarrations and wandrings of it, and of Gods gracious dispensations towards him; which for brevity sake I omit, referring the Reader to his Life written much larger, and Printed for *Tho. Parkhust*, *Anno Christi* 1680.

—*Anno Christi* 1652. He being yet but Bachilor of Arts, it pleased God to take away his aged Father by Death, whereupon his worldly concerns called him home to the place of his Nativity. Here, when he had performed the last Offices to his Dying, and Dead Father, and was comforting his sorrowful Mother, and instructing the Family; he was importuned by some godly Christians of his acquaintance, to exercise, and imploy his Talents in Preaching the Gospel as occasion should be offered.

—And this motion upon their Invitation he readily Embraced; and by his Preaching gave such evident Proofs of his Experimental Knowledge, Utterance, and his Zeal for God and his Glory, that upon the Death of Mr. *Morton* (a very Reverend and Worthy Minister) the Parishioners of *St. Mary Newington-Buts*, having heard him Preach, and being satisfied of his Learning, Piety, and Ministerial Abilities, Petitioned for him to those who were then in Authority, and *Feb.* 16. 1652. he was ordered to the *Rectory*, as a *Godly and Orthodox Divine*. And this was very Remarkable in his Election; yet, though the Parishioners were divided into two several Parties, and both went with their Petitions unto *Westminster* to have a Minister setled among them, neither Party knowing the others mind, yet, they both pitched upon him, for whom the unanimous Parishioners did easily obtain a Grant.

—Probably, much about this time, he was chosen a Fellow of *Christs Colledg*, whereof he was a Member before; yet, by the advice of Dr. *Bolton*, afore-mentioned, who was the Head of the House, and his special Friend, he resolved to accept of the charge at *Newington*, where he was so unanimously desired, and where he might (as he thought) have a better opportunity of doing good to Souls, which thing was most upon his heart.

—Having now a Pastoral charge, his next business and care was to proceed to Ordination, and having after a strict Examination, and Profession of his Faith, been solemnly set apart to the Ministerial Office by Fasting and Prayer, and the laying on of the Presbitery's Hands in a great Congregation, in the Church of St. *Mary-Ax, London*: He, like a good Husband-man, considering what course to take for the best advantage of the People, now committed by God to his charge, and resolved to *Catechize* them, which he was very zealous to do, which also he did with very great and good success.

—On the *Lords days* in his own Family, when his great work was over in the Publick Congregation, he had his Sermons repeated, and himself Prayed, and sung *Psalms* with them. And being well instructed of his Lord and Master, and remembring the Apostles charge. 2 *Tim.* 4. 2. *Preach the Word: be instant, in season, out of season*, &c. About this time, there being a great and long Frost, when poor Watermen were hard put to it for a Subsistance, he set up an expository Lecture, for four or five mornings in a week, which he continued at least two months together, and his Labours were attended with God's special Blessings: for it proved a means of turning several Persons from the evil of their ways to God, and some that had lived loosly, could, with humility and thankfulness acknowledge, that a work of Grace was then wrought upon them, so that there were the Seals of his Ministry, and of that Truth, *Prov.* 25. 11. *A word spoken in season*, &c.

—Thus this painful Servant of God continued in the work of his Ministry, till he was forced to resign that Benefice to one Mr. *James Meggs*, in the twelfth of King *Charles* the 2d. and in the month of *August*, he pretending a legal title to the place.

—Yet the great God, who had made much use of this choise Instrument in his work, would not as yet let him lye by useless. For besides his Lecture on *Saturday* mornings

ings at St. *Antholines*, and ſometimes alſo there at five a Clock in the evenings on the *Lords day*, and for ſome time on *Munday*-Nights at *Margaret Fiſhſtreet-Hill*, *London*; where, by the concourſe of Auditors, it was evident that his Labours were much valued; he was, by the Pariſhioners of *Lawrence-Poultney* (in whoſe Hand the Preſentation to the Place then was) choſen to be their Miniſter, where he continued (being then a Widdower) in the Houſe of his worthy Friend, *Mr. Robert de Luna*, *Merchant*, till that Black *Bartholomew Anno Chriſti* 1662. at which time, he, with many Hundreds more of his Brethren, were caſt out of their Places, and Imployments.

—At the requeſt of his Friends, he Preached a Farewel Sermon to them on *Saturday*-night before that diſmal day, though they ſpake not to him till that very day at Dinner, and requeſted him to Preach upon that Text, *Mal.* 3. 16. *Then they that feared the Lord ſpake often one to another, and the Lord hearkened, and heard, and a Book of Remembrance was written before him for them that feared the Lord, and that thought on his Name.*

—Having Dined, he went aſide to his Meditations. He would often ſay; Bleſſed be God, if I have but a little time to premeditate and digeſt my matter, I am never at a loſs for words on my *Maſters* Ambaſſy. 'Twas obſerved by his Friends, who moſt converſed with him, and in whoſe Houſe he ſojourned for ſome time, that he was a Praiſe-worthy man in all his Deportment, of ſinguler Piety, and a conſtant promoter of Holineſs in the Families wherein he reſided. He uſed to be much raiſed in his Spirit when he came from Preaching, eſpecially from the *Table of the Lord*, being then as in an Heaven upon Earth.

—He would with much Prudence reprove ſin in any Perſon, of what Quality or Rank ſoever. That might rightly be ſaid of him, which is Recorded of Mr. *H. Latimer*, Martyr. He did behave himſelf as a faithful Meſſenger of God, being afraid of no man: Telling all Degrees their Duties faithfully and truly, without reſpect of Perſons, or any kind of flattery.

— He cared not much to converſe with the Rich, except it were to bring them off to works of Charity. When, in the things of this World he met with Diſappointments, he uſed to paſs them over as not much concerned. In Diſcourſe he was very mild, and would ſuffer others to ſpeak, and having heard them, he would without Paſſion, and with Judgment and clearneſs return an anſwer to them.

—If he heard one Chriſtian ſpeak bitterly againſt another, he would ſay, that probably he meant better than he expreſſed himſelf: and if what he ſaid could be taken in two Senſes, it ought to be Interpreted in the beſt. Thoſe who were beſt acquainted with him, obſerved that he was a Prudent Man, very ſerious, and uſually very chearful. Going in Froſt and Snow to Preach, a Friend meeting him, ſaid, that he pittied him in regard of his bad Journy; to whom he charfully anſwered, that it was to do his Maſters Work; and going, it was no Burden to him to ſerve ſo good a Maſter, though he paſſed through many Difficulties.

—He had early Impreſſions upon his Heart (as we heard before) for the ſtrict Sanctification of the *Lords Days*, which continued with him ſo long as he lived. For ſeveral years it was his uſual Practice, when he roſe out of his Bed on thoſe Days, with a chearful Heart and Voice, to ſing a *Pſalm*, or part of it; for the putting of his Heart into a ſpiritual frame for the Work of the Day; or to repeat that Salutation of the Heavenly Hoſt, Recorded, *Luke* 2. 14. *Glory to God in the higheſt, and on Earth Peace, Goodwill towards Men.* And by ſuch means his Spirit was much raiſed, zealouſly to perform the Lord's Work. He was for the due Sanctification of the whole Day, not only in the publick Congregation, but in his Family, and amongſt his Friends. And if he heard any of them talk about Worldly buſineſſes, he would with Candour rebuke them, ſaying, St. *John* when he was in *Dalmos*, was in *the Spirit on the Lords Day.*

—His Humility was ſuch, that ſpeaking to one of his near Relations; he ſaid, if it were poſſible that I could do ſo much Work for God as any man upon Earth doth; I would not care whether it were known that there was ſuch a Man as I in the World or no. So little did he regard the applauſe of men in what he did; and truly neither did he regard the reward of men: For when he was told of ſome Preſents; which, by ſome of his Neighbours were ſent to ſome of his Brethren in the Miniſtry, and being demanded whether they had been with him; he anſwered

no:

bewailed his own Folly in declining ſuch an ones Company, and requeſted his earneſt Prayers with him, and for him. And Mr. *Wadſworth* dealt freely and moſt compaſſionatly with him, and afterward he ſo comforted this dejected Penitent, that he gave good evidence of a real work of Grace wrought upon his Heart, and Dyed very comfortably, to the great joy of the Inſtruments.

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—And this motion upon their Invitation he readily Embraced; and by his Preaching gave ſuch evident Proofs of his Experimental Knowledge, Utterance, and his Zeal for God and his Glory, that upon the Death of Mr. *Morton* (a very Reverend and Worthy Miniſter) the Pariſhioners of *St. Mary Newington-Buts*, having heard him Preach, and being ſatisfied of his Learning, Piety, and Miniſterial Abilities, Petitioned for him to thoſe who were then in Authority, and *Feb.* 16. 1652. he was ordered to the *Rectory*, as a *Godly and Orthodox Divine*. And this was very Remarkable in his Election; yet, though the Pariſhioners were divided into two ſeveral Parties, and both went with their Petitions unto *Weſtminſter* to have a Miniſter ſetled among them, neither Party knowing the others mind, yet, they both pitched upon him, for whom the unanimous Pariſhioners did eaſily obtain a Grant.

—Probably, much about this time, he was choſen a Fellow of *Chriſts Colledg*, whereof he was a Member before; yet, by the advice of Dr. *Bolton*, afore-mentioned, who was the Head of the Houſe, and his ſpecial Friend, he reſolved to accept of the charge at *Newington*, where he was ſo unanimouſly deſired, and where he might (as he thought) have a better opportunity of doing good to Souls, which thing was moſt upon his heart.

—Having now a Paſtoral charge, his next buſineſs and care was to proceed to Ordination, and having after a ſtrict Examination, and Profeſſion of his Faith, been ſolemnly ſet apart to the Miniſterial Office by Faſting and Prayer, and the laying on of the Presbitery's Hands in a great Congregation, in the Church of St. *Mary-Ax*, *London*: He, like a good Husband-man, conſidering what courſe to take for the beſt advantage of the People, now committed by God to his charge, and reſolved to *Catechize* them, which he was very zealous to do, which alſo he did with very great and good ſucceſs.

—On the *Lords days* in his own Family, when his great work was over in the Publick Congregation, he had his Sermons repeated, and himſelf Prayed, and ſung *Pſalms* with them. And being well inſtructed of his Lord and Maſter, and remembring the Apoſtles charge. 2 *Tim.* 4. 2. *Preach the Word: be inſtant, in ſeaſon, out of ſeaſon*, &c. About this time, there being a great and long Froſt, when poor Watermen were hard put to it for a Subſiſtance, he ſet up an expoſitory Lecture, for four or five mornings in a week, which he continued at leaſt two months together, and his Labours were attended with God's ſpecial Bleſſings: for it proved a means of turning ſeveral Perſons from the evil of their ways to God, and ſome that had lived looſly, could, with humility and thankfulneſs acknowledge, that a work of Grace was then wrought upon them, ſo that there were the Seals of his Miniſtry, and of that Truth, *Prov.* 25. 11. *A word ſpoken in ſeaſon*, &c.

—Thus this painful Servant of God continued in the work of his Miniſtry, till he was forced to reſign that Benefice to one Mr. *James Meggs*, in the twelfth of King *Charles* the 2d. and in the month of *Auguſt*, he pretending a legal title to the place.

—Yet the great God, who had made much uſe of this choiſe Inſtrument in his work, would not as yet let him lye by uſeleſs. For beſides his Lecture on *Saturday* morn-

ings

ings at St. *Antholines*, and ſometimes alſo there at five a Clock in the evenings on the *Lords day*, and for ſome time on *Munday*-Nights at *Margaret Fiſhſtreet-Hill*, *London*; where, by the concourſe of Auditors, it was evident that his Labours were much valued; he was, by the Pariſhioners of *Lawrence-Poultney* (in whoſe Hand the Preſentation to the Place then was) choſen to be their Miniſter, where he continued (being then a Widdower) in the Houſe of his worthy Friend, *Mr. Robert de Luna*, Merchant, till that Black *Bartholomew Anno Chriſti* 1662. at which time, he, with many Hundreds more of his Brethren, were caſt out of their Places, and Imployments.

—At the requeſt of his Friends, he Preached a Farewel Sermon to them on *Saturday*-night before that diſmal day, though they ſpake not to him till that very day at Dinner, and requeſted him to Preach upon that Text, *Mal.* 3. 16. *Then they that feared the Lord ſpake often one to another, and the Lord hearkened, and heard, and a Book of Remembrance was written before him for them that feared the Lord, and that thought on his Name.*

—Having Dined, he went aſide to his Meditations. He would often ſay; Bleſſed be God, if I have but a little time to premeditate and digeſt my matter, I am never at a loſs for words on my Maſters Ambaſſy. 'Twas obſerved by his Friends, who moſt converſed with him, and in whoſe Houſe he ſojourned for ſome time, that he was a Praiſe-worthy man in all his Deportment, of ſinguler Piety, and a conſtant promoter of Holineſs in the Families wherein he reſided. He uſed to be much raiſed in his Spirit when he came from Preaching, eſpecially from the *Table of the Lord*, being then as in an Heaven upon Earth.

—He would with much Prudence reprove ſin in any Perſon, of what Quality or Rank ſoever. That might rightly be ſaid of him, which is Recorded of Mr. *H. Latimer*, Martyr. He did behave himſelf as a faithful Meſſenger of God, being afraid of no man: Telling all Degrees their Duties faithfully and truly, without reſpect of Perſons, or any kind of flattery.

—He cared not much to converſe with the Rich, except it were to bring them off to works of Charity. When, in the things of this World he met with Diſappointments, he uſed to paſs them over as not much concerned. In Diſcourſe he was very mild, and would ſuffer others to ſpeak, and having heard them, he would without Paſſion, and with Judgment and clearneſs return an anſwer to them.

—If he heard one Chriſtian ſpeak bitterly againſt another, he would ſay, that probably he meant better than he expreſſed himſelf: and if what he ſaid could be taken in two Senſes, it ought to be Interpreted in the beſt. Thoſe who were beſt acquainted with him, obſerved that he was a Prudent Man, very ſerious, and uſually very chearful. Going in Froſt and Snow to Preach, a Friend meeting him, ſaid, that he pitied him in regard of his bad Journy; to whom he charfully anſwered, that it was to do his Maſters Work; and going, it was no Burden to him to ſerve ſo good a Maſter, though he paſſed through many Difficulties.

—He had early Impreſſions upon his Heart (as we heard before) for the ſtrict Sanctification of the *Lords Days*, which continued with him ſo long as he lived. For ſeveral years it was his uſual Practice, when he roſe out of his Bed on thoſe Days, with a chearful Heart and Voice, to ſing a *Pſalm*, or part of it; for the putting of his Heart into a ſpiritual frame for the Work of the Day; or to repeat that Salutation of the Heavenly Hoſt, Recorded, *Luke* 2. 14. *Glory to God in the higheſt, and on Earth Peace, Goodwill towards Men.* And by ſuch means his Spirit was much raiſed, zealouſly to perform the Lord's Work. He was for the due Sanctification of the whole Day, not only in the publick Congregation, but in his Family, and amongſt his Friends: And if he heard any of them talk about Worldly buſineſſes, he would with Candour rebuke them, ſaying, St. *John* when he was in *Dalmos*, was in *the Spirit on the Lords Day.*

—His Humility was ſuch, that ſpeaking to one of his near Relations; he ſaid, if it were poſſible that I could do ſo much Work for God as any man upon Earth doth; I would not care whether it were known that there was ſuch a Man as I in the World or no. So little did he regard the applauſe of men in what he did; and truly neither did he regard the reward of men: For when he was told of ſome Preſents; which, by ſome of his Neighbours were ſent to ſome of his Brethren in the Miniſtry, and being demanded whether they had been with him; he anſwered

no:

no: Saying, that he was not ſorry that he was paſſed by in that way. Yea, (ſaid he) I am heartily glad that I had none of their Preſents, that ſo I may receive my Reward from my Maſter; for I am never better pleaſed then to think that after I have done his Work, *Jeſus Chriſt* hath all my Reward in Reverſion for me.

—— Yea, he uſed to expreſs ſome trouble when any of the meaner People brought him any ſmall thing. For though he thankfully accepted of their kindneſs, yet he would ſignifie that he deſired not to be burdenſom to them. Yea, he uſed greatfully to accept of Favours though never ſo ſmall. One bringing of him a little cordial Water, being ill after his Preaching, with his Eyes lifted up to Heaven, he ſaid, *what am I, or my Fathers Houſe, that God is ſo mindful of me a poor Creature? Oh! Bleſſed be God.*

—— His impartiallity in judging of differences among his Friends and Acquaintance was remarkable. And he uſed to adviſe his Friends to watch for opportunites to ſeek God in private, wherein himſelf alſo was very frequent.

—— When a Door was opened to him to Preach at *Theobalds*, though he met with many Difficulties, yet was he partly neceſſitated to abide there for the health of his Family, and God encouraged him by a great confluence of Hearers, to whom his Labours were very grateful.

—— His Charity was manifeſted to his diſtreſſed Brethren, in making many Collections for them in the places where he Preached; and he had a ſingular faculty in diſpoſing his Hearers to give liberally. Himſelf was not given to filthy lucre, nor of a covetous mind; he was charitable to the Poor, and affable in converſing with Chriſtians of the meaner rank. He would often ſay, he rejoyced to ſend them away in a chearful frame, becauſe they were Gods Creatures, and it was God-like to make the hearts of the Poor merry: he would not have thoſe of his Family too hard in buying things of poor People; ſaying, they would rejoyce if they had a good price for their Commodities which they carried about to ſell.

—— And farther to ſhew his freedom from Covetouſneſs: when *T. S.* the Son of his ſecond Wife, by a former Husband, was dangerouſly ſick of the ſmall Pox, and by his Death Mr. *Wadſworth* would have gotten ſix hundred pounds; yet he called his godly Friends together, and again, and again, ſought the Lord for the recovery of him, and prevailed, and upon his reſtauration to Health, in the like ſolemn manner returned thanks unto God for the ſame.

—— Whilſt he was at *Newington*, many overtures and motions were made to him for the change of his Condition, but he hearkened to none of them; having before fixed his Eye upon one, unto whom, after mature deliberation, he made known his affections, and her Parents conſented that ſhe ſhould match with him. She was a vertuous young Gentlewoman, of a good Family, being a younger Daughter of *Henry Haſting*, Eſq; of the Pariſh of *Newington-Buts*.

—— By her he had born to him, *Octob.* 3. 1661. a Son, named *Henry Haſtings*: but the Pious Mother, lived not above ten days after his Birth; dying *Octob.* 13th. next following, and her Son ſoon followed his Mother, dying *Novemb.* 15. at Nurſe. After which, he ſojourned for a ſhort time with his good Friend Mr. O. S. and afterwards with Mr. *De Luna*. And having continued a Widdower about two years, he was recommended to a virtuous Widdow Mrs. *Margaret Sharp*; Daughter to *Henry Gibs* of *Briſtol*, Eſq; and the Relict of Mr. *Tho. Sharp*, Merchant; about *November* 1663. to whom alſo he was conjoined in Marriage.

—— She had a Son by her former Husband, who alſo left a Daughter (*Lucy Sharp*) whom he had by a former Wife: This Daughter being Conſumptive, did not long ſurvive the Marriage of her Mother in Law; but in her ſickneſs did greatly bleſs God, for her being thereby Related to Mr. *Wadſworth*, whoſe Inſtructions, and Prayers ſhe found to be ſucceſful for the good of her immortal Soul.

—— Mr. *Wadſworth*, about this time, for his Health-ſake, lived moſtly at *Theobalds*, yet came to Preach to his Congregation in *Southwark*. By this Wife he had a Son born to him, *Octo.* 10. 1666. named *Joſiah*; whoſe Mother became ſickly, inſomuch as *Jan.* 3. 1667. left her Husband a ſorrowful Widdower again. This Son *Joſiah* lived about five years and an half, to the great comfort of his Father; but *March* 25. 1672. he followed his Mother, he was very dear to his Father, who was much affected with, and afflicted for his loſs, yet ſet a fair Copy to others of much Chriſtian Patience, and ſubmiſſion to the will of God.

After

—After this he continued a Widower about the ſpace of Three Years, and then Married a Third Wife, *Anna*, the ſole Daughter of Collonel *Markham*, of an Ancient Family, and a Gentleman of his Majeſties Privy-Chamber; by whom he had firſt *Anna*, then *Heſter*, after her *Thomas*, and laſtly *Nathanael*. Theſe Four he left alive when himſelf died; but his youngeſt Son, when he was about a Year and half old, departed this Life to reſt with his Father, who died about a Twelvemonth before.

—In the time of perfect Health he was mindful of a Change, and uſed often to Pray, That God would prepare him and his for Sickneſs, Death, and parting. About half a Year before his laſt Sickneſs, being taken with an exceeding ſharp Pain, when it was over, he ſaid, That he would not have been without it, becauſe of thoſe Joys which he found accompanying of it. About this time he left his Houſe in *Theobalds*, and came to one in *Pickle-Herring*; this was about Three Weeks, and odd Days before he Died.

—About *Octob.* 16. 1676. He was chearful in the Morning, but in the Afternoon his Pain came upon him; yet did he poſſeſs his Soul in more then ordinary Patience, nor was willing to ſend for a Doctor till *Octob.* 24. after his having been in extream pain Night and Day for a Week together. Then by the great importunity of his Friends, he was prevailed with, and ſent for one who was in great Reputation, both for Skill and Practice.

—The Doctor at his firſt Viſit Judged it to be the Stone, not doubting but that he would do well notwithſtanding. This was *Octob.* 24. the Night after he ſlept well, which he conſidering, ſaid to ſome of his Friends, That he was like a Man that had gone over a Precipice, and looking back, trembled to ſee the Danger he had paſſed. For (ſaid he) when I was in pain, God ſupported me; and now I ſtand amazed to conſider how I got through. He would often ſay, when he ſaw others in great pain, That he was afraid of Dying, becauſe of thoſe Antecedent pains; but he was not afraid to be Dead, knowing that then he ſhould for ever be with the Lord.

—On *Wedneſday* the 25*th*, he roſe pretty chearful, and ſpent ſome time in Reading, but after Dinner his pains returned again; and he began to complain of Sin, ſaying, *Ah! vile Sinner! God is carrying me back again into the Wilderneſs to afflict me*, and withal he expreſſed ſome ſorrow of Heart, but without the leaſt Murmering.

—There he bad his Wife to Read the 88*th Pſalm*; and by that time ſhe had done, divers Friends came into Viſit, and bemoan him; and about Seven a Clock at Night came in his Wives Brother, Mr. *W. Gibs*, and his Wife, who greatly reſpected, and loved him dearly. They diſcourſed with him about taking an Houſe nearer *London* then *Theobalds:* To whom he replied, with great calmneſs of Spirit; Yea, God will provide me a Country, *viz.* an Heavenly.

—Then his former Wives Son, [*Tho. Sharp,*] being to go to Sea, he ſaid unto him thus, It is not likely that we Two ſhall meet again hear, and he (with Tears) gave him a moſt Pathetical Exhortation, to mind his Souls Spiritual and Eternal Welfare, to Serve God Holily, Righteouſly and Soberly, in this preſent World. The Night following his Pains returned with much acuteneſs.

—On *Thurſday* Morning, the 26*th* Day, he had again ſharp pains; and in the Afternoon ſome Miniſters, and Chriſtian Friends met, earneſtly to ſeek the Lord in his behalf. And his pain returning again, he ſaid, He was in an Agony, but not in a Bloody one: And what are all my pains to thoſe which Chriſt ſuffered for me. And his Friends Prayed earneſtly, that God would give him Faith and Patience; he often ſaid, *Though thou killeſt me, yet will I truſt in thee.* And when they were importunate with God, that he would ſpare his Life, and reſtore him to Health, he ſaid, Ah! poor uſeleſs, ſinful, wretched Creature, that they ſhould be ſo earneſt for my Life. And when their Prayers prevailed not for his eaſe, he would be often ſtilling and quieting himſelf with this of Holy *Job*, *What ſhall I ſay unto thee, O thou Preſerver of Men?* One Minute in Heaven will make amends for all this pain.

—On *Fryday* (the 27*th*) his pains continued, yet his Doctor ſaid, There was no danger. Towards the Evening he had ſome intermiſſion, and Read in his own Book, concerning the Immortality of the Soul, and Faiths Triumph over the Fears

of Death. That Night ſome choice Friends ſat up with him: when being again Racked with grievous pain, he ſpake to this purpoſe, O! *the wonderful Myſteries of ths Providence of God! who can ſee a* Job *caſt out upon a Dunghil, filled with Botches and Boiles, forſaken by his Friends, and worried by Satan: and yet at that very time God had not a more choiſe Servant on the Face of the Earth, nor one more dear unto him then he was.*

—Two of his Congregation coming to ſee him, ſaid, If it ſhould pleaſe God to take him away, then they ſhould be a ſcattered Flock, as Sheep without a Shepherd: To whom he Anſwered, The great Shepherd of his Flock liveth ſtill, and ſhall to all Eternity; who, I doubt not, will take care of you.

—On *Saturday* Morning, (the 29*th* Day) his intimate Friend Mr. O. S. came, by whoſe help he made his laſt *Will and Teſtament*, Conſtituting his Wife his ſole *Executrix*: And when he had thus ſet his Houſe in Order, he took his leave of the World, and told his Wife he had now done with Wife and Children. And being asked how it was with him, as to Soul concerns? he anſwered, I Bleſs the Lord, I have no Cloud upon my Spirit, yet if my God ſhould give Satan leave, he may put me into an Agony before I Die. He alſo repeated that of *Solomon*, *The Soul knows its own Bitterneſs, and a Stranger intermedleth not with his Joy.* He told a Miniſter thus, All my Self-Righteouſneſs I diſown, and I truſt only unto *Chriſt*, and hope that I have a Goſpel-Righteouſneſs. In the Evening, ſeeing his Wife weep, he ſaid, I pray thee weep not; but (with *Hezekiah*) turn thy Face to the Wall, and Pray.

—That Night as he grew weaker his pains grew ſtronger; but when an acute pain was over, he would oft ſay, *Now this pain is over, I ſhall know it no more.* And to one that ſtood by, whom he thought not to have walked acuratly, he ſaid, *Now ſee the benifit of a good Conſcience:* when they had given him ſomething to provoke him to ſleep, though his Speech was ſomewhat interrupted with pain and drowſineſs; after a little ſlumber, he ſaid, I long to ſee a People Rich in Spiritual Graces, as well as in Spiritual Priviledges: But ſurely God hath here a Peculiar People, a Royal Prieſthood, that Serve him Day and Night in Sincerity.

—On the *Lords Day* in the Morning, (the 29*th* Day) his Wife asking him whether he knew her: what (ſaid he) not know thee: not know my Wife: thou wouldſt make me think that I am going to Triumph before I am. Yet was his Triumph not many Hours after: for about One Clock that *Lords Day*, (on which Bleſſed Days he had uſed to be much in an Heavenly frame,) this choiſe Servant of the Lord reſigned up his Spirit into the hands of his Heavenly Father.

After his Death, his Body being opened, there was taken out of his Bladder a Stone in the ſhape of an Egg, which did then weigh betwixt Three and Four Ounces.

He Died *October* the 29*th*, *Anno Chriſti*, 1676. And of his Age, 46.

An ELEGY *on the Death of the Reverend Mr.* Thomas Wadſworth.

WEll may the Church now waſh her Wounds in Tears,
When her beſt Blood from ev'ry Vein appears:
If the ſound Members be cut off ſo faſt,
Sure the whole Body 'ill pine away at laſt:
For when our Right Hands, and Eyes are gone,
The ſorry Stump will feel Conſumption;
And every one, like that Diſciple, cry; *John* 11.16.
Let us go Partners in his Fate, and Die.
The Ark is *Iſrael*'s Charet; but when Death
Purſues its chiefeſt Horſemen out of Breath,
Well may our Wheels be taken off, and we
Be driven to diſpair of Remedy.
If God proceed to fill his Garners ſo
With Lab'rers which we need ſo much below,

Such

Such Chaff as we do almoſt juſtly fear,
God hath no *Iſrael* to be gathered here.
And if provoked Juſtice ſhould begin
To whet its Sword, and thruſt its Sikle in;
O! dreadful Harveſt: when the Reaper claims
The whole for Fewel to Eternal Flames.
God's naked Vineyard cannot but decay,
If skilful Dreſſers be thus call'd away.
And how can we expect but that they will,
When we're thus Barren in a Fruitful Hill:
Laden with ſuch wild Grapes, as Veng'ance hath
Adjudged to the Winepreſs of his Wrath.
The firmeſt Stake in all our Hedge we ſee
Pluck't up by the ſame Hand ſucceſſively,
And God's juſt Counſel ſure of us in ſtore,
Is to lay waſt, and to Replant no more.
Hedges of Thorns there are, not for defence,
But only ſet to gore our Innocence.
Wild Bores of th' *Roman* Forreſt may Invade,
By us there can be no reſiſtance made;
For at theſe Breaches they'l come in, and then
Whoſe skill or ſtrength, ſhall drive them out agen?
The little *Foxes* ſpoil our tender Fruit,
And who can take them, 'nleſs the Keepers do't?
Doctrine and Worſhip, like Two Cluſters ſtand
Expos'd to be ſnatch'd by ev'ry Hand;
And they that boldly dare call Evil Good
May give us Poiſon next inſtead of Food.
Well may the *Philiſtins* now proudly Boaſt,
When all our Champions leave the wounded Hoſt,
Now, that the danger's greateſt, and they think
In heat of War to give us Blood to drink:
So we, who hop'd to ſee *Goliah* fall,
Follow our Leaders to their Funeral.
When ſuch as theſe Defie God's Mighty Name,
Who ſhall ſtand forth to vindicate the ſame?
For they that knew beſt how, have left us here
To ſtrive at once with Ignorance, and Fear.
Suſpecting Error, 'tis an eaſie Crime
In weaker Eyes to ſhun the Truth ſometime:
And when our Light is gone, Men in the Dark
Will bring their Tinder to a Wild-fire Spark.
When Reaſon climbs the Throne, we ſtand in doubt
Whether our Faith may caſt this *Hagar* out.
But now thoſe Eagles face the Sun, whoſe Flight
Hath made their Faith to vaniſh into ſight:
No Vail's within the Temple: therefore they
Have open Viſion, and perfect Day.
Theſe Palm-Trees once adorn'd our *Sion* Hill,
And though by Death cut down, they flouriſh ſtill;
But in an other Soil, and Country where
They only now a weight of Glory bear,
And other Preſſures taken off, they ſoar
Above thoſe Skies they could not reach before.
No other *Canaan* now, but that is known
With Milk and Honey always overflown.
Rivers of Pleaſure run on ev'ry Hand,
Like Chanels cut thro-out this Promiſt Land:
From future danger they're eſcap'd, whilſt we
Survive to feel the threatned Miſery:

For

For 'tis moſt certain when the Bridſgrooms Friends
Are called home, God's Marriage-Treaty ends;
Which, after ſuch remiſneſs, and neglect,
Is but what *Fooliſh Virgins* might expect.
Thus what they feared, and predicted too,
May be accompliſh'd in our final Woe:
And though the Meſſengers are gone, we find
Their Meſſage in full force ſhall ſtay behind,
Like to that Church above, Truth will appear
To ſhame Deſpiſers, yet Tryumphant here.
Among that throng who have ſo lately fled
Out of their Bodies to embrace their *Head*,
This Man of God hath taken Wing, to taſt
whether the beſt Wine be reſerv'd till laſt:
There he is proving what he prov'd before;
Now in the *Ocean*, then upon the *Shore*.
That Immortality of which each Line
Partakes, and thereby proves it ſelf Divine:
Thus in his Book, beſides his own intent,
He rais'd himſelf a laſting Monument,
Wherein his Name ſhall live, and Readers come
Like Devout Pilgrims, viſiting his Tomb.
And as his Faith the Fears of Death o'recame,
So ſhall thoſe Papers evidence the ſame.
For what he had by Reaſon taught long ſince,
He after learned by Experience.
His Agoniſtic Tortures and his Pains
Scru'd up his joyful Soul to higher Strains
Of Tryumph, and when Nature ſtrugled, he
Obtain'd by Grace the greater Victory.
Wonder and Pity both were mov'd in thoſe
Who were Spectators of his Pangs and Throws.
Well might all ſuch conclude, that ſaw him then,
That Dying Saints are ſomewhat more then Men;
For when he ſmarted moſt by's Fathers Rod,
Still our dear *Thomas* cry'd, *my Lord*, *my God*;
As ſeeing now his wounded Hands and Side,
Whom he had Preach'd, through weakneſs Crucifi'd:
Thus Patience had its perfect works: at length
Like one, whoſe Conflict had encreas'd his Strength,
He Tryump'd over all, and did commit
His Soul to him that had Redeemed it:
His Courſe ſo finiſh'd, he at laſt ſat down,
And he that firſt won Souls, then won the Crown.
Theſe works now follow him, while he's poſſeſt
Of 'is full Reward in everlaſting Reſt:
Faithful in all God's Houſe, like *Moſes*, ſtill
H' obey'd the Sov'raign Legiſlative Will;
Obſerv'd the *Pattern in the Mount*, although
Mens wanton Fancies would not have it ſo;
But by God's Poſt attempt to ſet their own,
As if that were too weak to ſtand alone.
'Twas not Event, but Duty, which his Eye
Fix'd as the Meaſure to be guided by.
His Courage in his Warfare was ſo great,
Nothing could ever force him to retreat;
But ſtill he kept his Ground, as who ſhould ſay,
If I loſe that, I alſo loſe the Day.
Therefore let Enemies do what they can,
My fear of God hath drown'd the fear of Man.

Thus did he ſow in Tears, till now at laſt
To him this low'ring Stormy Seaſon 's paſt,
And his full Sheaves of Glory make amends
For light Afflictions, with what far Tranſcends,
He liv'd Belov'd, and Di'd Bewail'd, and ſuch
Wh' enjoy'd him moſt, enjoy'd him not too much.
His Bodies Earthen Veſſel henceforth muſt
Be laid up ſilent in its Native Duſt
Until that Matter when the Trump ſhall ſound,
Start with a better form out of the Ground.
He walks in his Uprightneſs: But the Senſe
Of this his Sleep ſhould make our Diligence.
That when with Chriſt the Judg among the Train
Of Saints and Angels he ſhall come again,
Thus in that General Aſſembly, we
May ſing theſe *Sion Songs* Eternally.

S. O. { Not worthy to unlooſe
The Latchet of his Shoos.

The Life and Death of Mr. Owen Stockton, *who Died* Anno Christi, 1680.

His Birth and Learning. OWen Stockton was Born in the City of *Chichester* in the County of *Sussex*, *May* the 31*st*, *Anno* 1630. He was the Fourth Son of Mr. *Owen Stockton*, a worthy *Prebendary* of that *Cathedral*, and was a younger Brother to that ancient Family of the *Stocktons* of *Kiddington-Green* in *Cheshire*.

About the Seventh Year of his Age his Father Died, and left the care of this *Owen*, and his other Children to their Mother, a Pious Gentlewoman of the Family of the *Tilees*, in *Cambridgshire*. And she being now a Widow, and but a Stranger in *Chichester*, soon after the Death of her Husband, left that City, and returned into her own Country, and setled her Habitation at *Ely*, where was a very good *Grammar-School*, under the Government of Mr. *William Hitches*, to whose care she commited this her Son, to be Instructed and Educated by him.

Hopefulness. — From his very Childhood he was of great Hopes, which yet a little *Grammar-Scholar*: His Ingenuity, and inclination unto Learning, was such, as presaged more then ordinary improvement. Once, accidentally looking into Mr. *Fox* his *Acts and Monuments*, which lay in one of the Churches of that City, and Reading some little part thereof, he was so affected with, and desirous of the fuller knowledg of that History, that he never ceased to importune his Friends, till he had obtained One Volume of it for his use. And having once gotten it, declining all Childrens Recreations which his School-fellows busied themselves in, and for some Years, he spent all his vacant time, and what he could redeem from his School imployment, in reading it.

His Judicious Master discerning in him a ready natural capacity for Learning, and a desire after it, together with Industry, and diligence in his Studies, (for though he spent so great a part of his time out of School in Reading that History) yet withal, he so performed his Task and Exercises in the Shool, as that he never gave occasion to his Master, either to correct, or rebuke him. And also observing his Daily constant attendance upon the Worship of God, according to the Orders of the School: He earnestly commended him to his Mother, perswading her not to think of any other Trade, or course of Life for him, but that he should be prepared for, and sent to the *University*, in order to the Office, and work of the Ministry.

— Himself also being inclined to it, and was fitted for *Accademical* Studies, in the Sixteen Year of his Age, *Jan.* the 2*d*, *Anno Christi*, 1645. He was admitted into *Christs College* in *Cambridg*, under the Tuition of the Learned Dr. *Henry Moore*. His Years were not many, but his Stature was much less then others usually are at that Age, so that for some time he could not pass along the Streets without special notice taken of him, and expressed upon that account.

Diligence. — His Residence in the *College* whilst he was an under Graduate, was so constant, that he was not absent a Month in any one of those Years: And such was his Sobriety, that he abstained not only from Publick Houses; but in other places and company, from Wine and strong Drink, as judging Nature, in his Age, not to stand in need of such Helps.

— When he had taken his Degree of *Batchelor* of Arts, he resided still in the College, seriously applying himself to the study of Divinity, which he always most aimed at, and intended. And in pursuance thereof, he went to *London*, and spent some Months there, acquainting himself with the principal Booksellers, from whom he took an account of the best Writers in Divinity of that time, frequenting *Sion College Library*, and the Lectures at *Gresham College*.

Goeth to London.

— He applied himself also to divers Learned and Worthy Ministers in the City, and attended on their Ministry, and the Morning Exercises, that he might observe the variety of Mens Gifts, and their several *Methods* in Preaching. By these means he made so much improvement of himself, that he often said, That if it should please

Prudence.

God

God to give him a Son, disposed to the Ministry, he would give it him as his particular advice, before he ventured upon the Ministerial Imployment, that he should spend some Months in *London*, attending upon those Learned Divines, which excelled in the Gift of Preaching, wherewith the City is usually well furnished.

— Mr. *Stockton* being much affected, and pleased with these Studies, resolved to pursue them earnestly, and to prepare himself for the work of the Ministry, he did privatly, and yet in a most solemn, and serious manner, by Fasting and Prayer, make as it were, a Dedication of himself unto God for that Service.

— When he was middle Batchelor, he was removed from *Christs College*, and made a *Junior* Fellow of *Gonvile and Caius College*, about the begining of the Year 1651. where, after 4 Years continuance, and Probation of his worth, he was Translated from that to a *Senior* Fellowship, which also he enjoyed by the space of Six Years, in which time he discharged the Offices of a Steward, of Catechist, and Conduct, to the great benifit and advantage of the whole House.

— And here it was that the Lord trained up this his Disciple to be a *Scribe instructed for the Kingdom of God*, furnishing him so plentifully with Divine and Spiritual Knowledg, that he could readily *bring forth out of his Treasure things both new and old*, which he gained as well by Experience, and Observation of Gods dealing with him, and by the Operation of Gods Spirit upon his Heart, as by Industrious Study and Meditation. He was able to speak pertinently, suitably and seasonably to the various Capacities, Cases and Conditions, both of Saints and Sinners, and become a happy and powerful Instrument in Gods Hand for the Conversion, Edification, Consolation and Salvation of many Souls.

— His design and desire being to serve the *Lord Jesus Christ* in the Office and Work of the Ministry, he directed the course of his Studies with special respect to that Service. And though his Place, and Exercises in the University obliged him to the Study of *Philosophy*, wherein he was equal to most, yet the Study of Divinity was his ἔργον, his work: Not satisfying himself with the Reading of the Elaborate Writings of the most Learned Divines, wherewith he furnished his Library at the Expence of some Hundreds of Pounds; yet especially he adicted himself to the Study of the Sacred Scriptures, as containing the whole counsel of God, which, as a Minister, he was to declare unto Men.

— This course of his Studies God so blessed and prospered, that it may be truly said of him, as is said of *Apollos*, [*Acts* 18. 24.] He was *mighty in the Scriptures*: His Head, Memory, Heart and Tongue were full of the Scriptures, whereof he hath abundantly evinced by his Scriptural Catechism. And in the opening and applying the word of God, his Gift was excellent, and peculiar; so that all that knew him, or that were acquainted with his Discourse, Ministry or Writings, must testifie that with the holy Apostle St. *Paul*, he preferred the Learning gotten at the Feet of *Christ*, above all that he had got at the Feet of *Gamaliel*: And though he had the valuable accomplishments of other Learning, yet he *determined not to know any thing*, save Jesus Christ, *and him Crucified*. In this Knowledg, he was like to *Saul*, higher then most of his Brethren from the Shoulders, and upwards. Probably he propounded to himself for his Pattern, that Eminent and Powerful Servant of Jesus Christ, Mr. *Arthur Hildersam*.

— But Knowledg alone is not sufficient for a Minister of the Gospel. He is best accomplished, whose Knowing-Head affects his Heart, and Governs his Life; who knows Revealed Truths, as well by Spiritual Sense and Experience, as by *Speculation*. The Spirit of God is a Spirit of *Truth*, and of *Life* too: Communicates both Grace and Gifts, and teaches as well to Live well, as to Preach well: Both which met together in this excellent Person. *The Word of God dwelt richly* both in his Head and Heart, and was effectually the Law of his Life: He was both *a Burning and a Shining Light*. A Man more then ordinarily mortified to the Pleasures of the Flesh, and to the Vanities of the World: Freely and resolvedly devoted to the Fear of God: His *Conversation was in Heaven*: His Communion with God: His delight in the Saints: His Business was Religion: His Zeal for Holiness: His main Design, the Glorifying God, and the Salvation of his own, and others Souls.

— As for his Practice of Mortification, it cannot be better expressed then in his own words.

'Having

'Having (saith he, in his Diary) been foiled by the Lusts of mine own Heart se-
'veral times, and considering what I should do to get rid of those Lusts, which had
'so often prevailed over me, God directed me to three several means. The one
'was suggested to me as I was walking in my Garden, and meditating on the af-
'fairs of my Soul, and that was, to be more frequent in eying, applying, and me-
'ditating on the Promises. And the Scripture which the Holy Ghost set before me
'for this end, was 2 *Pet.* 1. 4. By the *precious Promises* which are given to us, we
'*escape the Pollutions that are in the World* through Lust: The other was suggested to
'me as I was hearing a Sermon, and that was; to be daily applying the Lord
'*Jesus* to my Soul; grounded on *Rom.* 13. 14. where the Apostle advises us to *put*
'*on the Lord* Jesus Christ, as an help against *Chambring and Wantonness*, &c. The
'third was suggested to me as I was riding abroad, and discoursing on the things of
'God, and that was *Gal.* 5. 16. *walk in the Spirit, and ye shall not fulfil the Lusts*
'*of the Flesh.*

'In the pursuance of these means for the mortifying of the Lusts of the Flesh,
'I determined with my self to eye the promises of God more frequently then I
'had done; and to that end, I chose out some Promises that are of daily, and con-
'tinual use; and intended, by the help of God, to salute and embrace them once
'a day, and not onely to take a view of them my self, but in my Meditations
'and *Soliloquis* to spread them before the Lord, and to put God in remembrance
'of them.

'For supplying all the wants of the Day, I chose out that promise, *Phil.* 4. 19.
'For Growth in Grace, *Hos.* 14. 5.
'For subduing my Sins, *Mich.* 7. 19. *Rom.* 6. 14.
'For success in my undertaking, *Psal.* 1. 3.
'For turning all the events of the Day for good to me, *Rom.* 8. 28.
'For the Conversion, and Sanctification of my Children, *Isa.* 44. 3.
'For my Yoak-Fellow, and Servants, and all others in my Family, that they
'might reap good from me, and return to God, and grow in Grace, *Hos.* 14. 7.
'For Sanctifying mine Afflictions, *Isa.* 27. 9. *Zech.* 13. 9.
'For Audience of my Prayers, *Mich.* 7. 7. *John* 14. 13, 14.
'For Grace and Strength to mannage all the Work of the Day, to the Glory
'of God *Zech.* 10. 12.
'For Protection from Dangers and Casualties, *Gen.* 15. 1.
'For giving me eternal Life, in case the Day should bring Death to me, *Luk.* 12.
'32. *John* 3. 16.
'For Counsel, and Direction in all Cases of difficulty, and unexpected emer-
'gencies, *Isa.* 58. 11. *Psal.* 32. 8.

'I judged it also very conducible to the Glory of God, and my own Souls
'good, to mannage all my Imployments, as much as may be with an eye to the
'Promises, and as to my calling, where I am studying to compose Sermons
'(*Deut.* 28. 8.) when I go to Preach, *Matt.* 28. 19, 20. and for success in my
'Preaching, *Isa.* 56. 8. and 65. 23.

'I was the more confirmed in this frequent, and familier converse with the
'Promises, not onely as is helps on our Participation of the Divine Nature, and
'our *escaping the pollution which is in the World through Lust*, but because the Lord
'commands us to be always mindful of his Covenant, (1 *Chron.* 16. 15.) and it pleases
'God to see us taking hold of his Covenant (*Isa.* 56. 4.) and it is for the Glory of
'God, 2 *Cor.* 1. 20.

'I determined also, when I should feel the working of any Lust, presently to look
'up to *Jesus Christ*. It being the Remedy which the Holy Ghost prescribes against
'such Sins as do most *easily beset us* (*Heb.* 12. 1, 2.) I have often been encouraged,
'and helped in this Practise, of looking unto *Jesus* to subdue my sins, from *Act.* 3.
'ult. *God sent his Son Jesus to bless us in turning us every one from his Iniquities.* Beza's
'Notes upon that Text is very good, and hath been of much use to me, *viz.* that
'the *Greek* Word for Iniquities, signifies the Roots, and Habits of sin. I saw it was
'my Duty, and concernment every day, to be more frequent in applying my
'Soul to *Christ* and *Christs* benefits to my Soul.

'In pursuance of the third means of Mortification, *viz. Walking in the Spirit*, I
'resolved to endeavour to do my Works and Duties, both to God and Man, more

'Spiritually

'Spiritually, and in order hereunto, to reduce my actings to ſome Word, and as 'oft as I could to eye ſome Word of God, as I was entring upon them: As for in-'ſtance, if I be called out by Oaths, or ſtirred up in mine own Spirit to viſit the 'ſick, or any afflicted Perſon, then to have my thoughts on, *Matt.* 25. 36. or *Jam.* '1. 27. when any poor People come to me for relief, or any object of Charity is 'preſented to me, then to eye *Gal.* 6. 10. of *Heb.* 13. 16. *Iſa.* 58. 10. *Eccl.* 11. 1. or '*Prov.* 19. 7. when a poor Man comes to borrow, then *Deut.* 15. 7, 8. 10. when 'to write Letters, or to take a Journey, or be any ways imployed for others; 'then *Gal.* 5. 13. *Phil.* 2. 4. when to viſit out of courteſy, or to do any thing 'which courteſy requires, then 1 *Pet.* 3. 8. when to inſtruct my Servants and 'Children, then *Deut.* 6. 7. *Gen.* 18. 19. when to Catechiſe the Youth that comes 'to me; then *Job.* 21. 15. *Prov.* 22. 6. when invited to exerciſe abroad to Poor or 'Rich; then *Iſa.* 32. ult. when to adminiſter a reproof; then *Levit.* 19. 17. when 'to confer about Spiritual things, then *Mal.* 3. 17.

—This was the wiſe and Holy method which this faithful Servant and Souldier of of *Jeſus Chriſt* preſcribed to himſelf by Divine direction, whereby to manage the ſpiritual warfare with the ſin that *dwelled* in him, that he might not be overcome by it. According to which he alſo charged himſelf with the Practice of univerſal poſitive holineſs, which he expreſſes in his Diary.

'Being (ſaith he) under the rebukes of God's chaſtening Providence, I ſet apart 'a day to humble my Soul with Faſting and Prayer, that I might obtain from the 'Lord a ſanctified uſe of mine Affictions, I ſought God to pardon my ſins, which 'were the cauſes thereof, and to make them work for my good. I ſpent a good 'part of the Day in Meditating how I ſhould make a right uſe of theſe Cor-'rections.

'I conſidered that one main end of Chaſtiſements was, that God might *make us* '*partakers of his Holineſs*, *Heb.* 12. 10. *Iſa.* 26. 9. And I reſolved in the ſtrength, 'and by the help of God, to follow after Holineſs more vigorouſly than I had done, 'and I engaged this reſolution, becauſe I ſaw from *Iſa.* 60. 21. that by my being 'Holy, and Righteous, God ſhould be Glorified.

'And ſeeing the nature of Holineſs lyeth in our bearing Gods Image, in our be-'ing like to God, or in our conformity to *the Divine Nature*,) *Ephe.* 4. 24. *Col.* 3. '10.) I reſolved to endeavour to imitate and reſemble God in Merciſulneſs, *Luke* 6. '36. In forgiving Injuries, *Eph* 4. *ult.* in doing good, *Pſal.* 119. 68. in Juſtice, '*Deut.* 32. 4. in Love, *John* 4. 16. in Humility, *Pſal.* 113. 5, 6. in Long-ſuffering, '*Exod.* 34. 6. in not retaining Anger, *Pſal* 30. 5. in Uprightneſs, *Iſa.* 26. 7. in 'Kindneſs, *Luke* 6. 35. in helping the Fatherleſs, the ſtranger, and the Widdow, '*Pſal.* 10. 14. and *Pſa.* 146. 9. and whereas we come to partake of Gods Image. '1ſt. By beholding the diſcovery which he hath made of himſelf and his glorious 'Attribute in the Goſpel, 2 *Cor.* 3. 18. 2ly. By applying the Promiſes, 2 *Pet.* 1. 4. '3ly. By walking with him, *Acts* 4. 13. For we grow like unto thoſe with whom we 'converſe, *Prov.* 22. 24, 25 I determined to walk with God, to cleave to the 'Promiſes, and to meditate often upon his glorious Attributes.

'And ſeeing that our Holineſs conſiets in the conformity of Life to the will of 'God, revealed in his Word, as well as in the reſemblance of the Divine Nature, 'I determined to ſet before me ſeveral Scriptures as my Rule to walk by, and 'often to ponder them, and if I cannot walk up to theſe Rules, yet my endeavours 'ſhall be (Grace aſſiſting) to walk after them, and that will be accepted as a De-'monſtration of my Love to God, 2 *John* verſe 6.

'For guiding and regulating my thoughts, I ſet theſe Scriptures before me, '*Jer.* 14. 14. *Iſa.* 55. 7. *Mal.* 3. 17. *Pſal.* 104. 34. *Phil.* 4. 8. *Prov.* 23. 26. *Deut.* 15. '9. *Eccl.* 10. 20. *Prov.* 24. 9. *Mat.* 9. 4. *Zech.* 8. 17.

'For regulating mine Affections, theſe, *Col.* 3. 2. 5. *Gal.* 5. 24. perticularly for 'my Delight, *Pſal.* 1. 2. and 37. 5. my Joy. *Phil.* 4 4. *Pſal.* 43. 4. my Deſires, *Iſa.* '26. 8, 9. my Sorrow, *Ezek.* 7. 16. my Love, *Matt.* 22. 37. and *Pſal.* 119. 97. my 'Hatred, *Pſal.* 97. 10. my Fears, *Luke* 12. 4, 5. my Hope, *Pſal.* 39. 7. my Truſt, '*Pſal.* 62. 8. *Iſa.* 26. 4.

'For regulating my Speech, *Eph.* 4. 29. *Col.* 4. 6. *Deut.* 6. 6, 7. *Pſal.* 19. 46. and '7. 8. 24. *Prov.* 41. 26. we ſhould lay it as a Law upon our ſelves to ſpeak kindly 'to all ſorts of Perſons.

—'For my Works theſe, *Tit.* 3. 8. 2 *Tim.* 2. 12. 1 *Tim.* 5. 10. *Tit.* 2. 14. *Matt.* 5. '47. 1 *Tim.* 6. 18. *Rev.* 3. 2. *Rom.* 13. 12. *Acts* 26. 20. Our Works muſt be viſi-'ble, as well as truly good, *Matt.* 5. 16. muſt be exemplary, *Tit.* 2. 7. Yet we muſt 'not expect Juſtification, or Salvation by our own Works, but by Grace, *Eph.* 2. 8, '9. *Rom.* 3. 28.

—Thus did this Man of God gird himſelf with the *Sword of the Spirit*, which he faithfully and ſucceſsfully managed againſt his Corruptions, and Temptations. Thus did he put on the *Breaſt of Righteouſneſs, holding the Miſtery of Faith in a good Conſcience*, applying the Word of God as an inviolable Law, and Rule to his Heart and Life; ſincerely aiming at the Glory of God, and the obtaining that Bleſſedneſs; which, by the Covenant of God, is ſecured to the *undefiled in the way who walk in the Law of the Lord*, and by his Life conformable thereunto, demonſtrated the ſtricteſt Holineſs, to be Practicable, Eligible, and Delectable by his own Example.

—But though he was liberally inſtructed by Nature, Art, and Grace for the Office, and Work of the Miniſtry; Yet, ſuch low thoughts he had of himſelf, and ſuch deep affecting apprehenſions of the difficulty, and weight of the Work and Office of the Miniſtry; which, as it is in it ſelf, ſo it was to him, *Onus tremendum*, a dreadful Burden, and he thought with Saint *Paul*, *who is ſufficient for theſe things*. And though it was his Deſign and Deſire to ſerve God and his Church in that great Work, yet he was ſo diſcouraged, that he would not (as too many do) haſtily adventure to ſeek for Ordination, but would firſt prove himſelf well, ask Counſel of God and his Word, and to attend a Call of God by his Spirit and Providence.

—Being now Maſter of Arts, he did ſometimes exerciſe his Gifts in ſome Countrey Villages near to *Cambridge*. And he uſed privately to enquire what ſmall Pariſhes were within ten or fifteen Miles of the Univerſity and deſtitute of Miniſters. And unto theſe he Preached, yet with ſuch privacy, as for ſome time none knew of it but himſelf and the People to whom he Preached: yet, to many of them, it was a long time unknown from whence he came, and who he was.

—This Service he performed *Gratis*, without expecting any Reward from Man: Yea, it was ſome burden to him. Among theſe Countrey People God bleſſed his Labours, and gave him the firſt Fruits of his Miniſtry, making him Inſtrumental and Succesful in the Confeſſion, and Edification of many: whereby he was endeared unto them, and they to him; that, after he was called to Preach in a Pariſh in *Cambridge*, he would yet go often among them on the week days, ſometimes in one Place, and ſometimes in another, and the People would lay aſide their Countrey Buſineſſes, and readily Travel ſeveral Miles to attend upon his Miniſtry.

—Yea, after he was removed ſome conſiderable diſtance from them, into *Eſſex* and *Suffolk*, he would for the moſt part, ſo long as he lived, go once a Year to viſit them, Preaching to them, and Converſing with them.

—After a while that he had thus Exerciſed his Gifts among this Country People, he obſerved Three things eſpecially, which much encouraged him wholy to give up himſelf to the Office and Work of the Miniſtry.

—Firſt, The benifiting of his own Soul in his Meditations for Preaching. Whilſt he was ſtudying for others, the Lord made it a Word of Inſtruction to himſelf: And he found it the beſt means of growth, to be watering of others.

—Secondly, He found his heart much diverted from other Studies. *Philoſophy* was very tedious to him. He found little ſatisfaction in Humane Authors, not to be compared with Meditation on Divine things. Yea, he deſired all other Studies, and they were very unſavory to him.

—Thirdly, The Lord had been pleaſed, in ſome meaſure to Bleſs his Labors in ſundry places where he had Preached, and God ſo ordered it, that it came to his knowledg, which much encouraged him wholy to devote himſelf to the Miniſtry.

—*Anno Chriſti*, 1654. He was choſen *Catechiſt* in the College for that Year. In which Election there was a ſpecial Providence of God; for whereas before, the Maſter uſed to nominate the Fellows to ſuch Offices as they ſhould bear, he, this Year bad the Fellows to agree, and chuſe among themſelves; which they did, and choſe among themſelves according to their Seniority. He being abſent upon buſi-

neſs,

neſs, they call the *Catechiſt* place upon him, which he accepted of, and accordingly began to diſcharge it in *Michaelmas Term*. This was the firſt place where he fell upon a conſtant courſe of Preaching: wherein God alſo much encouraged and Honoured him. For the very firſt Night that he began his Exerciſe, one of the Fellows came to him, and told him, that he had felt the Power of God in that Ordinance upon his Heart.

— The Statutes of the College tied him to theſe Exerciſes in *Term*-time only, but towards the end of that *Term*, he began to conſider whether he ſhould not continue that Exerciſe as well out of *Term*-time, as in *Term*-time: His Zeal to take all opportunities of doing Good prompting him to it: Whereunto he was much quickned by a Sermon Preached in St. *Maries*, by the Reverend and Learned Doctor *Tuckney*, *Profeſſor* of *Divinity* there, wherein he ſhewed what a Bleſſed and deſirable thing it was to have the Church of God multiply and encreaſed, and in his Application, directing his Speech chiefly to the Univerſity, he ſaid, That he did earneſtly beſeech every one of them in their places to endeavor the encreaſe of the Church of God, both by adding themſelves, and endeavouring to add others to it: He looked upon this word as directed eſpecially to himſelf, and took encouragement from it to proceed chearfully in his work.

— About *Eaſter* following a motion was made to him by one of St. *Andrews* Pariſh in *Cambridg*, in the name of the reſt, to ſupply that place; this he aſſented not to, yet he promiſed to give them a Sermon. But afterward the motion being again renewed with more importunity, he adviſed them to ſeek to God for direction in a Buſineſs of that weighty concernment, commending to them others of greater Abilities, and that had more Grace then himſelf: Yet he ſaid, He would not at that time neither deny, nor promiſe any thing. About Six Weeks after there came Eight or Nine of them, in the name of all the reſt, importuning him that he would Preach with them on the *Lords Days* in the Forenoon.

— And after a Fortnights conſideration, and ſeeking of God, and conſulting Friends, he complied with their deſire, and accepted of the Service.

— Here God ſo Bleſſed his Miniſtry, both to the Schools, and People of the Town, that his Encouragement was very great, for which he heartily Bleſſed God. And in the College he ſo well acquitted himſelf, that the Year now expiring, he was again choſen *Catechiſt* for the Year enſuing.

— And being now ſatisfied that God called him to the Office of the Miniſtry, he reſolved thoroughly to Devote himſelf to it by Ordination: For which end he went up to *London*, and being their Proved and Approved of, [*Feb.* 13. 1655.] he was ſolemnly ſet apart to this Office by Faſting and Prayer, and laying on of the Hands of the *Presbytery*: To which alſo God ſeemed to ſet to his Seal, both during the Action, by very Gracious Influences of his Spirit upon his Heart, beyond his Preparations: And on the *Lords Day* following, being requeſted to Preach both parts of the Day at the *Charter-Houſe*, he underſtood that divers in that Congregation were much affected with thoſe his firſt Sermons after his Ordination.

— In his return from *London* he experimented a very gracious Providence of God, with which his Heart was much affected, which was this, The Night overtaking him before he could reach *Haſting-Mills*, (where the Waters were very high by reaſon of a Flood) juſt as he came almoſt to the Water, a Man met him, who knowing the danger, and the ſafeſt paſſage through, offered him his Service, and very kindly lent him his Horſe, which was taller, and ſtronger then Mr. *Stocktons*, and by Riding before him, conducted him ſafely over, which elſe he could not have done without the hazard of his Life.

— Mr. *Stockton* being now returned unto his Charge in *Cambridg*, with what Conſcience, Faithfulneſs, Zeal and Diligence, he applied himſelf to the work to which he had Devoted himſelf, and was now ſolemnly ſet apart for, we may judg by what follows in his own words.

— *July* the 7*th*, 1656. I ſet apart that Day for Faſting and Prayer, to ſeek for Counſel of God, whether I ſhould Preach in the Afternoon at St. *Andrews*: And now my time for Chappel-Exerciſes being expired, having humbled my ſelf, and ſought unto God for direction, I was by Scripture fully perſwaded that it was the mind of God that I ſhould do it, and that from theſe Scriptures,

1 Cor. 9. 16, 17. *Neceſſity is laid upon me, and Woe is to me*, &c.

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Eccle. 11. 6. *In the Morning ſow thy Seed*, &c.
1 Cor. 15. 58. *Always abounding in the work of the Lord*, &c.
Gal. 6. 10. *As we have opportunity*, &c.

Hereupon I reſolved to Preach once a Fortnight in the Afternoon, to which I was encouraged from *Iſa.* 41. 10. and *Matth.* 28. *ult.* ——*Lo I am with you*, &c.

July the 13*th*, 1656. I began my Afternoons Exerciſes; begining with the Doctrine of Repentance, and found the Lord much with me, aſſiſting and enlarging me, and Bleſſing my Labours to ſome, *&c.*

April the 21*ſt*. 1657. I ſet this Day apart by Faſting and Prayer, for direction in a Buſineſs which had lain upon my Spirit near half a Year, which was, to Preach once a Fortnight on the Week Days in St. *Andrews*, where I was placed: And conſulting the Scriptures, theſe came into my mind, *Acts* 6. 4. *We will give our ſelves continually to Prayer*, &c. *Rom.* 1. 1. 14, 15. where I ſaw that one ſeperated to the Goſpel of *Chriſt* was a Debtor, and ſhould be ready, as *Iſa.* 40. 9. *O thou that bringeſt good Tidings to* Zion, *&c.* This Scripture I found ſet home with Life and Power in reference to my preſent doubt, the rather conſidering that it is mainly directed to ſuch as are ſent to Preach the Goſpel, by comparing it with *Iſa.* 52. 7. & *Rom.* 10. 15.

Then did he conſider and lay before him ſundry Arguments moving him to undertake, and ſet upon that Lecture. And after theſe he alſo ſet down his *Diſcouragement*, which yet he anſwered and removed, and thereupon ſet up a Lecture once a Fortnight on *Thurſdays* at Three a Clock in the Afternoon: He began it the firſt *Thurſday* in *June*, 1657.

Though his conſtant Weekly work at St. *Andrews* Church was enough to exerciſe more then ordinary Strength, both of Mind and Body, yet had he many other occaſions of Services, not only in the College as a *Tutor*, which Truſt he diligently and faithfully diſcharged, both as to Learning and Religion: But in the Town, where he frequently Preached Funeral Sermons, and *Trinity* Lecture; and in the Country alſo, where he Preached ſundry Lectures, both in the County of *Cambridg* and *Huntington*: All which he performed not in a perfunctory manner, but as a *Workman that needed not be aſhamed*: upon which account he never wanted a full Auditory, as well of Scholars, as of Towns-People. His Sermons were well ſtudied and digeſted: His Matter ſubſtantial and Spiritual; His Arguments ſtrong; His Utterance clear, deliberate and grave: His Words apt, and natural to expreſs the Conceptions of his Mind. He affected not a ſtrain of Words which Mans Wiſdom teacheth, nor allowed himſelf a liberty of Words which Mans indiſcretion poureth out.

In all his Application unto God by Prayer, his Behavior, words and manner of Utterance, beſpeak his ſolemn and affecting apprehenſions of the Majeſty and Holineſs of God whom he Worſhiped, upon all which Conſiderations he was *Nulli ſecundus*, if not a *None-ſuch* in the Univerſity in his Day.

Scarce Two Months were expired after he had begun his Week-Day Lecture, when the Mayor and one of the Aldermen of *Colcheſter* in *Eſſex*, (whether his Fame reached,) applied themſelves to him in *Cambridg*, deſiring him to accept their Lecturers place, then void: But he, only ſo far complied, for the preſent, as to promiſe to come over to them, and to Preach a Sermon or two among them; which he performed about Three Weeks after.

After Preaching, the Aldermen and Common Councel met, and unanimouſly choſe him to that Place. His Work was to Preach on *Lords Days* in the Afternoons, and every *Wedneſday* in the Morning. He had alſo the Suffrage of the Godly People in the Town, and Country thereabouts. And as formerly, ſo here alſo, he had the ſame encouragement, God making his firſt Sermon effectual upon the Heart of a *Dutchman* that lived there: and his Second or Third upon an other Perſon noted for a Sinner, who came out of Novelty to hear him. Concerning whom, he might ſay as St. *Paul* did, 1 *Theſ.* 1. 9. *They ſhew of us, what manner of entring we had.*

But it fared heer with him as it did at *Cambridge*, he thought he did not work enough, and going freely, offered himſelf to Preach on the *Lords day* Mornings, at St. *James*'s Church, not deſiring any Reward for it; And he was a very great Bleſſing

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to this Town, not onely as to their Spiritual but Temporal concerns alſo. For it was obſerved that the during the time of his aboad there, the Town proſpered, and flouriſhed exceedingly in Trade. For even the good things of this Life doth the Goſpel carry with it.

—Here he laboured faithfully and diligently, till by the *Act of Uniformity*; he, with the reſt of his Brethren, were debarred from the Publick Exerciſe of his Miniſtry. Yet thinking himſelf not bound to be his own Executioner, and there being mutual Obligations by Contract between the Town and him, that the own ſhould not eject, nor the other deſert without ſo long warning, he continued his publick Preaching, till having occaſion to go unto *Cambridge-ſhire*, in his abſence another was put into his place by the B. of *L.*

—From thenceforth (with Saint *Paul*, *Acts* 28. 30.) he dwelt three whole years in his own hired houſe, and received all that came into him, Preaching the Kingdom of God with all confidence, till God ſent the raging Peſtilence into the Town, *Anno Chriſti* 1665. wherewith he was greatly affected, and ſeeing many, both of the Shepherds, and of their Flocks haſting their Flight, and many others daily paſſing into Eternity, he was much moved with compaſſion, and out of a zealous deſire of their Salvation, he ſent to the Magiſtrates, and offered freely, if that they would allow him the liberty of a Publick Church, he would ſtay and Preach to them, till either God ſhould take him away by Death, or cauſe the Plague to ceaſe: But this being denied him, he ſeriouſly thought of leaving the Town.

—Having ſought of God a right way for himſelf and Family, he received ſatisfaction for the lawfulneſs (in the time of the Plague) to remove, from *Iſa.* 26. 20. *Hide thy ſelf for a little moment*, &c. And he was encouraged to hope, that God would go with him, from *Gen.* 28. 15. *I am with thee*, &c. Adding thereto, *Gal.* 3. 7, 9. And accordingly, *Auguſt* the 25*th*, *Anno* Chriſti, 1665. he removed to *Chattiſham* in *Suffolk*, about Twelve Miles from *Colcheſter.*

—Being now come to a place where he was a meer ſtranger, without any acquaintances, and conſidering the dangerouſneſs of the times, he had many doubts and fears concerning the comfort of his abiding there: But he quickly received ſatisfaction from the Holy Scriptures, which were his daily delight, a Man of his Counſels.

—*Auguſt* the 27*th*, Being the firſt *Sabbath* after his coming thither, the Chapter which fell in courſe for his private Reading, was *Ezek.* 37. from whence he obſerved, that though God brought the Propher into a Valley, where were only dry Bones, yet there he had work for him, and made his Labours ſucceſsful and profitable, *&c.*

— Accordingly God inclined the Heart of theſe Strangers, not only to reſpect and honour him, but indulged him the liberty of private Preaching, and opened to him a Door for the frequent Exerciſe of his Miniſtry in Publick, which was denied him at *Colcheſter.*

—The Miniſter of the Pariſh having another *Cure*, could not attend this but once in a Fortnight, and going, did not only willingly, but thankfully indulge to Mr. *Stockton* the liberty of his Pulpit: And his maintenance being ſmall, and ſome Burdens lying heavy upon him, after a while he deſerted this Place, and wholy left the People to ſhift for themſelves: whereupon, at their requeſt, Mr. *Stockton* ſupplied that vacancy; and his Zeal provoked others, both Miniſters, and People, to do the like. For other Neighbouring Pariſhes wanting Miniſters for want of maintenance, called in the help of *Non-conformiſts*, who enjoyed the liberty of their Miniſtry for many Years, if not until this Day.

—When it pleaſed the Kings Majeſty to ſet forth his *Gracious Declaration* for Indulgence, Mr. *Stockton* was choſen both by a *Congregation* in *Ipſwich*, and by another in *Colcheſter*: and both being very deſirous of him, he undertook half the Service for either, and ſo, with others divided his Labours between them ſo long as he lived.

—His Labours were abundant: For beſides his Preaching Twice every *Lords Day*, he many times Expounded, and Chatechiſed the Youth, and reſolved Caſes of Conſcience to ſuch as applied themſelves to him for that end. He alſo Preached a Lecture at *Ipſwich* on the Week Day once a Fortnight: And ſcarce a Week paſſed, but he aſſiſted at ſome other Lecture: Or ſome Funeral Sermon, or help to keep private Faſts at home and abroad.

—The Providence of God over him was very ſignal: For notwithſtanding his Zeal and Conſtancy in theſe Duties, at home and abroad; and the ſeverity of the Laws, the Malice, Watchfulneſs and Endeavors of his Adverſaries, yet God ſuffered not an Hair to fall from his Head, the Complaints, Indictments, Convictions, Warrants, Preſentments, Excommuuications, were made againſt him, yet was he never impriſoned, Apprehended, Diſtrained, or brought before any Court, or Magiſtrate: And he was much affected with this care of God over him, and thankfully accepted and Recorded it, as the Inſtance of Gods faithfulneſs, and performance of his Promiſe, as the anſwer of his own Faith, and Prayers, and as the Reward of his Love, and Zeal, and Courage for God and his Church: by the Power whereof, he lived above Fears and Dangers. For thus he Writes,

—*April* the 16*th*, 1665. Being the *Lords Day*, I awaked with that Scripture in my Thoughts, 1 *Tim.* 1. 15. *This is a faithful ſaying*, &c. I dwelt upon it, and drew comfort and relief for my Faith, through the help of God: The comfort I had, was, That *Chriſt* came to ſave the chief of Sinners. That this was a Faithful ſaying, that it was worthy of all acceptation, or to be embraced of every one: And that this Salvation was from Sin as well as from Hell, *Matth.* 1. 21. And conſidering whether he would ſave me, I was ſatisfied from *John* 6. 37. *Him that cometh to me, I will in no wiſe caſt out*, &c.

—*September* the 19*th*, As I was Expounding *Pſalm* 91. It being a Day of Humiliation, I was much encouraged to go on in my Calling, though we had many Adverſaries, from *Verſe* 11, 12, 13. Yea, though our Enemies were ſtrong as Lions, as full of Venome as Dragons, as ſubtle and obſtinate as Adders, (ſee *Pſal.* 58. 4, 5.) yet the Angels have a charge to keep us in all our Ways: and the Promiſe is, That we ſhall trample them under our Feet.

— I obſerved alſo in Reading *Dan.* 6. 23.——*No hurt was found upon him, becauſe he believed in his God.*

— *September* the 22*d*, As I was Reading in my Family, *Pſal.* 146. 9. *The Lord preſerveth the Strangers*, my Faith was ſtrengthned. In *Colcheſter* I enjoyed much Peace and Security; but coming into a ſtrange place, having none to ſhelter or ſpeak for me, I judged my ſelf to be in more danger: But this word, *The Lord preſerveth the Strangers*, did help my dependance upon God.

—*October* the 28*th*, *Anno Chriſti*, 1666. Being the *Lords Day*, I went to Preach at *Manytree*. That Morning the Lord gave me in that Promiſe, *Iſa* 55. 12. *Ye ſhall be led forth with Peace*: It being a time of danger for *Non-Conformiſts* to Preach in Publick, this Promiſe was the more precious to me, and I was encouraged to go with the greater confidence. And I determined to Eye this Promiſe for the Future, when Probably I ſhould meet with Diſturbance.

—*December* the 25*th*, 1665. As I was Reading *Luke* 6. I obſerved from *Verſe* 11, 12. That when *Chriſts* Enemies were filled with Madneſs, and ſought what they might do unto him, he went up into a Mountain to Pray, and continued in Prayer all Night. Hence I concluded, That it was my Duty to give my ſelf much unto Prayer, as oft as I had Enemies that lay in wait to do me any hurt.

—Within a Day or Two after, one of the Conſtables came unto me, and told me that his Fellow-Conſtable, when he had drunk ſomewhat liberally, told him, that there had been ſome Communication between him and one of the Deputy Lieutenants, about Preſenting me at the *Seſſions* for my Meetings. I thought upon the Text, *Luke* 6. 11, 12. and went apart to Pray, when he was gone: And whilſt I was Meditating on this, God brought into my mind that Text, *Deut.* 33. 12. *The Beloved of the Lord ſhall dwell ſafely by him*, and I was ſtrengthned in my adherence to this Promiſe. And as I was pleading this Promiſe in Prayer, that paſſage was ſent home to me: *He ſhall cover thee all the Day long*. And after I had been in Prayer, I conſidered *Jacobs* carriage, after he had wreſtled with God about *Eſaus* coming againſt him, he uſed means to appeaſe his Brother: So did I to prevent trouble at the *Seſſions*, and it pleaſed the Lord that I heard no more of it: For the Lord made me to dwell in ſafety.

—*January* the 22*d*, As he was Exerciſing in his Houſe word was brought him, that the Mayor and Aldermen would come; but being near the end of his Exerciſe, he ſoon concluded, and diſmiſſed the Aſſembly. And preſently a Conſtable came to him, and told him, that he was ſent to diſſolve his Meeting: But added, that he

he Bleſſed God, who had given him an Heart to come ſometimes to it himſelf, and his Wife oftner. So that inſtead of doing him any hurt, he gave Glory to God, that inclined him to be a Hearer himſelf.

— *Octob. Anno Chriſti* 1670. He was preſented in the *Eccleſiaſtical* Court for Preaching: but God incouraged him with the Word, *Pſal.* 103. 31. And though his Adverſaries got an *Excommunication* againſt him, yet God raiſed up deliverance for him, that the Court took it off, without his appearing or paying any Fees.

— Yea, ſo far was he from forbearing to Preach for fear of ſufferings, that being once perſwaded by his Friends to forbear, many Souldiers being thereabout, who alſo had newly ſeiſed upon Mr. *S.* and impriſoned him; yet all that day, and the night following, was he under much deſpondency of Spirit, for miſſing ſuch an opportunity of Service. But it was ſome ſtay to his mind, what he Read, *Matt.* 16. 20. whence he obſerved that the divulging of the moſt neceſſary truth, was at ſome times prohibited by *Jeſus Chriſt*.

— And he was further ſatisfied from *Acts* 16. 6, 7. whence he obſerved, that attempts to Preach the Goſpel to ſome Places, may ſometimes ariſe from the Holy Ghoſt. At another time, having miſſed an oppertunity of Service, he thought upon *Pſal.* 52. 9. whereby he was convinced that he might praiſe God for the Providence thus attended with ſome afflicting circumſtances.

— Once a very zealous & active Perſecutor of the *Non-conformiſts* had gotten a Warrant againſt him upon the *Oxford Act*, directed to all the chief Conſtables & petty Conſtables in the County to apprehend him, & accordingly an Officer, a Stranger came to execute it; who, being come near the Houſe, he eſpied two Men, whom by their Apparel, he judged to be Miniſters walking in a Field; the one was *Mr. Stockton*, the other Mr. *Senior* of *Hackney*. He haſted to them, and told them that he had a Warrant againſt one of them, but he knew not which. Againſt whom (ſaid Mr. *Senior*) againſt Mr. *Stockton*, ſaid the other, let me ſee it ſaid Mr. *Senior*? He ſhewed it, verily concluding that he was the Man. Some little Girls were nere, who coming to them, clinged about Mr *Senior* as if he had been their Father, which confirmed the Officer in his error. Whilſt Mr. *Senior* read the Warrant, and the Officer was intent upon him, Mr. *Stockton* walked away, and when Mr. *Senior* ſaw that he was out of the Mans reach, he convinced him of his miſtake. And by this good Providence he eſcaped that danger. And being thus ſecured by God through Faith and Prayer, he returned the whole Glory thereof unto God thus.

— In Reading 2 *Chron.* 20. 30. *the Realm of* Jehoſaphat *was quiet: For his God gave him reſt round about*; God cauſed me to take notice, that my living in reſt and quietneſs was the gift of God, and came to paſs by his good Providence, and not from the privicy of the place where I lived, or from the peacable diſpoſition of my Neighbours. I was thence alſo Inſtructed, what I ſhould return unto the Lord for keeping me from the Hands of mine Enemies, and giving me Reſt and Peace, from *Pſal.* 30. 1. *I will extol thee (O Lord) for thou haſt lifted me up, and haſt not made my Foes to rejoyce over me.* And from *Pſal.* 31. 7, 8. I ſaw alſo that Gods giving me Reſt from them, ſhould put me upon doing ſome ſpecial eminent Service, from 2 *Sam.* 7. 1, 2. 1 *Kings* 5. 4, 5. 1 *Chron.* 22. 17, 18, 19.

— Thus with unwearied Pains and Zeal, in great Peace and ſecurity, with Holy Rejoycing and Thankſgiving, did this Man of God fulfil the Courſe of his Miniſtrey.

— Yet he did not ſatisfie himſelf with his Work of Preaching, but applied himſelf alſo unto writing, for the greater Service of the preſent, and future Generations: His *Counſel to the afflicted*, and his *Scriptural Catechiſm*, are already Printed: and tis hoped that ſome others may ſee the Light.

— It pleaſed God in much Mercy and Faithfulneſs to give him a Meet-help, a moſt ſuitable Yoke-fellow, a very Prudent, Virtuous, and Gracious Gentlewoman, of a Worthy and Religious Family in *Cambridg-ſhire*, Mrs. *Elianor Rant*, Daughter of *Roger Rant*, of *Swaff-ham*, Eſq; whom he Married within leſs than a year after his call to *Colcheſter*, who was a ſingular Bleſſing, Comfort, and Honour to him ſo long as he lived. Few there be to whom *Solomons* Commendations (*Prov.* 31. 26. &c.) doth more properly belong.

— By her, God gave him ſix Children, whereof he left one onely Daughter ſurviving. But upon the account of his own, and his Wives Wiſdom, Grace, Gravity and Government; many were deſirous to get their Children into his Family,

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—The Providence of God over him was very signal: For notwithstanding his Zeal and Constancy in these Duties, at home and abroad; and the severity of the Laws, the Malice, Watchfulness and Endeavors of his Adversaries, yet God suffered not an Hair to fall from his Head, the Complaints, Indictments, Convictions, Warrants, Presentments, Excommuuications, were made against him, yet was he never imprisoned, Apprehended, Distrained, or brought before any Court, or Magistrate: And he was much affected with this care of God over him, and thankfully accepted and Recorded it, as the Instance of Gods faithfulness, and performance of his Promise, as the answer of his own Faith, and Prayers, and as the Reward of his Love, and Zeal, and Courage for God and his Church: by the Power whereof, he lived above Fears and Dangers. For thus he Writes,

—*April* the 16*th*, 1665. Being the *Lords Day*, I awaked with that Scripture in my Thoughts, 1 *Tim.* 1. 15. *This is a faithful saying*, &c. I dwelt upon it, and drew comfort and relief for my Faith, through the help of God: The comfort I had, was, That *Christ* came to save the chief of Sinners. That this was a Faithful saying, that it was worthy of all acceptation, or to be embraced of every one: And that this Salvation was from Sin as well as from Hell, *Matth.* 1. 21. And considering whether he would save me, I was satisfied from *John* 6. 37. *Him that cometh to me, I will in no wise cast out*, &c.

—*September* the 19*th*, As I was Expounding *Psalm* 91. It being a Day of Humiliation, I was much encouraged to go on in my Calling, though we had many Adversaries, from *Verse* 11, 12, 13. Yea, though our Enemies were strong as Lions, as full of Venome as Dragons, as subtle and obstinate as Adders, (see *Psal.* 58. 4, 5.) yet the Angels have a charge to keep us in all our Ways: and the Promise is, That we shall trample them under our Feet.

— I observed also in Reading *Dan.* 6. 23.——*No hurt was found upon him, because he believed in his God.*

—*September* the 22*d*, As I was Reading in my Family, *Psal.* 146. 9. *The Lord preserveth the Strangers*, my Faith was strengthned. In *Colchester* I enjoyed much Peace and Security; but coming into a strange place, having none to shelter or speak for me, I judged my self to be in more danger: But this word, *The Lord preserveth the Strangers*, did help my dependance upon God.

—*October* the 28*th*, *Anno Christi*, 1666. Being the *Lords Day*, I went to Preach at *Manytree*. That Morning the Lord gave me in that Promise, *Isa* 55. 12. *Ye shall be led forth with Peace*: It being a time of danger for *Non-Conformists* to Preach in Publick, this Promise was the more precious to me, and I was encouraged to go with the greater confidence. And I determined to Eye this Promise for the Future, when Probably I should meet with Disturbance.

—*December* the 25*th*, 1665. As I was Reading *Luke* 6. I observed from *Verse* 11, 12. That when *Christs* Enemies were filled with Madness, and sought what they might do unto him, he went up into a Mountain to Pray, and continued in Prayer all Night. Hence I concluded, That it was my Duty to give my self much unto Prayer, as oft as I had Enemies that lay in wait to do me any hurt.

—Within a Day or Two after, one of the Constables came unto me, and told me that his Fellow-Constable, when he had drunk somewhat liberally, told him, that there had been some Communication between him and one of the Deputy Lieutenants, about Presenting me at the *Sessions* for my Meetings. I thought upon the Text, *Luke* 6. 11, 12. and went apart to Pray, when he was gone: And whilst I was Meditating on this, God brought into my mind that Text, *Deut.* 33. 12. *The Beloved of the Lord shall dwell safely by him*, and I was strengthned in my adherence to this Promise. And as I was pleading this Promise in Prayer, that passage was sent home to me: *He shall cover thee all the Day long*. And after I had been in Prayer, I considered *Jacobs* carriage, after he had wrestled with God about *Esaus* coming against him, he used means to appease his Brother: So did I to prevent trouble at the *Sessions*, and it pleased the Lord that I heard no more of it: For the Lord made me to dwell in safety.

—*January* the 22*d*, As he was Exercising in his House word was brought him, that the Mayor and Aldermen would come; but being near the end of his Exercise, he soon concluded, and dismissed the Assembly. And presently a Constable came to him, and told him, that he was sent to dissolve his Meeting: But added, that he

he Bleſſed God, who had given him an Heart to come ſometimes to it himſelf, and his Wife oftner. So that inſtead of doing him any hurt, he gave Glory to God, that inclined him to be a Hearer himſelf.

— *Octob. Anno Chriſti* 1670. He was preſented in the *Eccleſiaſtical* Court for Preaching: but God incouraged him with the Word, *Pſal.* 103. 31. And though his Adverſaries got an *Excommunication* againſt him, yet God raiſed up deliverance for him, that the Court took it off, without his appearing or paying any Fees.

— Yea, ſo far was he from forbearing to Preach for fear of ſufferings, that being once perſwaded by his Friends to forbear, many Souldiers being thereabout, who alſo had newly ſeiſed upon Mr. *S.* and impriſoned him; yet all that day, and the night following, was he under much deſpondency of Spirit, for miſſing ſuch an opportunity of Service. But it was ſome ſtay to his mind, what he Read, *Matt.* 16. 20. whence he obſerved that the divulging of the moſt neceſſary truth, was at ſome times prohibited by *Jeſus Chriſt*.

— And he was further ſatisfied from *Acts* 16. 6, 7. whence he obſerved, that attempts to Preach the Goſpel to ſome Places, may ſometimes ariſe from the Holy Ghoſt. At another time, having miſſed an oppertunity of Service, he thought upon *Pſal.* 52. 9. whereby he was convinced that he might praiſe God for the Providence thus attended with ſome afflicting circumſtances.

— Once a very zealous & active Perſecutor of the *Non-conformiſts* had gotten a Warrant againſt him upon the *Oxford Act*, directed to all the chief Conſtables & petty Conſtables in the County to apprehend him, & accordingly an Officer, a Stranger came to execute it; who, being come near the Houſe, he eſpied two Men, whom by their Apparel, he judged to be Miniſters walking in a Field; the one was *Mr. Stockton*, the other Mr. *Senior* of *Hackney*. He haſted to them, and told them that he had a Warrant againſt one of them, but he knew not which. Againſt whom (ſaid Mr. *Senior*) againſt Mr. *Stockton*, ſaid the other, let me ſee it ſaid Mr. *Senior*? He ſhewed it, verily concluding that he was the Man. Some little Girls were here, who coming to them, clinged about Mr *Senior* as if he had been their Father, which confirmed the Officer in his error. Whilſt Mr. *Senior* read the Warrant, and the Officer was intent upon him, Mr. *Stockton* walked away, and when Mr. *Senior* ſaw that he was out of the Mans reach, he convinced him of his miſtake. And by this good Providence he eſcaped that danger. And being thus ſecured by God through Faith and Prayer, he returned the whole Glory thereof unto God thus.

— In Reading 2 *Chron.* 20. 30. *the Realm of* Jehoſaphat *was quiet: For his God gave him reſt round about*; God cauſed me to take notice, that my living in reſt and quietneſs was the gift of God, and came to paſs by his good Providence, and not from the privicy of the place where I lived, or from the peacable diſpoſition of my Neighbours. I was thence alſo Inſtructed, what I ſhould return unto the Lord for keeping me from the Hands of mine Enemies, and giving me Reſt and Peace, from *Pſal.* 30. 1. *I will extol thee (O Lord) for thou haſt lifted me up, and haſt not made my Foes to rejoyce over me.* And from *Pſal.* 31. 7, 8. I ſaw alſo that Gods giving me Reſt from them, ſhould put me upon doing ſome ſpecial eminent Service, from 2 *Sam.* 7. 1, 2. 1 *Kings* 5. 4, 5. 1 *Chron.* 22. 17, 18, 19.

— Thus with unwearied Pains and Zeal, in great Peace and ſecurity, with Holy Rejoycing and Thankſgiving, did this Man of God fulfil the Courſe of his Miniſtrey.

— Yet he did not ſatisfie himſelf with his Work of Preaching, but applied himſelf alſo unto writing, for the greater Service of the preſent, and future Generations: His *Counſel to the afflicted*, and his *Scriptural Catechiſm*, are already Printed: and tis hoped that ſome others may ſee the Light.

— It pleaſed God in much Mercy and Faithfulneſs to give him a Meet-help, a moſt ſuitable Yoke-fellow, a very Prudent, Virtuous, and Gracious Gentlewoman, of a Worthy and Religious Family in *Cambridg-ſhire*, Mrs. *Elianor Rant*, Daughter of *Roger Rant*, of *Snaff-ham*, Eſq; whom he Married within leſs than a year after his call to *Colcheſter*, who was a ſingular Bleſſing, Comfort, and Honour to him ſo long as he lived. Few there be to whom *Solomons* Commendations (*Prov.* 31. 26. &c.) doth more properly belong.

— By her, God gave him ſix Children, whereof he left one onely Daughter ſurviving. But upon the account of his own, and his Wives Wiſdom, Grace, Gravity and Government; many were deſirous to get their Children into his Family,

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(even thoſe that were of different perſwaſions from him, both in *Conformity* and *Non-conformity*) for their better Education: In compliance wherewith he received ſome young Perſons of the Female Sex, that might more properly belong to the care and inſpection of his Wife. So that moſtly he had a full Family; wherein, according to his Place he kept up his Authority over all under his Charge, but with ſo much Meekneſs, Prudence, and Gravity, that they all ſtood in awe of him, yet he was more loved than feared.

— As for his Wife, whom he worthily honoured, and intirely loved, there never aroſe any Paſſion, or Diſpute between them. He frequently converſed with her about the matters of her Soul: enquiring how the Caſe ſtood between God and her Soul: what burthens lay upon her Spirit: what grounded hope ſhe had for Eternal Life, *&c.* helping, and encouraging her in the ways of Godlineſs.

— The 9th. day of *June*, being the day of their Marriage, he never paſſed it over (if at home) without ſpending ſome time with her in ſolemn Prayer unto God, and conference about the ſeveral paſſages of his Providence towards them ſince they came into that Relation: In the concluſion whereof, he was always more affected with, and thankful for Mercies, then dejected, or caſt down for afflictions, though he met with ſome conſiderable trials, not onely in his Family, by the loſs of ſo many hopeful Children, *&c.* but alſo abroad, and that from thoſe that knew, and going ſhould have practiſed better. It was his manner, not onely in his more private, and ſecret retirements; but alſo in his Family Duties to commend her in perticuler to God, at the Throne of his Grace.

— As for his Children, very early, even before they were paſt the lap, he himſelf, would be inſtructing of them in Gods Word, ordering them to get ſome Scriptures by heart, which beſt ſuited with their Childhood, and Capacity: Four of them died in their Infancy and Childhood, none having attained the full Age of five years; concerning whom he had much ſatisfaction as to their Eternal Salvation.

— His firſt-born (a Daughter) attained to the Age of nineteen years, and then died; who had been ſo inſtructed by her Father, that before ſhe was eight years old, ſhe underſtood the Method of a Sermon, and if Preached by her Father, would give him an accout of the moſt conſiderable Heads and Paſſages therein, and before ſhe was full nine years old, ſhe would write a Sermon after him, without miſſing the Heads, with ſome conſiderable enlargements alſo.

— About this time of her Age God ſuffered her to fall into ſin in the open Acts, to the obſervation of others, which expoſed her to the ſevere Rebuke of her Parents, which God was pleaſed to ſanctifie to her conviction, and as ſhe grew up, ſhe quickly gave evidence of the truth of Grace, and power of Godlineſs, making progreſs therein beyond her years, having a very great love to the Ordinances, Miniſters, and Servants of *Chriſt*: And ſhe diſembled her weakneſs and bodily infirmities, that ſhe might not be kept from the publick Ordinances for the good of her Soul. She walked cloſly with God in frequent ſecret Duties, kept the *Lords Days* ſtrictly; took ſpecial notice of the workings of Grace, and of ſin, and of Gods providential dealings with her, which ſhe recorded in her *Diary*: And under a long and mortal ſickneſs, expreſſed a moſt Chriſtian Patience and Submiſſion to the will of God.

— As for his Servants, ſo ſoon as they came into his Family, he inſtructed them; firſt in their Duty to God, and next in the Duty of their places, giving them Scriptures for that which he inſtructed them in, requiring them to get thoſe Scriptures by heart, which they were to repeat to him when he called for them.

— In his Family, after his own ſecret retirements, wherein he read the holy Scriptures in courſe, and Prayed, Morning and Evening, firſt and laſt; his Family being come together, he began with a ſhort Prayer, then to read a portion of Scripture, which alſo he oft-times expounded, and ſo concluded with Prayer. At Night he did the like; onely adding, that every Child and Servant, ſhould repeat a verſe of the Chapter which he would open, and explain unto them. Frequently exhorting them to a Reverend demeanour of themſelves, in the whole Worſhip and Service of God.

— Once a week uſually he did *Catechiſe* both his Children, and Servants. And once a fortnight, if ſome extraordinary occaſion put him not by; he opened, and explained

explained ſome Principle of Religion in a *Catechiſtical* way, which his Children and Servants were to give him an account of the next Fortnight. What Sermons they heard, either on the *Lord's days*, or upon other occaſions, they gave him an account thereof as they could remember.

—He kept private days of Humiliation with his Family, ſo often as his publick Imployments would give him leave; wherein he uſed to deal in perticular with every one, about the concerns of their Souls. He required all in his Family to uſe ſecret Prayer as well as to be preſent at Family Duties. If any of his Brethren came to viſit him, he was not content to let him depart without Prayer. His Houſe was an Houſe of Prayer.

—He was a ſtrict obſerver of the *Lord's Days*, and took care that all under his Roof ſhould do the ſame. He kept a ſevere watch not onely over his Words, and Actions, but over his Thoughts alſo, not onely when they were vain and ſinful, but impertinent to the Holineſs of the day, or of the Duties which he was about.

—His Charity was no leſs abundant then his other Graces; which he accounted one of the beſt Characters of a Chriſtian; and would ſay, and that he did not value a Chriſtian by his great knowledg, and eminent Parts, but by his great Charity, and by his love to his Brethren: And herein he obſerved theſe Rules.

—Towards thoſe that were at variance one with another: He was an induſtrious Peace-maker, offering himſelf to interpoſe, to make up the breach, and taking Journies, when at a diſtance, in order to it.

—Towards thoſe that had difference with him about worldly concerns (from which he was not altogether free; though altogether innocent) when he ſuffered wrong by any, his care was, that they ſhould ſuffer none by him, or his, either in word or deed; alwayes practiſing himſelf and adviſing others, to return good for evil. He would make the beſt conſtruction that was poſſible, of the words and actions of his Adverſaries, often making mention of that Text, 1 *Cor.* 13. 5. *Charity thinks no evil.*

—Towards his Friends his Friendſhip was hearty, ingenious, faithful, and open. He received them into his Houſe gladly, entertained them liberally, converſed with them chearfully, ſimpathiſed with them in their Afflictions affectionately, and ſerved them as he had occaſion induſtriouſly.

—Towards thoſe that perſecuted him and others for their Conſciences, he obſerved *Chriſt's* command *Matt.* 5. 44. he affectionatly pittied them, and prayed for them daily; and when he heard any paſſionate expreſſions againſt them for their violence, he would be offended, and charge People to pray more earneſtly for them, and to ſeek opportunities to do them good.

—Towards thoſe that diſſented from him in the matters of God, he had a Spirit of meekneſs and forbearance, imbracing all with Chriſtian love, whoſe Practice did not deſtroy their Profeſſion of Chriſtianity. At his firſt coming to *Colcheſter*, he found it a very divided place upon the account of divers perſwaſions among them: yet he ſo behaved himſelf with ſuch Humility, Moderation, Tenderneſs, Brotherly-kindneſs, and Charitable Judgment; that they were generally united in their reſpects, and eſteem for him. And tho he could not ſatisfie his Conſcience ſo as to confirm, yet he judged many who did, to be very good Men, and had a real honour for them.

—Towards the Poor, and ſuch as were in ſtreights, he was pitiful, and bountiful. He *deviſed liberal things*, and *drew out his Soul to the hungry*; wherein he obſerved *Chriſt's* Rule, *Matt.* 6. 1, 2, 3. This was one of his great ſecrets, he did induſtriouſly conceal his Charity all that he could.

—The Widdow, the Fatherleſs, and the Stranger, the Sick and Sufferers, were all refreſhed with his compaſſions. Though he offered to Preach freely at St. *James's* Church in *Colcheſter*, neither deſiring, nor expecting any reward; yet the civility of the People did gratifie him for his pains: The greateſt part whereof he diſpoſed to Charitable uſes.

—By his own liberality, and by his ſtirring up others, he promoted the Education of ſome Poor Schollars, as were hopeful for the Work of the Miniſtrey.

—In his laſt *Will and Teſtament*, out of Love and Zeal for the benifit and good of

the Church, he hath bequeathed the beſt part of his well-furniſhed Library, even the beſt and choiſeſt of them, to *Gonvil and Caius College in Cambridge*: As alſo five hundred pounds to be laid out by his Executrix, therewith to purchaſe a Freehold Eſtate, or an Impropriation, to be ſetled on the ſaid *College*, for the maintainance of a Schollar and Fellow there for ever. Provided that ſuch onely ſhall be Elected as are Orphans, or the Sons of poor Miniſters, of the beſt, and moſt hopeful Parts, tying them to the Study of Divinity, and the Miniſterial Work, taking ſpecial care that they be well grounded, and eſtabliſhed in the Orthodox Faith, and Reformed Proteſtant Religion; And in caſe he ſhall become corrupt in Doctrin, or Scandalous in Life, then after due Admonition, and Non-Reformation, his Place to be declared void, and another to be choſen in his ſtead, and none to enjoy it above Twelve Years.

Beſides which he alſo bequeathed, in Caſe his only Daughter ſhould Die before ſhe came to the Age of One and Twenty Years, Twenty Pounds *per Annum* to be ſetled upon the College in *New-England*, for the Education of a converted *Indian*, or to any other that will learn the *Indian* Language, and will be a Miniſter to Preach unto them. And when he heard of that conſuming Fire which turned the greateſt part of *New-Boſton* into Aſhes, he ſent thither freely, a conſiderable number of his Books, Entituled, *Counſel to the Afflicted*, to be deſtributed among the Sufferers.

He hath alſo given Twenty Five Pounds to other Charitable uſes: which bequeſts he hath yet made with all due reſpect to his Family, not failing in his kindneſs to his Wife, or his tenderneſs as a Father to his Daughter, ſo ordering his Charity unto others; as with all ſecuring to his Widow, and Fatherleſs Daughter, not only a Neceſſary, and Competent, but even a Liberal, and Plentiful means of Subſiſtance; reſerving unto them the Rent of what he hath bequeathed to the College, during their Natural Lives.

In the laſt place, there is an account given (out of his *Diary*) of the Obſervations, and Experiences of himſelf, through which we may look into, the very frame and temper, the thoughts and affections of his Heart, which are largely ſet down by Mr. *John Fairfax*, in the Life of Mr. *John Stockton*; whereof, for brevity ſake, I ſhall onely give you the Heads.

His Obſervations, and Experiences, *Jan.* 10. *Anno Chriſti* 1653. Theſe he continued during his abode at *Cambridge*, to the Year 1657. And at his removal to *Colcheſter* he intermitted it for a time: but reſumed it again, in the Year 1662. and continued them to the Year 1676. And this he did that he might always have at hand before him, the manner and Method of Gods dealing with his Soul, the working of Corruption and Grace, his Lapſes and Recoveries, his Combats and Victories over the World, Sin and Satan; His Perſeverance and Progreſs in Holineſs, the ſecret intercourſe between God and his Soul; the withdrawings and returns of the Holy Spirit; the faithfulneſs of Gods Covenant; the truth of his Word ſenſibly felt in his Heart, Food for his Faith, encouragments for his walking with God, with experimental inſtructions how to comfort troubled Conſciences.

It was his uſual manner in Preaching to fore-ſee, and raiſe ſuch Objections as troubled Souls uſually make againſt themſelves, and to ſolve them with much clearneſs and ſatisfaction; and many applications of ſuch Souls were made to him in private as to a Skilful, Experienced, Spiritual Phyſitian, whoſe advice God proſpered with his Bleſſing to the encouragment of the Faith, and hope of many doubting Chriſtians which before walked in darkneſs; which are here publiſhed, not onely as Inſtances and Demonſtrations of that Spirit of Light and Grace, that power of Godlineſs which poſſeſſed, and governed his Heart and Life, and fitted him to be ſuch a uſeful Inſtrument for the Service of *Chriſt*, and his Church, upon which account his Memory is worthily honourable, and pretious to all good Men. Eſpecially for the Inſtruction, Direction, Relief, Support, and encouragment of others that are following him (though at a great diſtance) in that narrow way which leadeth unto that Life to which he hath attained.

Hitherto we have ſeen ſome things of his Conſcience of Sin, and Duty, his Induſtry and Zeal for advancing the Glory of God; his Combats with the Fleſh and Satan: his Love to *Chriſt* and his Church: his Spirituality in Religion: his longings and Breathings after God: his remembring God upon his Bed, and meditating upon

upon him in the Night-Watches: His wiſe Improvement of the Holy Scriptures, His due fulfilling of all Relations: His Holy manner of living to God: From whence we may rationally conclude, That ſurely he gave this Diligence to the full Aſſurance of Hope. That he taſted the Conſolations of God, and received the Earneſt of Glory. That he walked upon the top of *Piſgah* in the Light of Gods Countenance, and in the ſight of the Heavenly *Canaan*.

—And this Priviledg the God of Peace and Comfort did not deny him. He was a Man, as of much Grace, ſo of much Peace; an Inſtance of that word, *Pſal.* 119. 165. *Great Peace have they that love thy Law.* He received the Spirit which is of God: and knew the *things which were freely given him of God*, and rejoyced therein, 1 *Cor.* 2. 12.

—As for his Converſion, (which to ſome who had lived long in Ignorance, Security, Senſuality, and forgetfulneſs of God, is very ſenſible,) yet he being from his Childhood reſtrained, and well inclined, it was not ſo remarkable to him. The moſt diſcernable part thereof, was, when he was a young Scholar in *Cambridg*: Nor did he then experience very notable Workings of the Spirit of Bondage; which occaſioned ſome trouble to his mind, and he feared that his Humiliation was not deep enough: But he received full ſatisfaction from a paſſage in a Sermon Preached by that Eminent and worthy Servant of *Jeſus Chriſt*, Mr. *Richard Vinee*, then Maſter of *Pembroke-Hall*.

—He alſo ſaid ſometimes, that he was not much acquainted with thoſe Raviſhing Joys which ſome have felt; but yet had that Comfort and Joy in the Holy Ghoſt, which gave him good ſatisfaction.

—He could not ſatisfie himſelf with the expectation, nor the apprehenſion of the immediate, ſole Teſtimony of the Spirit, without the word, 2 *Pet.* 1. 17, 18, 19, 20, 21. But he would compare himſelf with the Word, frequently practiſing the Duty of Self-Examination, ſearching for thoſe Graces, Diſpoſitions and Operations in his Heart, which are promiſed in the Word, and to which the Promiſes are made, which the Spirit of God enlightned him to diſcern, and enabled him in a way of Argumentation, to infer thence his Intereſt in *Chriſt*, and the Covenant of God, for his ſatisfaction and Spiritual Conſolation. And the Aſſurance which he attained in this Method, and by theſe means, he Recorded in his *Diary*, whereof I ſhall only give the Heads,

1. His Evidences of true and ſaving Faith.
2. His Evidences that he was one of Gods Servants.
3. His Evidences of the Pardon of his Sins.
4. His Evidences of his Intereſt in, and Union with *Jeſus Chriſt*.
5. His Evidences that God was his God.
6. His Evidences of Gods Love to his Soul.
7. His Evidences of Gods accepting his Perſon and Services.
8. His Evidences of Eternal Life.

—Thus walked this Eminent Servant of *Jeſus Chriſt*, in the *Fear of God, and in the Comfort of the Holy Ghoſt*. Thus he Laboured to approve himſelf to God, to others, and to his own Conſcience: Thus anſwered he his Profeſſion, Run his Race, preſſed forward to the Mark; and he hath left ſuch a Name and Character behind him, as may worthily commend him, both as a Chriſtian, and as a Miniſter, to the Obſervation, Honour and Imitation of moſt, if not of all that Read his Life.

—He left ſome *Manuſcrips* behind him; ſome of which he entitles, *The beſt Intereſt: A Treatiſe of Glorifying God: The Cure of the Fear of Death.* All which he well underſtood, not by Speculation only, but by Experience. He who had gained the beſt Intereſt, and could upon good grounds ſay: *My Beloved is mine, and I am his.* He who aimed at the beſt End, and Induſtriouſly purſued it, *viz: The Glory of God*: was doubtleſs ſo fortified with the Grace, Conſolation and Covenant of God, as to Tryumph over the King of Terrors. Having the Teſtimony of his Conſcience, that in *Integrity and Sincerity of Heart*, he had fulfilled his general and perticular Calling, and *Served his Generation by the will of God*, and having the aſſurance of Gods Holy Word for his Reward in a better World, it was no difficult thing for him to Die. He was ſo far above the fear of Death, that he ſeemed altogether

together unconcerned at it; as to the Terror of it, or Danger after it, and that both in Sickneſs and in Health.

— In his perfect Health, conſidering the Evil of the Days wherein he lived, he would often ſay: *'Tis a good time to Die: I am content to Live, and willing to Die: To me to Live is Chriſt*, I have no other Deſign of Life then to ſerve *Chriſt*. He Breathed out, with *Greg. Turon. Domine, ſi adhuc Populo tuo ſim neceſſarius, fiat Voluntas tua. Deſidero quietam; non recuſo laborem.* If God hath further Service for me to do, I am content to Live, and Labour; elſe I rather chooſe to Die.

— Such clear apprehenſions he had of the Glory of Heaven, and ſuch full aſſurance of the Hope thereof, that (as he told a Friend) he looked upon all that this World could afford, as *Droſs and Dung* compared with it.

— As Death was not Terrible, ſo neither was it unexpected to him. He preſaged long before it came. He told his Friend, who frequently converſed with him more then a Year before he Died, that he had apprehenſions that he ſhould not live long: And that, for ſome time paſt, God had inclined his Heart to Study how a Chriſtian might get above the Fear of Death, and what he found to be his Strength and Comfort againſt that laſt Enemy, he had digeſted into a Method, which, for his own and others uſe, he had committed it to Writing: And at the ſame time, he laid an Obligation upon his Friend, (in caſe he ſurvived him) to Preach his Funeral Sermon upon the Text, 1 *Cor.* 15. 57. as a Teſtimony of his affectionate and hearty Thankſgiving unto God, who gave him the Victory over the Fear of Death, through *Jeſus Chriſt* our Lord.

— He had a ſtrong Conſtitution of Body; was very Sober and Temporate, and was then in his full Strength, and the Maturity of his Age, without any ſenſible Declining. His Natural Temper did ſomewhat incline him to Feavouriſh Diſeaſes. And now a Feavor (having a Commiſſion from God) ſeized on him, *Auguſt* the 31*ſt*, which Viſitation from God he accepted with all Patience, and Holy Submiſſion, caſting himſelf on the Care, and reſigning himſelf up to the Will of his Heavenly Father. His Diſeaſe increaſing, and his Strength declining, he told ſome about him, That he had had ſome apprehenſions that he ſhould, and that he deſired alſo (if God pleaſed) to have Died a Martyr, but now he thought he ſhould not: Adding; *God is wiſer then I, and knoweth my weakneſs.*

— He diſcharged his Dying Office by Grave Exhortations, and Encouragements to ſeriouſneſs in Religion, and a readineſs to ſuffer for it. He directed his Speech eſpecially to his only Child. He owned and confeſſed his *Non-Conformity* even to the laſt, as judging himſelf obliged thereunto in Conſcience towards God: He Bleſſed God for his invaluable Gift of *Jeſus Chriſt* to the Children of Men. He Bleſſed God who had called him to the Honourable Imployment of the Miniſtry of the Goſpel, and had enabled him to be faithful therein; and had encouraged him with his Preſence and Bleſſing under all the Difficulties thereof.

— He Bleſſed God who had lifted him up above the Fear of Death. He rejoyced in the Peace and Teſtimony of a good Conſcience, and Hope of the Glory of God: And after Ten or Eleven Days conflict with his Diſeaſe, which (after ſome hope of his recovery) ſuddenly and unexpectedly ſeiſed upon his Head, he quietly ſlept in the Lord, *September* the 10*th*, *Anno Chriſti*, 1680. and in the One and Fiftieth Year of his Age.

— This was that Bleſſed *Exit* of this Eminent Saint and Servant of *Jeſus Chriſt*, who might ſay to thoſe whom he hath left behind, as his Dying Saviour did to the Daughters of *Jeruſalem*, *Weep not for me*: I have Died in Peace; am entred into Peace; am at *Reſt in my Bed*; have paſſed through *Jordan*, and am come into *Canaan*. I am beyond Sin and Sorrow, Trouble and Labour: Am come *to the Heavenly* Jeruſalem, *to an innumerable Company of Angels*, &c. To that Eternal *Sabbath* that remains to the People of God.

— May we not alſo add, *Weep for your ſelves.* You ſhall ſee my Face no more; enjoy Communion with me no more: You ſhall hear my Voice no more: *I* ſhall Diſpence the Goſpel to you no more. Ye ſhall come unto me, but I ſhall return unto you no more. Oh! what is the meaning of this

this dark Providence, that in ſuch a Day as this, God ſhould call from his Work, One ſo fully Inſtructed; ſo willing to ſerve him and his Church in the Goſpel of his Son?

Whether God hath done this in his juſt Diſpleaſure, for the unprofitableneſs unthankfulneſs, and itching Ears of thoſe that enjoyed him. Or whether to warn us of ſome approaching Dreadful Judgment, from which he hath hid this, and many other of his Faithful, Able and Painful Servants in the Grave, it concerns us ſeriouſly to conſider, and to lay it to Heart, *Amen.*



The Reverend Mr. Thomas Gouge.
F. H. Van Houe. Sculp.

The Life and Death of Mr. Thomas Gouge, *who Died* Anno Chriſti, 1681.

His Parentage, Birth and Education, at Eaton *and* Cambridg.

MR. *Thomas Gouge*, was the Eldeſt Son of Dr. *William Gouge*, an Ancient and Eminent Miniſter in the City of *London*, when he was Paſtor of the Church of Chriſt in *Black-Friars*, for about the ſpace of Forty Six Years.

This our *Thomas* was Born at *Bow*, near *Stratford*, in the County of *Middleſex*, *September* the 19*th*, *Anno Chriſti*, 1665. His Father was very careful that he might be well trained up both in Religion and Learning, and for that end, ſo ſoon as he was capable, he placed him in *Eaton-School*: And after he had finiſhed the courſe of his Studies there, he was choſen from thence into *Kings College* in *Cambridg*, being then about Twenty Years old, which fell out to be *Anno Chriſti* 1626.

Having continued in *Cambridg*, and followed his Studies, till he had taken his Degrees of Batchelor, and Maſter of Arts, his Reverend Father thought fit to withdraw him from the Univerſity, and ſo leaving the College, and his Fellowſhip, he came home.

At Colſden.

Not long after his return he was Preſented to a Living at *Colſden* near *Croydon*, in the County of *Surrey*, where he continued not above the ſpace of Two or Three Years, but from thence was removed to the great and Populous Pariſh of

Sepulchres.

Sepulchres in *London*, *Anno Chriſti*, 1638. And being well ſetled there, the Year following, he thought fit to change his Condition, by entring into a Married Eſtate, and after good advice, with the conſent of Parents, he was Matched into a very Worthy

Worthy and Ancient Family, Marrying one of the Daughters of Sir *Robert Darcy*. *Marriage.*

In this place he did with great Labour, Diligence and Faithfulneſs, perform all the Offices and Doubts belonging to, and required of a Miniſter of *Jeſus Chriſt*, for about the ſpace of Four and Twenty Years, till that Fatal *Bartholomew* Day came, which made a Divorce between ſo many Paſtors and their People. *His Induſtry.*

During his Abode in that Pariſh, he was indefatigable in the exerciſe of his Miniſtry, Preaching Twice every *Lord's Day*, beſides Monthly Faſts, which continued for ſome Years, Funeral Sermons, *&c.* He was alſo very diligent and Charitable in viſiting the Sick, to whom he Miniſtred, not only Spiritual Counſel and Comfort for the good of their Souls, but likewiſe liberally relieved the Wants and Neceſſities of thoſe that were Poor, and deſtitute of Means wherewith to help themſelves in that condition. *Charity.*

Every Morning alſo throughout the Year he *Catechiſed* in the Church, eſpecially the Poorer ſort, who were generally the moſt Ignorant, and to encourage them to come thither to be Inſtructed by him, he uſed once a Week to diſtribute Money among them, yet not upon a certain Day, but changing it on purpoſe, as he thought beſt, that ſo thereby he might engage them to attend every Day. *Labors.*

Theſe were chiefly the more Aged Poor, who being paſt their Labour, had leiſure enough to attend upon this Exerciſe. As for the other ſort of Poor, who were well able to Work for their Living, he ſet them on Work at his own Charge, Buying Flax and Hemp for them to Spin, and what they Spun he took off their Hands, paying them for their Work, and then got it Woven into Cloth, and Sold it as he could, chiefly among his Friends, himſelf bearing the whole loſs therein. *Prudence.*

And this was a very wiſe and well choſen way of Charity, and in the good effect of it, a far more excellent and uſeful way of Charity, then if he had given freely, and for nothing, to thoſe very Perſons ſo much Weekly as they Earned by their Labour. For by this way he took many off from Begging, and thereby reſcued them at once from Two of the moſt dangerous Temptations of this World, [*Idleneſs and Poverty*,] And by degrees reclaimed them from an Evil, to a Vertuous and Induſtrious courſe of Life, which enabled them afterwards to Live without being beholden to the Charity of others.

Thus we have heard ſomething of his Charity in his Younger Days, we ſhall hear much more of it, as he grew to greater Maturity, at which time moſt Men grow more Worldly and Covetous. But in the mean time let us take notice of ſome other Gifts and Graces which ſhone forth in his Life and Converſation. *Graces.* And

Firſt, For his Piety towards God, which is the neceſſary Foundation of all other Graces and Vertues; it was vere great and Exemplary, yet withal ſtill and quiet, without any great ſtir or ruffle in the World: Indeed, much more in Subſtance and Reality, then in Shew and Oſtentation. It did not conſiſt in Cenſuring and finding Fault with others, but in a due Care and Government of his own Heart and Life, and in exerciſing himſelf continually, to have a *Conſcience void of Offence, both towards God, and towards Men*: In which he was ſo good a Preſident, that thoſe which had long acquaintance, and familiar Converſation with him, could not eaſily Obſerve any thing that was Blameworthy in him. *Piety. Humility.*

He more particularly excelled in the more peculiar Vertues of Converſation, *viz.* In Modeſty, Humility, Chearfulneſs, and in Kindneſs and Charity towards all Men. *Modeſty, &c.*

So great was his Modeſty, that it never appeared by Word or Action, that he put any value upon himſelf, or hunted from any applauſe from Man; and this was very Obſervable in him, That the Charities which were procured chiefly by his Intereſt and Induſtry, where he had occaſion to ſpeak, or to give an account of them, he would rather impute it to any one that had but the leaſt hands and part in the procuring of them, then aſſume any thing of it to himſelf. *Modeſty.*

Another inſtance of his Modeſty, was, That when he was ejected out of his Living of *Sepulchres* Pariſh, he forbore Preaching, ſaying, That there was no need of his Labours in *London*, where there were ſo many Godly, Able and Painful Miniſters to carry on that Work.

According

Humility. —According to the Apoſtles Exhortation, *He was Clothed with Humility*, and had in a very Eminent degree that Ornament of a *meek and quiet Spirit*, which, St. *Peter* tells us, *is in the ſight of God of great Price*: ſo that there was not the leaſt appearance, either of Pride or Paſſion in any of his Words or Actions. He was *Affability.* not only free from Anger and Bitterneſs, but from all affected Gravity and Moroſneſs. His Society and Converſe was affable and pleaſant. He had a very great ſerenity of Mind, and evenneſs of Temper, which was viſible in his very Countenance. He was very rarely Merry, yet never Melancholy and Sad; and ſo far as could be diſcerned, by ſome who had intimate acquaintance with him, he was upon all occaſions and accidents, *Semper idem*, always the ſame, conſtantly Chearful, and ever Courteous and Kind, of a Diſpoſition ready to embrace and oblige all Men; allowing others to differ from him even in Opinions that were very clear *Prudence.* to him, and provided Men did but fear God, and work Righteouſneſs, he loved them heartily, how different ſoever from him in Judgment about things leſs neceſſary.

Charity. —But that Vertue which of all did ſhine brighteſt in him, and was his moſt proper and peculiar Character, was his chearful and unwearied Diligence in promoting Works of Charity.

—A while after the *London* Miniſters, among many Hundred of others, were ejected out of their Places, and thereby deprived of the means of Subſiſtence for themſelves and Families, Mr. *Gouge* with Two or Three of his Brethren, applied themſelves to many Worthy and Charitable Citizens, of whom they received ſome conſiderable Sums of Money, whereby they relieved the Neceſſities of ſuch as were in preſent Want. And this courſe they continued for ſome Years, till that Charity was diverted into other Channels.

—*Anno Chriſti*, 1671. When the Life of that Eminent Miniſter and Servant of *Jeſus Chriſt*, Mr. *Joſeph Alleine* was firſt Printed, he hearing that I was in *London*, came to me, and told me that he had been Reading that Life, and therein meeting with that paſſage, (*Page* 33.) That Mr. *Alleine* had an Eye to poor *Wales*, and had an influence upon the ſending of ſome Miniſters to them. And he reſolved to have gone, and to have ſpent ſome time among them himſelf. And by all the diſſwaſions of his Friends, for his great Weakneſs, and unfitneſs for Travel, he was hardly with-held from his purpoſe.

—Reading this, (ſaid Mr. *Gouge* to me) it hath ſet me all on fire, with Zeal to proſecute that deſign: and God ſeems (in ſome meaſure) to have fitted me for it, having taken away my Wife: and his Children, being grown up, were diſpoſed of in the World; and he was left alone; and God had given him a competent Eſtate where withal to defray the Charges of his Undertaking. Having heard his Reaſons, I encouraged him in the Work, and left him till his Thoughts were brought to more maturity.

His firſt Jorney into Wales. —About a Quarter of a Year after, (if I miſtake not the time) he began his firſt Jorney into *South-Wales*, and in every Town where he came, he enquired what Poor People there were that had any Children whom they were willing to have taught *Engliſh*, and to Read and Write, and to learn the *Catechiſm*: And where he met with a competent Number, he enquired for fit Perſons to Inſtruct them: A Man for the Boys, and a Woman for the Girls, and agreed with them, as afore, for a Penny or Two Pence a Week, which he undertook to pay.

—At his firſt going, he ſpent moſt of his time in the Borders and Skirts of *Wales*, Bordering upon *England*, where many could ſpeak, and underſtand *Engliſh*, and therefore he Preached as he went up and down among them, where he could be admitted. But he had not long continued this Practice, before Satan, (who is an *inveterate*, and implacable Enemy to the Preaching of the Goſpel,) ſtirred up ſome to moleſt, and impede him in this ſo free, and Charitable a Work.

A Citation ſent out. —Whereupon a *Citation* was ſent out, requiring him to appear in the Biſhops Court at ſuch a time and place. But Mr. *Gouge* thought fit to anticipate that time, going to the Biſhops of his own accord, deſiring to know of him the reaſon of that *Citation*: He Anſwered, For Preaching without his Licence. Mr. *Gouge* replied, That he had a Licence for all *England* and *Wales*. The Biſhop demanded, Who had given him ſuch a Licence? He anſwered, The Univerſity of *Cambridg*,

Cambridg, and withal shewed his Licence. Upon this the Bishop discourſed with him in a friendly manner, and ſtayed him at Dinner, after which he departed friendly from him, thinking that he ſhould hear no more of that matter.

— But when the Court met, Mr. *Gouge* was called for, and upon his Non-appearance, an Excommunication was decreed againſt him. This coming to Mr. *Gouge* his Ears, he was fain to make another Jorney about it, and upon promiſe of not Preaching again, was diſmiſſed. *Excommunication. This I had from his own Mouth.*

—After he had made Three or Four Jorneys into *South-Wales*, ſome in *North-Wales* hearing of it, ſent ſome unto him, requeſting him to come into their parts to carry on the like Excellent and Charitable Work among them alſo. This he aſſented to, and went, at leaſt once, if not oftner, into thoſe Parts likewiſe.

— When Mr *Gouge* was engaged in this Pious, Neceſſary and Charitable Work, one thing did much Impede, and obſtruct his Progreſs therein, which was want of Bibles, and other Books of Piety and Devotion, in the *Welch Language*, for the uſe and behoof of ſuch as underſtood not the *Engliſh Tongue*. This made him look about where, and what *Welch Bibles* could be had, and upon diligent enquiry, he could find but about Twenty in all *London*, and ſome few in *Oxford*. The reaſon of which ſcarcity, perhaps was this; *Want of Books in Wales.*

—It hath been Obſerved, That the Scriptures were Tranſlated into Two and Thirty Languages before they were Tranſlated into *Welch*, which was not done till the Reign of Queen *Elizabeth*, of Bleſſed Memory, by the Care and Induſtry of Biſhop *Hanmer*: And about Fifty Years ago, when I lived upon the Borders of *Wales*, there were only Two Men that could Preach in *Welch*, neither could many of the common People at firſt underſtand them, the Scripture *Phraſe* and *Dialect* being grown ſo much out of uſe.

—It was a great work incumbent upon Mr. *Gouge*, not only to have poor Children taught to Read and Write, and to be carefully Inſtructed in the Principles of Religion, but the Perſons of grown Age, the Poor eſpecially, ſhould be furniſhed with neceſſary helps, and means of knowledg, as the Bible, and other good Books, in their own Language: Among which were, the *Practice of Piety*, the *Church Catechiſm*, the *Duty of Man*, with ſome other Pious and Uſeful Treatiſes, of which he cauſed a great number to be Tranſlated and Printed, and to be ſent down to all the chief Towns in *Wales*, to be Sold at eaſie Rates to thoſe that were able to Buy them, and to be freely given to ſuch Poor as were not able.

— In both theſe Deſigns, through the Bleſſing of God upon his unwearied Endeavors, he found very great and good ſucceſs. For by the large and bountiful Contributions, which chiefly by his Induſtry, and Prudent Application, were obtained from Charitable Perſons of all Ranks and Conditions: From ſome of the Nobility and Gentry of *Wales*, and of the Neighbouring Counties, and of ſeveral of that Quality in and about *London*: As alſo from ſome of the Reverend Biſhops and Clergy: And from that Inexhauſted Fountain of Charity, [The City of *London*,] led on and encouraged by the moſt Bountiful Example of the Right Honourable the Lord Mayor, and Court of Aldermen; to all which he conſtantly added Two Thirds of his own Eſtate, (which was very conſiderable,) I ſay, By all theſe together, there were every Year, Eight Hundred, and ſometimes a Thouſand, Poor Children Educated, as afore is expreſſed. And by his Example and Perſwaſions with the Magiſtrates in all the chief Towns in *Wales*, he prevailed with them to maintain and bring up, at their own Charges, the like number of Poor Children, and under his Inſpection and Care.

—He alſo gave a very great number of the Books, afore ſpoken of, both in the *Welch*, and in the *Engliſh* Tongues, to ſuch of the Poorer ſort as were unable to Buy, and willing to Read, ~~and make uſe of them.~~ But that which was the greateſt work of all, and amounted indeed to a mighty Charge, was this,

—He procured a new and very fair Impreſſion of the Bible, and Liturgy of the Church of *England* in the *Welch* Tongue, to the number of Eight Thouſand: One Thouſand whereof were freely given to the Poor, and the reſt were ſent to the Cities and Principal Towns in *Wales*, to be Sold to the Rich at very reaſonable and low Prizes, *viz.* at Four Shillings apiece, well Bound, and Claſped, which was much Cheaper then any *Engliſh* Bible, that was of ſo fair a Print, and Paper, was ever Sold for.

——A Work of that Vaſt Charge, that it was not likely to have been done any other way, and for which Work, not only the preſent, but the ſucceeding Age alſo, will have great cauſe to Bleſs and Praiſe God on his behalf.

——In theſe Pious and Charitable Imployments, he laid out moſt of his Time, and Pains, and his whole Heart was in them, inſomuch as he was not much affected with matters of leſs concernments. He ſeldom minded, or (*Athenian*-like) waſted his precious time in telling of, or enquiring after News: or if he did mind them, he ſeldom talked of them. His afore-mentioned Work was that which he laid to Heart, and about which his thoughts were buſied; and knowing that it was agreeable to the Will of his Heavenly Father, it was *his Meat and Drink* to be doing of it: And the good ſucceſs which God gave him in it, was to him a continual Feaſt, and gave unto him a perpetual Serenity, both of Mind, and Countenance, [*Sinceritas Serenitatis, Mater. Aug.*]

——His great Love and Zeal to this Work, made all his Labour and Pain, yea, and all the Difficulties which he met with in carrying it on, to ſeem as nothing to him. Yea, he would riſe early, and ſit up late, to advance it, and continued this Pains, Diligence and Induſtry, to the laſt of his Days, though he was then in the Three-ſcore and Seventeenth Year of his Age.

——And Mr. *Gouge*, that he might manage the Diſtribution of this great Charity with his own Hands, and ſee the good effect of it with his own Eyes, he always Once, but for the moſt part Twice a Year, at his own Charges, traveled over a great part of *Wales*, (none of the beſt Countries to Travel in,) but for the Love of God, and Mens Souls, he endured that, together with extremity of Heat and Cold, (both which in their ſeveral Seaſons there, are very great,) not only with Patience, but with great Pleaſure. Theſe things being ſeriouſly conſidered, will evidently ſhew how careful he was to imitate, and to tread in the ſteps of his great Lord and Maſter, *Chriſt Jeſus*, of whom it is Recorded, *That he went about continually doing Good.*

Patience.

——Thus we have heard a brief account of the Life and Labors of the Reverend, Mr. *Thomas Gouge*, who after all his Pains and Travels, Died in his Sleep, without any ſenſible Pain or Sickneſs, *October* the 29*th*, *Anno Chriſti*, 1681. and in the Seventy Seventh Year of his Age.

His Death.

——Indeed few there are, (yet I have known ſome,) that deſire a ſuddain Death, as fearing that they were not ſo ſufficiently prepared for Death as they deſired, and ſhould be: But to him, the conſtant imployment of whoſe Life, was the beſt preparation for Death that was poſſible, no Death could be ſuddain: Nay, it was rather a Favour, a Bleſſing, and a great Mercy to him, becauſe by how the more ſuddain, by ſo much the more eaſie it was. For thereby he was freed from thoſe Pangs and Pains; from thoſe Sighs, and Sobs, and Groans, *&c.* which moſt endure in the Agonies of Death. As if God had deſigned thereby to begin the Reward of the great Pains of his Life, by affording him an eaſie Death.

——And indeed it was rather a Tranſlation than a Death: And ſaving that his Body was left behind, what was ſaid of *Enoch*, may not be unfitly applied to this Pious and Worthy Servant of God, with reſpect to the ſuddainneſs of his Change; *That he walked with God, and was not; for God took him.* And it may be ſaid of him, as it is of *David*: *After he had ſerved his Generation, according to the Will of God, he fell a Sleep*, Acts 13. 26.

Some

Some Remarkable Paſſages in the Lives of divers Eminent Divines of the Church of Scotland.

Of Mr. *Hugh Kennedy.*

Hugh Kennedy, though he was no Miniſter, yet was he an Eminent Inſtrument of promoting the work of the Goſpel in the place where he lived. He was *Provoſt* of *Air*: Once when the Merchants Ships which belonged to that Town, were at Sea, amongſt whom was his Son *John* (who was alſo a choice Chriſtian) he went early one Morning before Break-a-Day to the Houſe of his Familiar Friend *John Steward*, deſiring him to riſe and to go with him to a private Room; whereat the ſaid *John* was exceedingly aſtoniſhed; but whilſt he delayed, he ſaid to him: *It is no time to linger: let us go Pray, for my Son, with the reſt of our Friends now at Sea, are at this very time upon the nick of periſhing:* And after he had ſpent ſome time in Prayer, he aroſe chearfully, and ſaid, *now they are ſafe.* A while after *John Steward*, who had writ this down, with the Day and Hour, at the Return of the Ship, did moſt perticularly enquire, and found that it exactly anſwered all Circumſtances; and that in that very Hour they were in appearance paſt hope of ſafety in a very dangerous place, and by an extraordinary unexpected Providence delivered from the ſame.

One Day, being for many Hours alone in Prayer, while ſome of his Chriſtian Friends did wait long for him, at laſt he came forth with an unuſual chearfulneſs, and his Friends enquiring of him the reaſon of it, he ſaid, *That it was no wonder, for he that Day had obtained mercy of God for himſelf, and all his*: which alſo came to paſs, for there was not one of his Children but in the Judgment of Charity was truly Godly. Whilſt he was Dying, Mr. *Ferguſon*, a godly Miniſter ſaid to him, you have cauſe Sir to be aſſured that the Angels of God are waiting about your Bed to convey your Soul into *Abrahams* Boſom: to whom he anſwered: *I am ſure thereof; and if the walls of this Houſe could ſpeak, they could tell how many ſweet Days I have had in ſecret Communion with God, and how Familiarly he hath dealt with my Soul.*

Mr. *Bruſe*, the Morning before God took him away (his ſickneſs being moſtly a weakneſs through Age) came to break his Faſt at his Table, and having (as he uſed) eaten an Egg, he ſaid to his Daughter, *I think I am yet hungry, bring me another Egg*, but preſently after, falling into a deep Meditation, after he had muſed a while, he ſaid, *Hold Daughter, hold: my Maſter calls me*, with which words his Sight failed him: whereupon he called for a Bible, but finding his Sight gone, he ſaid, *turn me to the Eighth Chapter of the Epiſtle to the* Romans, and ſet my Finger at theſe words, *I am perſwaded that neither Death nor Life*, &c. *ſhall be able to ſeperate me from the Love of God, which is in* Chriſt Jeſus *my Lord*: Now ſaid he, is my Finger upon them? And when they told him it was, without ſpeaking any more he ſaid, *Now God be with you my Children: I have Breakfaſted with you, and ſhall Sup with my Lord* Jeſus Chriſt *this Night*, and ſo he gave up the Ghoſt, Death ſhutting up his Eyes that he might ſee God.

Of Mr. *John Scrimger.*

MR. *John Scrimger* was Miniſter at *Kingborn*: At which time there was a godly Woman under his charge, who fell ſick of a very lingring Diſeaſe, and was all the while aſſaulted with ſtrong Temptations that ſhe was a Caſt-away. Maſter *Scrimger* often Viſited her, Conferred with her, and Prayed over her: yet did her trouble ſtill remain, and the terrours of the Almighty lay upon her. When ſhe drew near to the time of her Diſſolution, ſhe being worſe, both in Body and Soul, and ſending for Mr. *Scrimger*, he took two of his Elders with him, and in their preſence firſt endeavoured to comfort her, both by Exhortations and Conference, and then Prayed with her, and ſeeing that the nearer ſhe was to her end, the worſe

ſhe

ſhe was, he cauſed his Elders to Pray with her, after which himſelf Prayed again. But Satan ſtill raged more and more, and her *Soul was far removed from Peace.* Hereupon he ſat muſing for a while, and then ſaid: *What is this? Our laying before her grounds of Comfort will not do it, Conference will not do it, Prayer will not do it, we muſt uſe another Remedy. Sure I am, that thus is a Daughter of* Abraham: *Sure I am, that I am the Elder: Sure I am, that ſhe hath ſent for me: And therefore in the Name of God the Father of our Lord Jeſus* Chriſt, *who ſent him to redeem Sinners in the Name of* Jeſus Chriſt, *who obeyed the Father, and came to ſave us: In the Name of the Holy and Bleſſed Spirit our Quickner, and Sanctifier, I the Elder command thee a Daughter of* Abraham *to be looſed from theſe Bonds*; and immediatly Peace and Joy ſucceeded.

Of Mr. *Robert Blair.*

MR. *Robert Blair* in his Younger Days out-ran many others in his Studies. It pleaſed God to convert him by the Miniſtry of Famous Mr. *Trochrig*, into into whoſe hands (ſaid he) it pleaſed God to put the Key that firſt opened my Heart. When he firſt began to Preach, by a remarkable Providence, he had Mr. *Bruce* (before mentioned) to be his Hearer; and indeed, he was deſirous to have the Judgment of ſo great a Man about his Diſcourſe, to whom Mr. *Bruce* ſaid, *I found your Sermon very well poliſhed, and digeſted* (which indeed was eaſie to one of his Parts) *But there is one thing I miſſed in it; namely, the Spirit of God, that I found not.* This made a great Impreſſion upon Mr. *Blair*, and did him much good all his Life after, as himſelf oft acknowledged. For divers Years he was a *Regent* in the Colledg of *Glaſgow*, where he made it his work to train up thoſe under his charge in the Study of godlineſs, as well as of humane learning: But by reaſon of the prejudice of ſome that had Power in that place, he could not ſtay there long. Upon the Report of a ſinful Oath that was to be preſſed upon the Maſters of the Colledg, he enquired of one of his Fellow *Regents*, what he would do in that matter: his name was *Gawin Forſyth*, who thus anſwered: *By my Faith I muſt live.* Sir, (ſaid Mr. *Blair*) I will not ſwear by my Faith as you do, but truly I intend to live by my Faith. You may chooſe your own way, but I will adventure upon the Lord: That wretched man (to whom the matter of an Oath was a ſmall thing) continued in the Colledg after Mr. *Blair* was gone: But many Years after Mr. *Forſyth* fell into ſuch Poverty that he was forced to Petition the General *Aſſembly* for ſome Relief, at which time Mr. *Blair* was Moderator, and upon his appearing in ſo deplorable a condition, he could not but recall that former paſſage, and upon his Adreſs to him in private, he minded him thereof, yet with great tenderneſs, not in the leaſt to upbraid him with his low Condition, but to let him ſee that he had been carried through by his Faith, at which *Forſyth* had formerly ſcoffed.

When Mr. *Blair* was put from the Colledg, he went to his Brother then Miniſter at *Dumbarton*, to whom he confeſſed, that by the way, he could not but ſing for Joy in the remembrance of Gods being with him, and helping him to be Inſtrumental for the good of the young Men committed to his charge. Afterwards he went into *Ireland*, having a Call to *Bangor*, and upon the ſight of Land, his Heart was made to leap within him for Joy, ſo far, that (as himſelf profeſſed) he was ſcarce able to bear it. When he came near to *Bangor*, he had a ſtrong impreſſion upon him that the Dean of *Bangor* was ſick unto Death, and ſhould riſe no more, which at firſt he rejected as an impertinent ſuggeſtion; but going forward, it was with ſuch power impreſſed upon his Spirit, as forced him to take notice of it. When he came thither he found indeed that the Dean was ſick, and though he was a naughty Man, yet he made Mr. *Blair* very welcome, and encouraged him to hold on in his way, and told him that he was to ſucceed him in that charge: Yea, he ſpake ſo unlike himſelf, and in a ſtrain ſo different from what was his uſual manner, that a Gentlewoman ſtanding by, ſaid to ſome others, that an Angel ſpake out of the Deans Bed to Mr. *Blair*, thinking that it could not proceed from ſuch a Man.

Whilſt

—Whilst Mr. *Blair* was a Regent in the College, once the Devil appeared to him like a crooked Boy that waited on him, and laughed in his Face, whilst he was serious in his Chamber, but presently disappeared.

—Whilst he was in *Bangor*, there was one in that Parish, who carried over into *Scotland* some Horses to sell; and at a Fair met with a Man that was willing to buy them all: But pretending that he had not Money to pay for all at present, he gave him his Bond to pay at *Martlemass*: The poor Man, suspecting nothing, returned home, and near unto that time, one Night as he went homeward from *Bangor*, his Merchant met him; who was the Devil. Now (said he) you know my Bargain how I bought you at such a place, and I am come as I promised to pay you the price. Bought me? Said the Man, trembling: You bought not me, but my Horses. Nay (said the Devil) you shall know that I bought your self: And speaking farther to this poor Man, who was confounded with fear, he said, you must kill some body or else I will not free you, and the more excellent the Party is, the better it will be for you, and in perticuler he mentioned Mr. *Blair* to him. The Man being overcome with terrour, and by the violence of the temptation, resolved to do it, and went to Mr. *Blairs* House, having a Dagger in his right hand, hid under his Cloke, and was endeavouring to get it out: But after Mr. *Blair* had for a while talked with him, he fell into an extream trembling, and upon further enquiring what was the cause of it: he freely confessed for what end he came, and how he had endeavoured to draw his Dagger, but could not, and knew not what hindered: For now assaying to do it, it came out very easily. Mr. *Blair* Blessing the Lord for his deliverance, exhorted him to make God his refuge: Yet, afterwards he was much threatned, and terrified by the Devil, but nothing more followed.

—After some time Mr. *Blair* with some of his Worthy Brethren, were silenced by B. *B. Ecklin*, who in the Church of *Bangor* did himself pronounce the Sentence, whereupon Mr. *Blair* rose up publickly in the Congregation, and with great Authority did Cite the B. *B.* to appear before the Tribunal Seat of *Jesus Christ*, to answer for what he was doing contrary to the Light of his own Conscience against such whom he knew to be faithful Ministers of the Gospel; whereupon the B. *B.* was so astonished that he cryed out, *I appeal from the Tribunal of God's Justice to the Throne of his Mercy*: To whom Mr. *Blair* replied, *Sir, your Appeal is rejected: For you know that what you are doing is directly against your Conscience: which hath made you to bear witness to us as the Servants of* Jesus Christ. A few Months after the B. *B.* fell sick, and that Physitians enquiring of him what was the cause, he could only say, *my Conscience*, and so Dyed.

—Whilst they were under restraint, Mr. *Blair* was by his Brethren sent into *England* to Petition the King for their Liberty: and as he was upon the way, he was taken with an extream fit of the Stone, which made him lye upon his Horses neck, not being able to sit upright, which much troubled him, being a hindrance to him in so important a business: Hereupon he applied himself to God in Prayer, and immediatly after, trying if possibly he could lift up his Back, he found to his astonishment his tormenting pain quite gone, and that he had perfect ease, nor did it return upon him for two Years after.

—A few Days after, in the same Journy, his Horse fell very lame, which much troubled him, having no opportunity to provide himself of another: and hereupon also he made his Addresses unto God by Prayer, which the Lord graciously inclined his Ear unto, so that his Horse was (to his amazement) perfectly cured, and without halting at all carried him to *London*.

—When he came to *London*, he endeavoured what he could to dispatch his business, but could get no access to the King: Yea, some that were his Friends at Court, after tryal, assured him that he could have no ground of hope to speed therein, —Yet he resolved not to give over, but to cast the business upon the Lord: for whose Service onely he was importuning for an open Door. One Day going to *Greenwich*, where the Court then was, and being weary of waiting without success, he retired into the Park to Pray, and after much wrestling with the Lord, he had so clear a return that he could not but be assured that his way should be successful: Yet, the appearance thereof being in an ordinary way so unlikely; he, in an humble manner begged a sign of the Lord, and immediatly after the wind blowing hard,

which made a Noiſe among the Ruſhes, ſo great a Calm did ſuddenly follow, that not the leaſt Plant did move or ſtir. Thence he went back to *London*, and within a few Days (in a ſtrange manner) had his Petition preſented to the King, who accepted of it, and in St. *James* his Park called for him, and with his own hand the King did not only Sign it, but Wrote in the Margin theſe Words, directed to the Lord Deputy of *Ireland*, *Indulg the Education of theſe Miniſters: For they are* Scotch-*Men*.

Whilſt he was in *England* he had a ſtrong diſcovery concerning the Death of his Wife, who was a very Gracious Woman, and of her lying in ſuch a Bed, and of a Chriſtian Friend being by her, who was his perticular acquaintance: When he came Home he found his Wife well, but a little after ſhe fell ſick, and Died in the ſame Bed, with that Friend ſitting by her, and with all the other particular Circumſtances.

Of Mr. *Andrew Steward*.

THere was in *Ireland* an Exerciſe held, whereunto a great Multitude of the choiſeſt Chriſtians in thoſe parts Aſſembled, and while Mr. *Andrew Steward*, Miniſter of *Dunagor*, was Feeding his Flock in a large place (for the numerouſneſs of the Hearers Impoſed a Neceſſity upon him to Preach in the Field) an Horrid Black Cloud, and fearful to look upon, hung directly over their Heads, which, to all preſent, Threatned a ſtrange pouring down of Rain, whereby the Exerciſe would have been interrupted: Yea, ſome drops began to fall: But Mr. *Steward*, being much enlarged in his own Spirit, craved their patience whilſt he retired a little into another place to Pray: And whilſt he was Praying it was Obſerved, that the Cloud removed about half a Mile off to the *Southward*, and there fell in ſo mighty a Rain, as (though it was in Summer) it cauſed the Brooks ſo to ſwell, that ſome who came later then the reſt, could not get over, but where they were Aſſembled there fell not a drop, ſo that he had opportunity to proceed with a full Gale, to the cloſe of the work of the day, to the great Benefit and Conviction of the Hearers.

Anno Chriſti, 1634. Mr. *Steward* being Invited to the Funeral of that Excellent Man of God, Mr. *Joſiah Welch*, the Son of that great Mr. *Welch* before mentioned, he ſtood ſilent for a time at the Grave as a ſerious Obſerver of that ſad diſpenſation: Some that ſtood by, ſaid, God knows who will be next, and when none Anſwered, he ſaid, *I do know*, and ſo turning away, he went home to *Dunagor* a Foot, and entring into the Church, he Bolted the Door to him, where he continued about Two Hours, and then going home to his Houſe, he fell aſleep on his Bed through Exceſs of Grief, from whence he did never ariſe in Health, but was Buried that Day Month.

When his Wife came home, whom he had left with Mr. *Welch* his Widow, ſhe asked him what he had been doing? He Anſwered, I have been taking my leave of the Church of *Dunagor*, and I was there calling the Stones and Timber to witneſs, that in my ſhort time I had laboured to be Faithful; and that, according to my Light, I have Revealed the whole Counſel of God to the People. After he had lain about Fourteen Days, Mr. *Ridg*, a choiſe *Engliſh* Miniſter, came to viſit him, and ſaid, I hope, Sir, you do not now Repent that you have been Faithful? He Anſwered, *I am ſorry for nothing but that I was too long before I began* (he meant his Reſiſting for ſeveral Years, a Call to the Miniſtry, to which he had been much urged,) *and I will tell you a ſtrange thing, which hath much holpen me to be Faithful. Theſe laſt Seven Years there hath not One Day paſſed, without thoughts of Death, and renewed Submiſſion to the Will of God therein. Yea, this made me neglect my Body, which ſhould have Served the Lord more, as if it had been Mire in the Street, which now troubles me.*

That Night wherin he Died, ſundry Godly Chriſtians were with him, when, for a long time he fell into a deep ſilence, which ended with heavy Groanings often Intreated. A Chriſtian there preſent, deſired to know what it was that troubled him; but he refuſed to tell: But being much urged, he at length ſaid, *I tell you that my Hair ſtands an end to foreſee what is coming upon theſe Lands*: And being farther preſſed, he ſaid, *The Bloody Wars of* Germany *cannot be Ballanced with the Wars of theſe Three Kingdoms*. What ſay you Sir? ſaid one of the Company. To whom

whom he Answered, *The Dead Bodies of many Thousands, who now despise the Glorious Gospel, shall lie Unburied as Dung upon the Earth.* What then (said some) shall become of us and our Posterity? He lifted up his Voice and said, *He that is for the Sword to the Sword: He that is for Captivity to Captivity: And he that is for Famine to Famine; for God shall be Avenged upon these Lands.* And when one said, Is there no Remedy? He Cried Thrice, *No Remedy, No Remedy, No Remedy*, and so held his Peace. And a while after he said, *The broken Covenant of* Scotland *must be renewed; The Formality of* Ireland *must be purged; The Prodigality of* England *removed, and the Sons of* Saul *must be hung up before the Sun*: Of which last Words none knew his meaning.

Some of his own Parish being present, Asked what he would say to them, to whom he Replied, *Wo to thee* Dunagor, *for the Nettles and the long Grass shall be in greater Plenty in thee, then ever were People to hear the Word of God.* And Three Years together after the late Rebellion, this was fully Accomplished. Some Asked him, if he would have his Children come to him? He Answered, No, He had done with them. And when they mentioned one of his Daughters to him, he desired them to forbear, saying, *She shall see Glorious Days after all this.* Then having taken his Wife by the Hand (who had but Lien-in but Four Days, and now crept out of her Bed to give and take a long Farewel) he said, *Thou hast in Faithfulness suffered many things with me in my Pilgrimage, and now wherewith shall I comfort thee (My Love)* (He left her with Four Children, under much Debt, and but Thirty Shillings *Sterling* to do all with) *A Father to the Fatherless, and a Judg to the Widow, is God in his Holy Habitation. As God is God thou shalt never want, nor none of thine: But in all the Sad Days that are coming, you shall be a wonder of Mercy in every place whether you are carried, and not a Hair of your Heads shall fall to the Ground.* This was fully Accomplished, to the Conviction and Edification of many which saw it.

Of Mr. *John Welch.*

MR. *John Welch*, a very Holy Man, was not long since Minister of *Kirckcubright* in *Gatloway* in *Scotland*, and afterwards Translated to the Church of *Air*, whom Mr. *Rutherfort* in one of his Books, calleth, an Heavenly Prophetical, and Apostolick Man, assuring us, that of each Twenty Four Hours, he spent Eight in Prayer, if other necessary and urgent Duties did not hinder him: Yea, he spent many Days and Nights in Fasting and Prayer for the Afflicted condition of the Church, and for the Sufferings of the Reformed Churches abroad. It was oft his usual manner in the Coldest Winter Nights to Rise for Prayer; and oft-times his Wife (who was an Excellent Woman) hath Risen to seek him, and found him lying on the Ground Weeping, and Wrestling with the Lord by Prayer: and sometimes he would be much of the Night in the Church of *Air* upon that account. One time especially she found him over-charged with Sorrow, whereupon he told her, That he had that to press him, which she had not, namely, the Charge of Three Thousand Souls which he must Answer for, whilst he knew not how it was with many of them. And at another time, when she found him alone, his Spirit was overwhelmed with Anguish and Grief, and when she Asked him the Reason of it? He Answered, That the Times that were coming upon *Scotland* for the Contempt of the Gospel, would be very Heavy and Sad, but she should not Live to see them.

Whilst he was a Prisoner in *Blatkness* he Wrote thus to a Christian Lady, concerning those large Joys which he had in his Sufferings for this Truth, That *Jesus Christ* is a King, and hath a visible Kingdom in the World, even his Church, which is as free to keep its Courts, and to Exert Discipline, by Vertue of an Intrinsick Power from *Christ*, as hath any Kingdom on the Earth: For which he was ready to lay down his Life; yea, that he would be glad and rejoyce to be offered up a Sacrifice for so Glorious a Truth. And in the close of his Letter, he foretold, that Judgment was coming upon *Scotland*, which should be Blood, first by an Intestine Sword, and then by the Sword of a Stranger, and that there should be a great Slaughter, both of Great Men and Mean; which many Lived to see Accomplished, who had the Letter among them long before the War began.

One

One *John Steward*, an Eminent Chriſtian that lived at *Air*, coming to viſit Mr. *Welch* in Priſon, found him in a more then ordinary way troubled and ſad, and enquiring of him what was the reaſon of it? He ſaid, *John*, you ſhould not be here, go home to *Air*; for the Plague of God is broken in upon that place; and cauſe *Hugh Kennedy*, Proveſt of that Town (who alſo was a choiſe Chriſtian) to Convene the People in the Streets and Pray together, and the Lord ſhall hear *Hugh Kennedy*, and remove that Stroke. This at firſt Aſtoniſhed the ſaid *John*, and made him Queſtion the Truth hereof, having come ſo lately from thence: But at his return, he found it ſo, and accordingly in every thing he found it ſo as this Man of God had foretold.

The King changing the Sentence of Death that was paſſed upon him at *Linlithgo*, into Baniſhment, he went over into *France*, where in a ſhort time he Learned the *French* Language, and acquired ſuch a Dexterity therein as was thought ſtrange by them that knew it. *Trochrig*, in his Comment upon the *Epheſians*, ſets down this paſſage concerning him; that being called to Preach at *Salmurz*, before one of the moſt Learned Auditories in all *France*, he performed it with ſuch Boldneſs and Authority, as though he had been before a mean Congregation. *Trochrig* being Aſtoniſhed at it, and familiarly acquainted with him, Asked him, Whence he had that Confidence, Preaching before ſuch a Judicious Congregation of Strangers, and in a ſtrange Tongue? To which he Anſwered, In an Humble and Modeſt manner, as one rather Dejected then Elated, That when he conſidered his being before the Lord, and that he was delivering his Meſſage, he could not regard the Perſons, either of Great or Mean, *&c.*

Whilſt he was Miniſter at St. *John de Angeli*, a Proteſtant Town in *France*, where his Miniſtry was Bleſſed with great Succeſs, the Civil Wars breaking out, that City was Twice Beſieged by the *Popiſh* Party, during which time theſe Remarkable paſſages fell out; The Town being ſtraitly Beſieged, and ready to be taken, the Enemies having Raiſed a Battery, and by their near approach, had made a conſiderable Breach in the Wall, Mr. *Welch*, being informed hereof (who had much encouraged the Citizens by telling them that their Enemies ſhould not prevail againſt them) he went himſelf with the Canonier, up to the Walls, and deſired him to Charge ſuch a Peice of Canon, and Shoot; for God would direct that Shot, and cauſe it to proſper, which accordingly was done, and to the Aſtoniſhment of the Spectators, it diſmounted the Enemies Canon from that Battery, and the Lord was pleaſed ſo to order things afterwards, that the King Parlied with the Citizens upon good Tearms, and only himſelf and Court came into the City, without profering any Violence.

Another marvelous paſſage was this, The *Sabbath* following ſome of the Godly in that place, fearing Mr. *Welch* his danger, did ſeriouſly deal with him, that he would not go forth, nor Preach that Day, for that the Court was there: But by no Intreaty would he be hindred from the diſcharge of his Duty, telling them, That he would adventure to Preach Gods Word to his People, and truſt the Lord with what concerned himſelf (being much grieved at their Fear and Deſpondency) and had that Day a very great Auditory, both of Friends and others, who came upon the Fame of ſuch a Mans Preaching: But whilſt he was in his Sermon, a Great Man of the Court was ſent with ſome of the Kings own Guard, to bring him preſently before the King. And whilſt he was entring the Church, with ſome difficulty by reaſon of the Croud, Mr. *Welch* turning himſelf towards the Door, deſired the People to make way for one of the Great Peers of *France*, who was coming in: And when he was come near unto the Pulpit to Execute his Commiſſion, Mr. *Welch*, with great Authority ſpake to him before all the People, and in the Name of his Maſter *Jeſus Chriſt* charged him, that he ſhould not Diſturb the Worſhip of God, wherewith the Noble-man was ſo affrighted, that he fell a Trembling, yea, was forced to Crouch down, and make no farther Diſturbance.

The Sermon being ended, Mr. *Welch*, with great Submiſſion, went to the King, who was much Incenſed, and with a frowning Countenance, asked, who he was, and how he durſt be ſo Bold as to Preach *Hereſie* ſo near his Perſon, and carry himſelf with ſuch Contumacy? To which, with due Reverence bowing himſelf, he Anſwered, I am, Sir, a Servant, and Miniſter of *Jeſus Chriſt*, whoſe Truth I

Preached

Preached this Day, which if your Majesty did rightly know, you would have come to it your self, and heard it. And for my Doctrine, I did this Day Preach these Truths.

—First, That Man is fallen, and by Nature is in a lost Condition: Yea, and that by his own Power and Abilities he is not able to help himself.

—Secondly, That there is no Salvation, or Deliverance from Gods Wrath by our own Merits, but by *Jesus Christ*, and his Merit alone.

—Thirdly, I Preached this Day the Just Liberties of the Kingdom of *France*; That your Majesty oweth Obedience to *Christ* only, who is Head of the Church: And that the *Pope*, as he is an Enemy to *Christ* and his Truth, so also to the Kings of the Earth, whom he keepeth under Slavery to his Usurped Power. The King for a time, being silent, and Astonished, turned to some about him, and said, Surely this is a Man of God: Yea, after he Communed with him, and dismissed him with great Respect.

—The Year following, The Differences continuing betwixt the King and Protestants, that City was again Besieged, taken, and in part Plundered, as Mr. *Welch* did publickly foretel: At which time the King past a solemn Order, That none should in the least wroung Mr. *Welch*, or any thing that belonged to him under the highest Penalties, and afterwards gave him a safe Conduct to Transport himself into *England*, where he Died: King *James* refusing to give him leave to return into his own Country, though he was earnestly Petitioned by his Wife to grant that Favour to her Husband for his Health-sake. During his Sickness he was so filled and overcome with the sensible Injoyment of God, that he was sometimes over-heard in Prayer, to use these words, *Lord hold thy Hand; it is enough: Thy Servant is a Clay Vessel, and can hold no more.*

—Whilst this Mr. *John Welch* was Minister at *Air*, there came two Men with Packs of Cloath to the Towns-end from a Neighbour Town, in a time when a Plague was in some places of the Country, yet the Town whence they came was not at all suspected to be infected. The Sentry at the Bridg stopped them till the Magistrate came, though they had a *Pass*, and though he could not disallow their *Pass*, yet would not the Magistrate suffer them to come in, till he had sent for Mr. *Welch*, onely he bad them disburden their Beasts till he had considered what to do. A little after Mr. *Welch* coming, the Magistrate said to him; Sir, here are Men come from such a place; we have heard of no Plague there: Besides, they have a *Pass* from known Men: what would you advise us to do? Mr. *Welch* answered nothing for the present, but uncovering his Head in the midst of the Company that followed him, and lifting up his Eyes to Heaven (yet without speaking) near half a quarter of an hour, at last he said, *Bayly*, cause these Men to load their Packs and be gone: for if God be in Heaven, the Plague is in these Packs. The Men going away, opened their Packs at *Cumnock*, which so infected the Town, that all the Inhabitants Dyed, not one being left to Bury the Dead.

—One night, being under an extraordinary pressure of Spirit to go and pour forth his Soul unto God: he left his Wife in Bed, and going out into a Garden, he spent most of the night in Prayer and Praise: But his Wife, missing him so long, at length went to seek him, and not finding him in his ordinary place, she went into other Gardens by such passages as she knew: At last she heard a Voice, and drawing near she heard him speak these words with great fervency, and accompanied with a flood of Tears, *O God! wilt thou not give me* Scotland? *O God! wilt thou not give me* Scotland? She being afraid to interrupt him, went home, and heard not the close. At length he came home, and going to Bed, his Wife mildly reproved him for his unmercifulness to himself: then she asked him what it was that he was saying? For she told him, she heard him: Well said he, you had better have been in your Bed: I tell you I have endured a great fight for *Scotland* this night, and hardly could I prevail that a Remnant should be reserved: Yet God will be gracious.

—Afterwards he arose another night (as his frequent manner was) but went not out into the Garden, but into another Chamber, where he so laboured and groaned, that his Wife hearing him, went several times to draw him to Bed: but he stayed his time, and then returned. His Wife with a modest expostulation, blamed him for tarrying so long: *Hold thy Peace* (said he) *it will be well with us:*

but I ſhall never Preach another Sermon in Air. Then falling aſleep, before he awaked, a Meſſenger came who was ſent to carry him Priſoner to *Edenburg* Caſtle.

Whilſt he was Priſoner there, the Lord *Uchiltry* was Governour of the Caſtle, whoſe Siſter was Mr. *Welch* his Mother in Law, being *John Knox* his Wife. This Lord being much imployed in King *James* his Court, had not opportunity to ſhew his kindneſs to his Kinſman Mr. *Welch* as he ſhould. But being ſenſible of his unkindneſs, he cauſed Mr. *Welch* to ſup with him one night at his own Table, where alſo were ſeveral other Gentlemen, and among them a *Popiſh* Youth that ſat towards the lower end of the Table: and Mr. *Welch* being by the Governour, ſate at the upper end, laboured to entertain the Company with Grave and Edifying Diſcourſe, which all attended unto with ſeriouſneſs, ſave this young *Papiſt*, who with laughter and deriſion ſought to ſilence him, which Mr. *Welch* little regarded. But after Supper, the Gueſts ſitting ſtill, this Youth ſtood up at the lower end of the Table, and whilſt Mr. *Welch* proceeded from grave to gracious Diſcourſes, the Youth grew to that inſolency as with his Finger to point at him, and to make wry mouths at him, whereby he ſo grieved that Holy Man, that on a ſuddain he was forced to ſilence.

The whole Company, that were much delighted with his Diſcourſes, were ſilent alſo. But a while after Mr. *Welch*, being moved by the Spirit of God; brake forth into theſe Words: Gentlemen, the Spirit of God is provoked againſt us, and I ſhall intreat you not to be afraid to ſee what God will do amongſt you before you riſe from the Table: For he will ſtrike ſome one of you with Death before you go hence. All were ſilently aſtoniſhed, waiting with fear to ſee the iſſue; And while all Men feared themſelves; except this inſolent Youth, he fell down Dead among them.

One Day as Mr. *Welch* looked out of his Window in the Caſtle, he ſaw the Governour, to whom he ſaid, *God ſave you, my Lord*: The Governour asked him how he did: and wherein he might ſerve him? In nothing (ſaid Mr. *Welch*) if you be well, except you would carry a Petition to His Majeſty for my Liberty to Preach the Goſpel. I willingly will (ſaid the Governour) therefore ſend it to me, Nay (ſaid Mr. *Welch*) I am your Kinſman, and love you ſo well as to warn you not to undertake it except you reſolve to deal truly in delivering it, and in getting me an Anſwer. I will bear the blame (ſaid the Governour) if I do it not. I beſeech you, my Lord, ſaid Mr. *Welch*, undertake it not unleſs you reſolve to do it; for the hazard is great; So *Uchiltry* undertook it: But when he came to the King, finding him in a great Paſſion upon ſome other occaſion, he judged it not meet at that time to preſent it; and afterwards neglected, and at laſt, quite forgot it, for which, his heart ſmiting him, he durſt hardly be ſeen of Mr. *Welch* for Three Months after. Yet at length, his Conſcience forgetting as well as he, he came to the ſame place where Mr. *Welch* at firſt called to him. And now Maſter *Welch* asked him how he did, and what was become of his Petition? The Governour being ſurprized, anſwered; I delivered it to his Majeſty; but he being in a Paſſion, it ſeems that it was neglected: for I have not gotten an Anſwer. Nay my Lord (ſaid *Mr. Welch*) you ſhould not lye to God and me; I know that you delivered it not, and I am ſorry my Lord for your Lot; I warned you not to be falſe to God, and now I tell you, God ſhall take your Eſtate, and Honours in *Scotland* from you, and give them to your Neighbour, and this in your own time. This much troubled the Lord *Uchiltry*; And as it was foretold, ſo it came to paſs: For he being the Eldeſt Son of the good Lord *Uchiltry* (one of the Reformers) was forced in his own time to quit all, and to give both his Eſtate and Honours to *James*, the Son of Captain *James*, the Second Brother, who was the laſt of that Houſe.

Of Mr. *Robert Bruce.*

MR. *Robert Bruce*, was by an extraordinary manner called to the work of the Miniſtry, having for a long time followed the Study of the Law both in *Scotland* and *France*, and had ſome reaſon to expect a place among the Lords of the

the Seſſion, his Father being a conſiderable Baron, and one that had many Friends: But a more preſſing and irreſiſtable Call from God, did otherwiſe determine of him.

Whilſt he was Miniſter at *Edenburgh*, he ſhined as a Great Light through the whole Land: The Power and Efficacy of Gods Spirit moſt ſenſibly accompanying the Word which he Preached. He was a Terror to Evil-doers, and the Authority of God did ſo appear upon him, with ſuch a Majeſty in his Countenance, as forced Fear and Reverence from the Greateſt in the Land, even from thoſe who were the moſt Avowed Haters of the Power of Godlineſs. Yea, his Carriage had ſuch an awful Impreſſion upon King *James* himſelf, that he once before many, gave this Teſtimony of him, *That* Mr. *Bruce was worthy of half his Kingdom.*

Mr. *Bruce* was a Man that had much inward trouble about his own Spiritual Condition, and had been oft aſſaulted by Satan to queſtion that Fundamental Truth, whether there was a God: This coſt him many Days and Nights wreſtling before he could clear it up to his own Soul, which occaſioned him, when he came up into the Pulpit, after a ſhort ſilence (which was his uſual way) he would ſay, *I think it is a great matter to believe that there is a God*: telling the People, that it was not ſo eaſie a thing as they judged. It was known unto his Friends with whom he was Familiar, what extraordinary conformation he had hereof from the Lord: what Familiarity he did attain in his ſecret converſes with God.

The great ſucceſs of his Miniſtry at *Edenburgh*, *Innerneſs*, and other Places whither Providence called him, is well known to very many. Whilſt he was confined at *Innerneſs*, that poor dark Country was marvellouſly enlightned by him, and many were brought home to Chriſt by his Miniſtry, and a Seed was ſowen in thoſe places which was not wholly worn out for many years after.

Famous Mr. *Henderſon* at his firſt embrace into the Miniſtry at *Leuchars*, was very Prelatick, and was, by the B. B. of St. *Andrews* brought in thither againſt the Pariſhes conſent; So that upon the Day of his Admiſſion, the Church Doors being by the People ſhut againſt him, he was fain to break a Window to get entrance.

Not long after Mr. *Henderſon* hearing of an *Exerciſe* where Mr. *Bruce* was to help, from a longing which he had to ſee and hear ſuch a Famous Man, he would needs go ſecretly thither, and placed himſelf in a dark corner of the Church: where he might not be ſeen or known. When Mr. *Bruce* was come into the Pulpit, for a conſiderable time he kept ſilence, as his manner was, which ſomewhat aſtoniſhed Mr. *Henderſon*: but much more when he heard his firſt words, which were theſe: *He that cometh not in by the Door, but climbs up another way, the ſame is a Thief and a Robber*: This by Gods Bleſſing did ſo affect Mr. *Henderſon* for the preſent, and made ſo great an Impreſſion upon him, that it was the firſt means of his Converſion.

Mr. *Bruce* had the Spirit of diſcerning in a great meaſure, and did Prophetically foretel many things which did afterwards come to paſs: Diverſe diſtracted Perſons, and others who were paſt hope of recovery by the Falling-Sickneſs, were brought to him, who by the Power and Efficacy of his Prayers, were fully Recovered. He was a great wreſtler with God, and had more than ordinary Familiarity with him.

A little before his Death, when he was at *Edenburgh*, and through weakneſs kept his Chamber, there was a meeting of divers godly Miniſters at that time there, upon ſome ſpecial grounds of the Church concernment, who hearing that he was in Town, came to him, and gave him an account of the Actings of thoſe times; Mr. *Bruce* went to Prayer, and therein ſpread before the Lord the ſubſtance of their Diſcourſe, which was a ſad repreſentation of the State the Church was then in, at which time there was ſuch an extraordinary motion upon all preſent, and ſo ſenſible a powring down of the Spirit, that they could hardly contain themſelves: Yea, there was an univerſal motion upon others who were in other parts of the Houſe, though they then knew not the cauſe of it: And Mr. *Weems* of *Lothaker*, being occaſionally preſent, at his going away, ſaid, *how ſtrange a Man is this: for he draws down the Spirit of God upon us all, by knocking his Fingers upon the Table*, which indeed he many times did.

He

He was deeply affected with the wickedness and profanity of many Ministers then in the Church, and the unsuitable carriage of others in so high a Calling, and did express much fear that the Ministry of *Scotland*, would prove the greatest Prosecutors of that Church: Learned *Didoclavius* in his Preface to his *Altare Damascenum* gives this Testimony of him: *Robertus Brusius, Vir Genere, & virtute Nobilis, Magistrate vultus venerabilis, qui plura animarum millia* Christo *lucrificit, cujus Anima, si villius mortalium (absit verbo invidia) sedet in Cœlestibus: Anima mea, cum Anima tua,* Brusi, *si ex aliena Fide esset pendendum.*

Of Mr. *Davidson.*

MR. *Davidson*, Minister of the Gospel at *Salt-Preston*, had an extraordinary Prophetick Spirit, and was Eminently Zealous and Faithful in a time of the Churches defection, whence *Didoclavius* in that aforementioned Preface, tearms him, *Cato, & constans Cato sui temporis*: King *James* pressing the setting up of *Superintendents* in the *Scottish* Church: Mr. *Davidson* being present in an *Assembly* at *Dundee*, where many were drawn over by the King to consent to it, rose up boldly in the *Assembly*, and in his own Name, and in the Name of the Church of *Scotland*, did enter a Protestation against that step of defection, and in yeilding up so far the Liberties of the Church to please Men.

Whilst he was Minister at *Salt-Preston*, the Building of the Church was much desired by him, which also he much advanced out of his own private Interest: The Lord *Newbattel* (who had great Authority in that Parish) promising to promote it, from which, yet he afterwards drew back, so that the Work ceased; whereupon Mr. *Davidson* said to him: These Walls that were begun to be Built shall stand as a Witness against you, that ere long God shall root you out, and your Estate out of this Parish, so that you shall not have a piece of Land in the same, which shortly after had a visible accomplishment.

In an *Assembly* of the Church Mr. *John Spotswood*, and Mr. *Law* had a Process put in against them for some gross misdemeanours, where Mr. *Davidson*, finding a readiness in the *Assembly* to acquit them by reason of their good Parts and Gifts, onely with a reproof, he did with earnestness press their Deposition; But being crossed therein, he said, *you will needs spare these two Men, whereat I am grieved: For the time is coming wherein they will trample upon your Necks*, which prediction had shortly after its accomplishment.

He being on a time at Dinner with Mr. *Bruse*, who was then in great Favour with the King, in returning thanks after Meat he had this expression: *Lord, thy Servant bear is a great Favourite at Court, and had in much Respect: But he shall ere long be as much Persecuted as he is now Favoured, and shall go down the Streets when many who now Esteem him greatly, will not vouchsafe to give him a Salutation*: which afterwards came to pass.

At another time Mr. *Robert Bruce* and he, Dining together at the House of a Magistrate at *Edenburg*, who was then a Cordial Friend to godly Ministers, in his plain and free way, whilst he was giving of thanks, he said, *Lord, this good Man for thy sake hath respect to thy Servants; But he little knows that within a short time he must carry us two, who are present bear to Prison*: which words did much trouble that honest Magistrate, though afterward it came exactly to pass.

A Gentleman neary related to a great Family in that Parish where Mr. *Davidson* was Minister, a violent hater of Piety, did upon that account Beat a poor honest Man that lived there, having not the least shadow of provocation from him; and among many sore strokes, he gave him one upon the Back, using these words, *Take this for* Mr. *Davidsons sake*: After which, this honest Man, was forced for a time, to keep his Bed, complaining most of the stroke upon his Back. The *Sabbath* following, in the close of his Sermon, Mr. *Davidson* speaking about the oppression of the Godly, and the Enmity which Wicked Men had to such, did particularly instance in that late Insolence, saying, That it was a sad Time, when Profane Men would thus openly adventure to vent their Rage against such as were Seekers of God in the place, having no cause of Provocation, saving the Image of God

God in the Perſon. And then, with great Authority added, *He who hath done this, be he the Laird, or the Lairds Brother, e're a few Days be paſt, God ſhall give him ſuch a Stroke, as all the Monarchs in the Earth cannot do,* and the *Saturday* following, as this Gentleman ſtood before his Door, he was ſtricken Dead with a Thunder-bolt, and had all his Bones broken.

This Mr. *Davidſon*, not long before his Death, occaſionally meeting with Mr. *John Ker*, a Young Gentleman who was lately come out of *France*, and had then no thoughts of entring into the Miniſtry, and was in a very Courtly Dreſs; Mr. *Davidſon* did ſolemnly charge him to put off his Scarlet Cloak, and to lay aſide his Guilded Rapier, and to betake himſelf to his Book: *For you are the Man* (ſaid he) *who muſt Succeed me in the Miniſtry at this place.* This much Aſtoniſhed the Gentleman for the preſent, yet did he Obey, and as it was foretold, did immediately Succeed him; and was a Faithful and Painful Paſtor in that place many Years after.

Of Mr. *Patrick Simpſon.*

MR. *Patrick Simpſon* was ſometime Miniſter at *Cramond*, and afterwards Tranſlated to *Sterling*. In his Youth he attained to great Exactneſs in the Languages, and Read many Authors, and being told by ſome, that they wondered why he ſpent ſo much time in Reading *Pagan* Authors? He Anſwered, *That he purpoſed to Dedicate all theſe Jewels which he borrowed from the Ægyptians, towards the Building of the Houſe of God.* He did much oppoſe himſelf to the Corruptions of the Times: And in the Year 1584, when the King gave an Expreſs Charge, That they ſhould acknowledg Mr. *Patrick Adamſon* for Arch-Biſhop of St. *Andrews*, or elſe loſe their Maintenance, he with great Vehemency oppoſed the ſame, though that Man was his Uncle by the Mothers ſide: and whereas ſome were willing to Subſcribe, with this Proviſo, *According to the Word of God*, He told them, That this could not ſecure their Conſciences, it being *Contradictio in Adjecto*, to Subſcribe to any Humane Inſtitution, according to the Word, when the Word did Expreſly Condemn the ſame.

He himſelf refuſed the offer of a Biſhoprick, and afterwards, of a Yearly Penſion, which he looked upon as a Deſign to Bribe his Conſcience, which was more dear to him then all the World. And when the *Aſſembly* at *Aberdeen* was Condemned by the State, he did openly own and avow the ſame, and in a very ſolemn manner Denounced the Wrath and Judgment of God againſt the Accuſers and Convictors of thoſe excellent Men at *Linlithgow*, who ſtood for the Liberty of that *Aſſembly*. And that notable Paper and Proteſtation which was given in to the Parliament, *Anno Chriſti*, 1606. was penned by him, and with his own Hand delivered to the Earl of *Dunbar*, ſubſcribed by many Miniſters, who met there upon that account.

His Life was moſt exemplary for Piety, and Faithfulneſs in the Service of his Maſter, which Preached no leſs in that part of the Country where he lived, then did his Doctrine. His Wife, *Martha Barſon*, a Gracious Woman, and the Wife of his Youth, with whom he had lived in great Love, fell ſick, which proved her laſt Sickneſs. In her weakneſs ſhe was ſorely aſſaulted by Satan, who ſuggeſted to her, That ſhe ſhould be given over into his Hands: And it ended in a viſible Diſtraction, which for a time grew upon her: So that, moſt unlike to her former practice, ſhe would break forth into dreadful and horrid Expreſſions, and it was moſt violent on a *Sabbath* Morning, when Mr. *Simpſon* was going to Preach; whereupon, with an heavy Countenance he ſtood ſilent for a time, and at laſt Kneeled down and Prayed, which ſhe no whit regarded: After which, he, turning to the Company that were preſent, ſaid, *That he was ſure that they who were now Witneſſes of that ſad Hour, ſhould yet ſee a Gracious Change, and that the Devils Malice againſt that poor Woman ſhould have a ſhameful Foil.*

Her Diſtraction ſtill continued until *Tueſday*, *Auguſt* the *Ninth*, which Morning, at the very Dawning of it, he went into his Garden, and ſhut the Door, where, for many Hours he was alone: But a Godly Woman, one *Helen Garner*, Wife to

one of the Baylifs of *Sterling*, who had been with his Wife all Night, apprehending that Mr. *Simpſon* might much wrong himſelf by much Grief and Faſting, by ſome help, ſhe did climb over into the Garden: But as ſhe came near to the place where Mr. *Simpſon* was, ſhe was terrified with an extraordinary Noiſe, which made her fall to the Ground: It ſeemed to her like a mighty Rushing of Multitudes running together, and withal, ſhe heard ſuch a Melodious Sound, as made her Judg, that it was more then Humane. Whereupon ſhe Prayed to God to pardon her Raſhneſs, which her Affections to that Man of God had carried her to. Yet afterwards, going forwards, ſhe found him lying upon the Ground; ſhe earneſtly intreated him to tell her what he had from God? He (till ſhe had promiſed not to Reveal it ſo long as he Lived, yet giving her leave to do it, after his Death) ſaid, *O what am I, being but Duſt and Aſhes, that the Holy Miniſtring Spirit ſhould be ſent by the Lord to deliver a Meſſage to me?* And he told her that he had a Viſion of Angels, who did, with an Audible Voice give him an Anſwer from the Lord, concerning his Wives condition. And returning into his Houſe, he ſaid to all that were preſent, *Be of good Comfort, for e're Ten Hours be paſt, I am ſure that this Brand ſhall be pluck'd out of the Fire.* After, he Prayed by his Wives Bed-ſide, and whilſt he was mentioning *Jacobs* wreſtling in Prayer, ſhe ſat upright in the Bed, and caſting by the Curtain, ſaid, *Thou art this Day* Jacob, *who haſt wreſtled, and alſo prevailed: And now God hath made good his Words, which he ſpake this Morning to you: for I am pluck'd out of the hands of Satan, and he ſhall have no more power over me.* This interruption made him ſilent for a time, but afterwards, with great melting of heart, he proceeded in Prayer, and magnified the Riches of Gods Love towards her. And from that Hour ſhe ſpake moſt Chriſtianly, and comfortably, even to her Death, which was the *Fryday* following, *Auguſt* the 13*th* *Anno Chriſti*, 1601. Her laſt words were with a Loud Voice, *Come Lord, into thy Hands I commend my Spirit.*

Mr. *Simpſon* lived ſeveral Years after, even till *March*, 1618. At which time he ſaid, *Now ſhall this Month put an end to all my Labors*; and accordingly, towards the end of it, he was removed by Death; at which time he expreſſed much Joy: Bleſſing the Lord for all his kindneſs towards him, that he had not been perverted by the ſinful courſes of thoſe Times: and that he might ſay, That as the Lord had fed *Elijah* in the Wilderneſs; ſo in ſome reſpect, he had dealt with him all his Life long. Upon ſome of his Books were theſe words written, *Remember, O my Soul, and never forget the Ninth of* Auguſt, *what Conſolation the Lord then gave thee, and how he performed what he ſpake, according to* Zach. 3. 2. *Is not this a Brand pluck'd out of the Fire?*

Providences

Providences, Strange and Extraordinary.

ANno *Christi*, 1636. Divers choise Ministers and Christians in *Ireland*, (Mr. *Blair*, Mr. *Levinston*, and Mr. *Maxwel*, were Three of them,) being much Persecuted, intended to Transplant themselves into *New-England*, not from any fear of their own Sufferings, but that they might have more liberty to Serve the Lord in the Work of the Gospel, when the Door was shut against them in their own Country: At which time there was a strange and remarkable Providence appearing in sundry particulars: As

First, The Vessel wherein they went, in the midst of a Tempestuous Sea, and far from any Land, proved like a Riddle, by reason of its many Leaks, the Rudder of the Ship being also broke off, so that the Pilot and Marriners despaired of safety, not seeing any means of deliverance in an ordinary way: But then God made a poor Seaman, whose company they had shunned, to be an Instrument of saving the Vessel, and all that were in it; for by a marvelous dexterity, he fastened on the Rudder (which others had attempted in vain, and given over all hopes of affecting it) as one Eminently sent by God for that purpose.

Secondly, Some of these Eminent Ministers had a strong perswasion of their safety and deliverance in the greatest Extremity, which they also declared before the Master and Passengers, whilst they were giving it over as a hopeless Business. Thus seeing an Invincible necessity of returning, though it was very Astonishing and bitter at the first look, yet it afterwards clearly appeared to be from the Lord. And one of the Ministers did express to the rest of his Brethren, That he was assured, that since the Lord would not accept of their Service in *America*, they should not want Work and Employment in the place whether he was sending them back by so remarkable a Providence, which also within a short time came to pass; so that they could not but say, that the Lord did in a very marvellous and immediate way appear in that cross Wind, to make them Instrumental for that great Harvest which afterwards followed.

Thirdly, It was also most Observable, That none of those, who upon the account of their Consciences, to enjoy the purity of Christs Ordinances, undertook that Voyage, miscarried, whereas Five Persons who went upon another account to enrich themselves, and had unexpectedly slipt into the Ship, all of them, but one, Died upon the Sea. It was also wonderful, that the Lord, as he had stilled the Raging of the Sea, so did he also quiet the Raging of the People, which they found by Experience to their comfort, and the terror of their Adversaries.

There was, not many Years since, in *Scotland* a Gentleman, whose Stile was *Wastraw*; a most Bloody Man, and Notorious for Profaneness, who made it his chief Business to stir up Quarrels, and to Engage Men in Blood. Amongst others, he provoked a Neighbouring Gentleman to Kill another in that place, which he did accordingly; but afterwards was much troubled in Conscience for it, whereupon this former person told him, That more of that Practice would be the best Cure for him, saying, that himself had Killed Six, and that at the first he was much troubled, but the oftner he did it, it became the more easie. One Day as he was Riding to a place where Two had appointed to decide a private Quarrel by Fighting, his Horse stumbled on the side of a steep Rock, and he fell a great way down, his Sword falling out before him, yet he received no hurt. By this strange Providence God awakened his Conscience, so that stopping his Jorney, he returned home with much Anguish and Remorse, and a strange change followed, whereby he witnessed his Tenderness and Repentance: Before his Death he spent much time alone in Mourning for his Sins; And the Day wherein he Died (though no such thing appeared to them about him) he was heard in his Chamber wrestling very much in Prayer: But after long continuance, when he answered not at their Knocking, they broke open the Door upon him, and found him Dead, but upon his Knees in a Praying posture; and all the Blood in his Body swiming about him in the Floor, all the passages of his Body being opened to give it vent. Thus,

though

though God giveth Pardon to his People, yet ſome Sins he will not let paſs without a viſible Token of his Anger, but will take Vengeance of their Inventions.

There was a notorious Thief in the *South* parts of *Scotland* not many Years ago, called *John of the Score*, who for many Years had followed that Wicked Trade. At length he met with a poor Man Traveling with Two Horſes, which *Score* took from him: The poor Country-man falling upon his Knees, earneſtly Begged, that for *Jeſus Chriſts* ſake he would give him the one again; for he had no more to maintain his poor Family with, but what he could get by their Labor. But all was in vain: For the Thief carried both away to his own Home, leaving the poor Man in a very deſolate Condition. But not long after, *Score* became very Dumpiſh and Melancholy, and could get no Reſt nor Quiet, and yet knew not the cauſe, only he profeſſed, that the Words which the poor Man ſpake, (though he was ſo great an *Atheiſt*, that he underſtood not what he meant when he ſpake of *Chriſt*,) did lie like a great weight upon his Spirit: And when he was ſought after for his Robberies, he bad his Sons to ſhift out of the way, but for himſelf he could not flie, there being a reſtraint upon him; and ſomething within him that bound him from going out of the way: And ſo he ſtaid in his Houſe till he was apprehended, and brought up to *Edenburgh*, and there put in Priſon: whilſt he was there, a Godly Miniſter [Mr. *Henry Blith*,] and a Chriſtian Gentleman [*William Cunningham*, Tutor of *Benton*] who had ſometimes known him, gave him a Viſit, holding forth to him his miſerable Eſtate, and the danger that his Soul was in (for he was Condemned by the Law to Die). and among other Words, they ſhewed him the neceſſity of Flying to *Jeſus Chriſt*, whereupon he ſuddenly Cried out, *O what word is that! for it hath been my Death: That's the Word that hath lain upon my Heart ever ſince the poor Man ſpake it to me, ſo that from that time I had no power to ſhift out of the way:* Afterwards, being told what an one *Chriſt* was, without whom he could not be Saved, he Cried, *Oh, will he ever look to me? and ſhew me Mercy, who for his ſake would not ſhew Mercy to that poor Man, and give him back his Horſe?* Yet after further Inſtruction, a real and gracious Change did appear upon him, and he gave moſt convincing Evidences of the reality thereof: Yea, he attained to great Aſſurance before his Death, and upon the Scaffold, in the Publick Street, where he was Executed, ſpake ſo wonderfully of the Lords dealing with him, and that with ſuch Knowledg and Judgment, as left a Conviction upon all preſent, that he had the Grace of God in reality.

There was one *Patrick Mackelwroth* in the *Weſt* part of *Scotland*, who had his Heart touched in a moſt remarkable way, by the Lord, and after his Converſion, (as he told many of his Chriſtian Friends) he was ſo affected with the new World, into which he was entred, together with the diſcoveries of God, and of a Life to come, that for ſome Months together, he could ſcarce ever ſleep, but was continually taken up in Admiration. His Life was very remarkable, for Tenderneſs and near Converſe with God, in his Daily walk. One Day after a ſharp Tryal (having his only Son ſuddenly taken away by Death) he retired into private for ſeveral Hours; and when he came forth, he looked ſo chearfully, that to thoſe who asked him the reaſon of it, and wondred at it in ſuch a time; he told them, That he had got that in his retirement with the Lord, that to have it again renewed, he would be content to loſe a Son every Day.

It had been long his Burden, that he had ſuch a bad Memory, ſo that he could retain almoſt nothing of what he heard: And bitterly complaining thereof to a worthy Miniſter, [Mr. *James Engliſh*] of *Dally*, he adviſed him, That when he heard any Truth which he deſired to remember, he ſhould commend it to the Lord, and intreat him to keep it for him, and to give it to him back again when he ſhould ſtand in moſt need of it: Which accordingly this Holy Man did put in practice moſt ſeriouſly, and when he came to lie on his Death-Bed, to his Miniſters, and divers other Chriſtians that were preſent, he did ſolemnly declare, how wonderfully the Lord had Anſwered his Prayers: For whereas want of Memory had been his great Burden, now the Lord had given him back all thoſe Truths that he had put into his Keeping, ſo that what he had heard many Years before, was now moſt clearly brought into his Remembrance, which he ſhewed by repeating many particular Truths, and Notes of Sermons, which at ſuch and ſuch times he had heard.

All theſe *Scotiſh Stories* are related by a Godly old *Scotiſh* Miniſter, who profeſſeth that he hath written nothing but what he hath either upon his own knowledg, or elſe from the Teſtimony of ſuch Faithful Witneſſes, as that he had no reaſon to queſtion the Truth of them.

Not many Years ſince, in the Town of *Air* in *Scotland*, there was a poor Man Committed to Priſon for the filthy Sin of Buggery. And before his Impriſonment, he was in the Judgment of all that knew him, a moſt ſtupid Britiſh Perſon, far from God, and from the knowledg of him: But whilſt he was in Priſon the Lord did marvelous declare the power of his Grace, and in ſuch a meaſure diſcovered to him his great Wickedneſs, that after many conflicts in his Soul, and great wreſtling in Prayer, a moſt kindly work of Repentance did appear in him, which was accompanied with great Aſſurance, inſomuch, as when he came to the Stake, he could not ceaſe from Crying out to the People, under the ſenſe of Pardon, and that comforting Sunſhine of Gods preſence and favour, *Oh! he is a great Forgiver: He is a great Forgiver.* Adding theſe words, *Now hath perfect Love caſt out all Fear: For* Jeſus Chriſt *hath paid all: I know that the Lord hath nothing to lay to my Charge; for* Jeſus Chriſt *hath paid all; and ſuch are free indeed, whom the Son makes free:* And thus Died in a Raviſhment of Joy and Wonder.

Mr. *Beza* in his Younger Years, having his Heart touched by the word, being at *Paris*, went to the Proteſtant Church at *Charenton*, where he heard the *Ninety Firſt Pſalm* Read and Expounded, and God followed it with ſo much power, that he not only found it marvelous ſweet for the preſent, but was ſtrengthened to believe it: Yea, had wrought in him a ſtrong perſwaſion, that the Lord would make good to him all thoſe Promiſes contained in it: which afterwards he found verified, as with much comfort he Teſtified at his Death, ſaying, That a sat that time he had been holpen to cloſe with that great Truth, *Verſe* the *Second*, of taking *the Lord for his God*; and got a ſure claim thereto: Yea, that he would be his *Refuge* and *Fortreſs*, he had found it performed remarkably in the courſe of his Life. That he had been delivered from the *Snare of the Fowler*, and from the *Noiſome Peſtilence*, having in frequent hazards been delivered from many that did lie in wait for him: And ſometime he was in great danger of the Peſtilence, which was in thoſe places where he was called to reſide. Yea, in the time of the Civil Wars which were then hot in *France*, he had convincing Deliverances from many Eminent Dangers, at ſuch times as he was called by the Proteſtant Princes into the Field, where Thouſands did fall on his Right and Left hand, *&c.* And upon his death Bed he did, with much comfort, declare in all the perticulars the Accompliſhment of thoſe Promiſes to him: Adding that he had found that God had *given his Angils charge over him*, and had often *heard when he called upon him*, and had been with him in *trouble, and delivered him*, yea, had *ſatisfied him with a long life*: And now (ſaid he) I have no more to wait for, but the fulfilling of that laſt Promiſe in the *Pſalm*, *I will ſhew him my Salvation. Idem.*

The Laird of *Raith* of a known and Ancient Family in *Scotland*, in the beginning of the Reformation of Religion in the Kingdom, was a Profeſſ'd *Papiſt*. But the Lord directed that great Servant of his Mr. *Wiſeheart*, to come one Night late to his Houſe, who, after ſome Repulſes by a Servant, got acceſs to this Gentleman, and told him, that he was come to offer the Goſpel of *Jeſus Chriſt* to him and his Family if he pleaſed to receive it. This was ſpoken with ſuch Authority and Power upon the Gentlemans Conſcience that he moſt kindly received him, and told him that he was *Welcome*. And it pleaſed God that a little after, this Viſit was made ſo Succesful, upon Mr. *Wiſehearts* Inſtructing him and his Family in the Truth, that they made a Publick Profeſſion of the ſame, and the Gentleman Evidenced the Truth of his Converſion.

Not long after, by that Subtilty and Malice of *Cardinal Beaton*, this Laird of *Raith* was ſeized upon in the Laird of *Grange's* his Houſe, and carried Priſoner to the Caſtle of *Edenburg*, and ſo hotly purſued by that Wretched *Cardinal* (who was then in his greateſt Power) that within a ſhort time he was Condemned to Dye. His Lady being overwhelmed with grief upon her Husbands Sufferings, and the Forfiture of his Eſtate, (having five Sons and ſome Daughters to provide for) endeavoured to draw him to a Recantation. But as one that was much with God, he told her that that God, for whom he Suffered (he was aſſured) would provide for his

Family, and Posterity; & that she should yet live to see her youngest Son to be in a better Condition than himself had ever been, in which also came to pass. His second Son went into *France*, & was there raised to great Honour, & upon his return Home, purchased a considerable Estate, and was made Lord *Melvin*, and he bought also part of the *Cardinals* Estate. His third Son was Lord *Tongland*, and one of the Judges of the *Sessions*, and another of them was Laird of *Halhill*. And which was most strange, the *French King* (moved by the great respect he had for that worthy Gentleman Sir *Robert Melvin* the second Son formerly mentioned) did upon a Treaty with *Scotland*, move & procure the taking off the Forfiture of that Estate of *Raith*, whereby the Eldest Son was restored to his Inheritance. And its known to this Day, how graciously the Lord hath witnessed his respect to that Family, which is now enjoyed by the Lord *Melvin*, who, by a continued Succession is descended from that worthy Gentleman who so suffered for the Truth.

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tous condition of many good People that he knew in the Countrey, and from his love to *Jesus Christ* and his Truth, upon deliberation he called them together in *Edenburg*, and having ſpent ſome time in Prayer, he took their ſolemn Promiſe, that what he was about to do they ſhould not reveale ſo long as he lived. He ſaid, he *knew* the ſtraits that many of them were in to hold up their Credit, and therefore he had brought a little mony to lend to each of them; yet ſo, as that they ſhould never offer to repay it, till he required the ſame.

Some time after he had diſtributed this Mony, the Plague having been much in *Air*, and they by Trade decaying, himſelf fell under ſome ſtraits, and ſome Profane Perſons in the place began to make it their ſport, ſaying, that Religion had made him poor, and his giving much to others, like a Fool, made him now want it himſelf: The Profeſſion and Credit of Religion had been always dear to this good Man, which made him reſolve for a time to leave his Country, and ſo, borrowing a little Mony, he went over into *France*, and coming into *Rochel*, he found that Salt and other Commodities were very Cheap, becauſe of a long time they had had no Trading: hereupon he adventured to Fraught a Ship upon his Credit, which when he had done and ſent it away, he himſelf came the neareſt way into *England*, and from thence to *Air*, expecting the return of his Ship. But after long waiting, he was informed for certain, that his Ship was taken by the *Turks*, which became a matter of great grief to him; not becauſe he *knew* not *how to be abaſed*, as well as *how to abound*: But, fearing that the Mouths of wicked Men would now much more be opened, to reproach the Profeſſion of Religion, which made him, for many days keep to his Chamber. At length a Maid that had heard among the People that *John Stewards* Ship was Arrived in the Road, came running in, and cryed at the Door, that his Ship was come. But he, being at Prayer, would not Air till he had done ſerving his Maſter, and then went forth, and ſaw that it was a Truth. But as a further occaſion of Exerciſe to him, there was a worthy Chriſtian, and an Intimate of this [*John Kennedy*,] who for Joy, had gon forth in a ſmall Boat to the Ship; but a ſuddain Storm ariſing, he was carried beyond the Ship, and in the Judgment of all that looked on, he and the Boat were devoured by the Seas: Yea, the Storm encreaſed to ſuch an height, that they feared the loſs of the Ship alſo, which did ſo deeply affect this gracious Man, that, retiring into his Chamber, he would be ſeen by none for three days. But at laſt, coming forth, he went to viſit the Widdow (as he ſuppoſed) of his dear Friend: But whilſt in that Family they were mutually witneſſing their Grief, *John Kennedy* came in among them, who had not been caſt away (as was ſuppoſed) but by a ſtrange Providence had been driven far away to another part of the Coaſt. Hear many Mercies met at once: He vended his Commodities in the Ship, with which he payed all his Debts, and had Twenty Thouſand Marks over to himſelf. Thus that *Bread that was caſt upon the Waters, after many Days* was reſtored again: *and by liberal devices the liberal Man doth ſtand.*

This *John Stewart* when he came to dye, his Friends ſtanding about him, he oft exhorted them to be humble: And concerning himſelf he ſaid, It may be ſome of you doubt nothing of my good Eſtate now I am going the way of all Fleſh: Yea, and I teſtify, that except when I ſlept, or was upon buſineſs, I was not theſe Ten Years without thoughts of God, ſo long as I could go from mine own Houſe to the Croſs, and yet I much doubt of my ſelf, and am in a great Agony, and near the brink of Deſpair. But a day or two before his Death, he turned his Face to the Wall for the ſpace of about two hours, and then Mr *Fergaſſon*, a grave and godly Miniſter of that place, coming in, asked him what he was doing? Hereupon he turned himſelf, and ſaid, *I have been fighting, and working out my Salvation with fear, and trembling: and now I bleſs God, I am perfected, ſtated, and confirmed, and all fears are gone:* and ſo he dyed comfortably.

In the North of *Ireland* there was a Godly and Gracious Gentlewoman, where the Rebellion brake out there, *Anno, Chriſti*, 1641. who, with ſome other Perſons, and her three Children, whereof one was ſucking on the Breaſt, fled. They had not gon far where by the *Iriſh* they were ſtripped ſtark naked, yet (to admiration) they ſpared their Lives; Probably thinking that Hunger and Cold would ſoon kill them. Afterwards, going on at the Foot of a River that runs into the *Lock-each*, another Company of *Iriſh* met them, and would have them caſt into the River

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tous condition of many good People that he knew in the Countrey, and from his love to *Jesus Christ* and his Truth, upon deliberation he called them together in *Edenburg*, and having spent some time in Prayer, he took their solemn Promise, that what he was about to do they should not reveale so long as he lived. He said, he *knew* the straits that many of them were in to hold up their Credit, and therefore he had brought a little mony to lend to each of them; yet so, as that they should never offer to repay it, till he required the same.

Some time after he had distributed this Mony, the Plague having been much in *Air*, and they by Trade decaying, himself fell under some straits, and some Profane Persons in the place began to make it their sport, saying, that Religion had made him poor, and his giving much to others, like a Fool, made him now want it himself: The Profession and Credit of Religion had been always dear to this good Man, which made him resolve for a time to leave his Country, and so, borrowing a little Mony, he went over into *France*, and coming into *Rochel*, he found that Salt and other Commodities were very Cheap, because of a long time they had had no Trading: hereupon he adventured to Fraught a Ship upon his Credit, which when he had done and sent it away, he himself came the neareſt way into *England*, and from thence to *Air*, expecting the return of his Ship. But after long waiting, he was informed for certain, that his Ship was taken by the *Turks*, which became a matter of great grief to him; not because he *knew* not *how to be abased*, as well as *how to abound*: But, fearing that the Mouths of wicked Men would now much more be opened, to reproach the Profession of Religion, which made him, for many days keep to his Chamber. At length a Maid that had heard among the People that *John Stewards* Ship was Arrived in the Road, came running in, and cryed at the Door, that his Ship was come. But he, being at Prayer, would not rise till he had done serving his Master, and then went forth, and saw that it was a Truth. But as a further occasion of Exercise to him, there was a worthy Christian, and an Intimate of this [*John Kennedy*,] who for joy, had gon forth in a small Boat to the Ship; but a suddain Storm arising, he was carried beyond the Ship, and in the Judgment of all that looked on, he and the Boat were devoured by the Seas: Yea, the Storm encreased to such an height, that they feared the loss of the Ship also, which did so deeply affect this gracious Man, that, retiring into his Chamber, he would be seen by none for three days. But at last, coming forth, he went to visit the Widdow (as he supposed) of his dear Friend: But whilst in that Family they were mutually wishessing their Grief, *John Kennedy* came in among them, who had not been cast away (as was supposed) but by a strange Providence had been driven far away to another part of the Coast. Hear many Mercies met at once: He vended his Commodities in the Ship, with which he payed all his Debts, and had Twenty Thousand Marks over to himself. Thus that *Bread that was cast upon the Waters, after many Days* was restored again: *and by liberal devices the liberal Man doth stand.*

This *John Stewart* when he came to dye, his Friends standing about him, he oft exhorted them to be humble: And concerning himself he said, It may be some of you doubt nothing of my good Estate now I am going the way of all Flesh: Yea, and I testify, that except when I slept, or was upon business, I was not these Ten Years without thoughts of God, so long as I could go from mine own House to the Cross, and yet I much doubt of my self, and am in a great Agony, and near the brink of Despair. But a day or two before his Death, he turned his Face to the Wall for the space of about two hours; and then Mr *Fergusson*, a grave and godly Minister of that place, coming in, asked him what he was doing? Hereupon he turned himself, and said, *I have been sighing and Crying to my Salvation with fear and trembling: and now I bless God, I am perfected, sealed, and confirmed, and all fears are gone:* and so he dyed comfortably.

In the North of *Ireland* there was a Godly and Gracious Gentlewoman, where the Rebellion brake out there, *Anno, Christi*, 1641. who, with some other Persons, and her three Children, whereof one was sucking on the Breast, fled. They had not gon far where by the *Irish* they were stripped stark naked, yet (to admiration) they spared their Lives; Probably thinking that Hunger and Cold would soon kill them. Afterwards, going on at the Foot of a River that runs into the *Lock-each*, another Company of *Irish* met them, and would have them cast into the River

ver. This Godly Woman, nothing dismaied, asked only a little forbearance whilst she prayed. And as she lay naked upon the Frozen Ground, she resolved not to go her self to such an un-just Death. They called her and she refusing to come, They dragged her by the Heels along that rugged way to the River, to be cast in with the rest of her Company. But she turning on her Knees said, you should (I am sure) be Christians, and men I see you are. In taking away our miserable Lives, you will do us a Pleasure. But know as we never wronged you nor yours. Remember that you must dye also your selves, and give an account of this Cruelty to the great Judg of Heaven and Earth. Hereupon an *Irish Priest*, then present, said, Let us not take away their Lives, but we will put them into the *Iland* in this Lake, and a Boat being in the River, they put all these Eight naked Persons, and destitute of all Food into it, and carring them into the *Iland*, left them there. After four days of their being there, some of the Company dyed of Hunger and Cold; but neither this Woman nor any of her Children; For she lived by Faith upon the Word of God, and not by *Bread only*. The day after two of her boys crept a side and found the Hide of a Beast at the Root of a Great Tree, which the Mother and they Endeavoured to cast over them, there lying upon the Snow. The next day a little Boat passed by, whom she requested, for Gods Sake to carry them out of that desolate Place; But they being *Irish* would not. Then she begged a little Bread of them, They said they had none there (seeing Fire in the Boat) she begged a cole of Fire of them, which they gave her. And so with some small Chips, they made a Fire and the Boyes, taking a peice of the Hide, laid it upon the Coals, and began to knaw the Leather. But this, without an extraordinary support, could do them little good.

Then they continued ten Days without any visible means of Delivery, and this good Woman professed that it was by Faith and Joy in God, that she so lived. Nor had they any Food but Ice and Snow, nor Drink but Water; yet she thought that God put more nourishment into them than ordinary, for she found them Clammy. Gods Providence so ordered it, that the next day a Boat carried them out to the side of the *Band-Water*, where yet they had Perished, but that she could not endure to see her Children dye in her sight: and tho her two Boyes were young, and so starved that they were scarce able to go, yet she pressed them to go out of her sight, under a pretence of seeking some fire, and she bad them to hold their Faces towards such a place, where (in that desolate Country) she knew they could have no Fire, yet, in such an Extremity, leaving room for God to work their safety, the poor Children had not crawled far before they saw two or three great dogs preying upon a Man that had been slain. At the sight of them the Children were much affraid (who needed not to fear any thing, but living in such a Condition.) One of these Dogs came running and leaping upon one of the Children without doing him the least hurt, only fawned on him, and would run a little before him, and then tarry till the Children came up, and so by degrees he led them to an House where Smoke appeared, which was an *Irish* Mans who was protected by the *English* of *Antrum*, by which meanes they were marvellously preserved; and the Mother was sent for, and succored by a party from *Antrum*.

The Husband of this Gentlewoman, was a sweat-humoured Gentleman and godly, and one who was used to frequent that famous *Fridays-Meeting* at *Antrum* before the Rebellion brake forth: But being ensnared by some *Arminians* that liv'd in those Parts, the worthy Ministers thereabout, after much pains taken with him, could not reclaim him; whereupon Reverend *M. Blair* said to another godly Minister, *I am of opinion that this Gentleman shall either turn Patient, or Madder many Days*: which was soon after accomplished, for he fell so furiously mad, that they were forced to keep him bound; and thus he continued for a Year, only with some *lucida intervalla*. At the end of the Year, being very furious, the Devil taught him (yet by an over-ruling Providence of God) to feign himself sober: and then he intreated his Wife to free him from his Bonds, which she did accordingly: But rising at Breek-a-day, and wrapping himself in the Coverlet, he went to a River, with a Resolution to drown himself: Yet when he was at the very Brink, he had this suggested to him: what a Fool am I to drown the Coverlet, which may be useful to some Body, and thereupon he went back a little, and laid it down at the Root of a Tree, and then was fully purposed to throw himself into the River. But at the very Brink, this also was suggested: were it not best to pray before I dye. Hereupon, turning a little aside, he fell down to prayer, and ere he had done, his Reason and Understanding were Restored to him, with Peace of Conscience, and assurance of Pardon in as large a measure as ever in his Life he enjoyed it before, to the great Joy and Comfort of his Wife and Friends.

The End of the Second Part.

THE

THE LIVES Of Several English Nobility *And GENTRY EMINENT in this* LATER AGE.



PHILIPPVS SIDNEIVS Equ. Aur. obiit A. Dñi 1586.
F. H. Van Hove. sculp.

The Life and Death of Sir Philip Sidney, *who Died* An. Ch. 1586.

SIR *Philip Sidney*, was the firſt born Son of Sir *Henry Sidney*, who was a Man of an excellent wit, large Heart and converſation; and ſuch a Governour, as ſought not to make an end of the State in himſelf, but to plant his own ends in the proſperity of his Country; witneſs his ſound Eſtabliſhments both in *Wales* and *Ireland*, where his memory is deſervedly grateful unto this Day.

His Parentage.

His Mother was Daughter to the Duke of *Northumberland*, and Siſter to the Earls

of *Warwick* and *Liceſter*: She was by nature of a large ingenious Spirit, whence, as it were, even racked with native ſtrength, ſhe choſe rather to hide Her ſelf from the curious eyes of a delicate time, than to come upon the ſtage of the World with any manner of diſparagement: The miſchance of ſickneſs having caſt ſuch a kind of veile over her excellent Beauty, as the modeſty of that Sex doth many times upon their native, and Heroical Spirits. By this it appears that his Deſcent was apparently Noble on both ſides. Yea, and it may probably be gathered, that this clearneſs of his Fathers Judgment, and the ingeniouſneſs of his Mothers, brought ſo happy a temper in this well mixt Off-ſpring of theirs; who as he was their firſt born, ſo was he not the contraction, but the extenſion of their ſtrength, and the very aim, and perfect Type of it.

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Indeed he was a true Model of worth: A man fit for great undertakings: For Conqueſts, Plantations, Reformation of things amiſs, and what Action ſoever is greateſt and hardeſt among men; and withal, ſuch a lover of Mankind, and goodneſs, that whoſoever had any real parts, found comfort in him; yea, participation, and protection to the uttermoſt of his power. The Univerſities abroad and at home, accounted him a general *Mecenas* of Learning, and learned Men: Dedicated their Books to him, and Communicated every Invention, or improvement of Knowledge with him. The Soldiers honoured him, and were ſo honored by him, as no man thought he marched under the true banner of *Mars*, that had not obtained Sir *Philip Sydney*'s approbation. His rare Abilities.

Men of Affairs in moſt parts of Chriſtendom, entertained correſpondence with him. But what ſhould theſe be ſpoken of and mentioned, with whom his own ways, and ends did concur? Since his heart, and capacity were ſo large, that there was not a cunning *Painter*, a skilful *Engenier*, an excellent *Muſician*, or any other Artificer of extroardinary Fame, that made not himſelf known to this famous Spirit, and found him his

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Alſo the gallant Prince *Don John de Auſtria*, Vice-Roy in the *Low Countries* for the King of *Spain*, when this Gentleman, in his Ambaſſage to the Emperour of *Germany*, came to kiſs his hand, tho at firſt, in his Spaniſh haughter, he gave him acceſs, as by deſcent to a youth, of Grace, as to a ſtranger, and in particular competition (as he conceived) to an enemy; yet after a while, when he had taken his juſt *altitude*, he found himſelf ſo ſtricken with this extroardinary *Planet*, that the Beholders wondred to ſee what ingenious tribute, that Brave, and high-minded Prince paid to his worth; giving more honor and reſpect to this hopefull young Gentleman, than to the Ambaſſadors of might Princes.

Again, In what due eſtimation his extroardinary worth was, even among enemies, will appear by his death. For when *Mendoza*, a Secretary of many Treaſons againſt us, heard of it, he ſaid openly, *That howſoever he was glad King* Philip, *his Maſter, had loſt in a private Gentleman a dangerous enemy to his Eſtate; yet he could not but lament to ſee Chriſtendom deprived of ſo rare a light, in thoſe cloudy times, and bewail poor Widow* England (ſo he tearmed it) *that having been many years in breeding one eminent Spirit, was in a moment bereaved of him, by the hands of a Villain.*

Indeed he was a true Model of worth: A man fit for great undertakings: For Conqueſts, Plantations, Reformation of things amiſs, and what Action ſoever is greateſt and hardeſt among men; and withal, ſuch a lover of Mankind, and goodneſs, that whoſoever had any real parts, found comfort in him; yea, participation, and protection to the uttermoſt of his power. The Univerſities abroad and at home, accounted him a general *Mecenas* of Learning, and learned Men: Dedicated their Books to him, and Communicated every Invention, or improvement of Knowledge with him. The Soldiers honoured him, and were ſo honored by him, as no man thought he marched under the true banner of *Mars*, that had not obtained Sir *Philip Sydney*'s approbation. His rare Abilities.

Men of Affairs in moſt parts of Chriſtendom, entertained correſpondence with him. But what ſhould theſe be ſpoken of and mentioned, with whom his own ways, and ends did concur? Since his heart, and capacity were ſo large, that there was not a cunning *Painter*, a skilful *Engenier*, an excellent *Muſician*, or any other Artificer of extroardinary Fame, that made not himſelf known to this famous Spirit, and found him his

true Friend without hire. Indeed he was the common *Rendevous* of worth in his time.

His Learning. Yea, it will be confeſſed by all that knew him, that this one Mans Example, and perſonal reſpect, did not only encourage Learning and Honor in the Schools, but brought the affection and true uſe thereof, both into the Court and Camp; ſo that his very wayes in the World, did generally add Reputation to his Prince and Country, by reſtoring amongſt us the ancient Majeſty of Noble and true dealing. His Heart and Tongue went both one way, and ſo with every one that went with the Truth, as knowing no other Kindred, party, or end.

His Piety. Above all, he made the Religion which he profeſſed, the firm *Baſis* of his Life: For his Judgment was, that our true-heartedneſs to the Reformed Religion in the beginning, brought peace, ſafety, and freedom to us; concluding, That the wiſeſt and beſt way, was that of the famous *William*, Prince of *Orange*, who never divided the conſideration of Eſtate from the cauſe Religion, nor gave the ſound party cauſe to be jealous or diſtracted, upon any apparance of ſafety whatſoever; Prudently reſolving, that to temporize with the enemies of our Faith, was but (as among *Seaguls*) a ſtrife not to keep upright, but aloft upon the top of every Billow: Which falſe-heartedneſs to God and Man, would in the end find it ſelf forſaken of both, as Sir *Philip* conceived. For to this active Spirit, all depths proved but ſhallow Fords, he piercing into mens Counſels and Ends, not by their words, Complements, or Oaths, all barren in that Age, but by fathoming their hearts, and powers by their Deeds, and found no wiſdom, where he found no courage, nor courage without wiſdom, nor either of them without honeſty and Truth. The Ingenuity of his nature did ſpread it ſelf freely abroad: None that then lived when he dyed, could ſay, that he ever did them wrong, or harm, but many there were that thankfully acknowledged that he had done them good. Neither was this in him a private, but a publick affection; his chief ends being, not Friends, Wife, Children or himſelf: But above all things, the honour of his Maker, and Saviour, and the ſervice of his Prince and Country.

His Policy. Sir *Philip Sidney* ſhewed his rare wiſdom and ripe parts, in his youth and firſt imment, when he was ſent by Queen *Elizabeth* of famous memory, to condole the Death, and to congratulate the ſucceſſion of *Rodolph* to the Empire. For under the ſhadow of this Complement between Princes, which ſorted better with his youth than his Spirit, did he not, to improve that Journey, and make it a real ſervice to his Soveraign, porcure an *Article* to be added to his *Inſtructions*, which (as he paſſed) gave him ſcope, to ſalute the *German* Princes, who were intereſſed in the cauſe of our Religion, or their own native Liberty?

And tho, to Negotiate with that long-breathed Nation, proves commonly a work in ſteel, where many blows hardly leave any print: Yet did this Maſter-workman quickly ſtir up their cautions, and ſlow Judgments to be ſenſible of the danger which threatened them hourly, by this fattal conjunction of *Romes* undermining ſuperſtitions, with the Commanding forces of *Spain*. And when he had once awakened that confident Nation to open their eyes, and to look up, he as eaſily made manifeſt unto them, that neither their Inland ſeat, vaſt multitude, confuſed ſtrength, wealth, nor hollow-ſounding-fame, could ſecure their Dominions from the ambition of this brave aſpiring Empire; Howſoever, by the like helps, there had formerly bounded the ſame *Roman* and *Auſtrian* Supremicies.

He recalled to their Memories, how by this Brother-hood in evil (like *Simion* and *Levi*) *Rome* and *Spain* had ſhed ſo much blood, as that they were juſtly become a terrour to all Governments, and could now be withſtood, or ballanced by no other means than by a General League in Religion; conſtantly, and truly affirming, that to aſſociate by a uniform bond of Conſcience, for the protection of Religion and liberty, would prove a more ſolemn union, and *Symbolize* far better, againſt their Tyrannies, than any factious combination in policy, League of ſtate, or other Traffick of Civil, or Martial humours, could poſſibly do.

His Prudence. The next doubtful Stage which he had to act upon, was grounded upon a publick, and ſpecious Propoſition of Marriage between our famous Queen, and the Duke of *Anjou*: About which match, altho he ſaw the great, and wiſe Men of thoſe times, ſuddenly carried down, and every one fiſhing to catch the Queens humor in it; Yet when he conſidered their difference in years, Perſon, Education, State, and Religion

gion between them; And then called to mind the ſucceſs of our former Alliances with the *French*, he found many reaſons to make queſtion whether it would not prove *Poetical* on their part: And if real, whether the Ballance ſwaied not unequally, by adding much to them and little to his Soveraign? The Dukes greatneſs being only in Name and poſſibility, and both theſe would either wither, or muſt be maintained at her coſt. Her Eſtate was alſo in hand, and tho Royally ſufficient to ſatisfie that Queens Princely, and moderate deſires, or expences, yet perchance, inferior to bear out thoſe mixt deſigns, into which his Ambition, or neceſſities might entiſe, or draw her.

—Again, Sir *Philip* conſidering the inconveniences, and miſchiefs which came by Queen *Maries* matching with King *Philip* of *Spain*, tho he confeſſed that our Alliance with the *French* to be leſs unequal; yet even in that he foreſaw, that diverſity in Religion would firſt give ſcandal unto both, and in progreſs, prove of neceſſity, fatal to one ſide: Becauſe the weaker party here, being fortified by ſtrong parties abroad, and an Husbands name at home, muſt neceſſarily have brought the native Soveraign under a kind of *Covert Baron*, and thereby have forced her Majeſty, either to loſe the freedome and Conſcience of a good Chriſtian, the Honour of an excellent Princeſs, or the private reputation of an obedient Wife. Neither could that excellent Lady (as he conceived) with theſe, or any other cautions, have countermined the Mines of practice, whereby (it is probable) this Prince would have endeavoured, to ſteal the change of Religion into this her Kingdom.

—1. As Firſt, by cavelling at the Authors, and Fathers that upheld her Church.

—2. Then by diſgracing her moſt Zealous *Miniſters*, through aſperſions caſt upon their Perſons, and advanceing indifferent Spirits, whoſe God is this world, the Court their Heaven, and conſequently their ends, to byaſs Gods immortal Truth to the fancies of mortal Princes.

—3. By the ſubtile latitude of School-diſtinctions, publickly edging nearer the Holy *Mother Church of Rome*; and therein, firſt waving, the ſounding the Peoples minds; If not with abrupt, and Spirit-fallen *Toleration*, yet with that inviſible Web of *Connivancy*, which is a ſnare to intangle great, or leſſer Flies at the Will of Power.

—4. By a Princely licentiouſneſs in behaviour and Conſcience, faſhioning *Atheiſm* among her Subjects: As knowing that in Confuſion of thoughts, he might the more eaſily raiſe up Superſtitious Idolatry.

—5. By a publick decrying of our ancient Cuſtomes and Statutes; and from that ground, giving Proclamations a Royal vigor in moulding of Pleas, Pulpits, and Parliaments, after the *French* mode, which in our Government is a confuſion almoſt as fatal as the Confuſion of Tongues.

—6. By imploying no inſtruments among the People, but ſuch as deviſe to ſheer them with Taxes, to ranſome them with Fines, to draw in Bondage under colour of Obedience, ſo to bring the *Engliſh* People to the poverty of the *French* Peaſants.

—7. To lift up Monarchy above her ancient Legal Circles, by baniſhing all free Spirits, till the *Ideas* of native Freedom ſhould be utterly forgotten.

—8. Alſo in the practice of this Marriage, he foreſaw and Propheſied, that the very firſt breach of Gods Ordinance in matching Her ſelf with a Prince of a diverſe Faith, would infallibly carry with it ſome piece of the rending diſtiny, which *Solomon* and ſome other of the *Jewiſh* Princes, juſtly felt, &c.

—The courſe which he took in this great buſineſs, was not by murmur among equals, or inferiours to detract from his Prince; but he made an humble Addreſs of theſe reaſons to the Queen her ſelf, to whom the appeal was proper: So that altho he found a ſweet ſtream of Soveraign humours in that well tempered Lady, to run againſt him, yet found he ſafety in Her ſelf againſt that ſelf-neſs which appeared to threaten him in her. For this happily born and bred Princeſs, was not (Subject-like) apt to conſtrue things, done reverently, in the worſt ſenſe: But rather, with the Spirit of anoynted Greatneſs (as Created to raign equally over frail and ſtrong) more deſirous to find wayes to faſhion her People, than colours, or cauſes to puniſh them. His Wiſdom.

—After this he deſigned a Voyage, with Sir *Francis Drake* to the *Weſt Indies*, purpoſing (if God proſpered them) to ſettle a Plantation upon the Continent of *America*; and when the Fleet was almoſt ready to ſet ſail, he ſtole from the Court (unknown to the Queen) purpoſing to have gone along with it himſelf; but before he could get off, the Queen being informed of it Commanded him back, promiſing to

him

Made Governour of *Flushing.*

him employment, under his Uncle, the Earl of *Leicester*, in the *Low Countries*; and upon his return to the Court, was instantly made Governour of the Garrison of *Flushing*, and for Field employment, General of the Horse: In both which charges, his demeanour testified to the World both Wisdom and Valour, with the addition of honor to his Country by them.

For instance, How like a Soldier did he behave himself, first in contriving, then in executing the surprise of *Axil*? where he revived that Ancient, and secure discipline of order and silence in their march: And after their entrance into the Town, he placed a Band of choice Soldiers to make a stand in the Market place, for security to the rest that were forced to wander up and down by direction of their Commanders; and when the service was done, he rewarded that obedience of discipline in every one, liberally, out of his own Purse.

Again, how providently did he preserve the Lives and honour of our *English* Army at that enterprise of *Gravelin*? where tho he was guided by directions given him; yet whither out out of Arguments drawn from the person of *La Motte*, Governour of that Town, who had a general reputation of too much worth; either to deceive, or easily to be deceived; or out of the strength and importance of that place, precious to the owner in many respects, the least of which would redouble loss to the growing Ambition of a Conquerour; or whether, upon caution given by intelligence; or whatsoever light of diversion else, he was resolute not to hazard so many principal Gentlemen, with such gallant Troops, and Commanders, which accompanied him in that flattering expedition. Yet because he kept this steady Counsel in his own bosome, there was great labouring on every side, to obtain the honour of that service: To all which gallant kind of competition, he made this answer; That his own coming hither was to the same end, wherein they were now become his Rivals: and also he assured them that he would not yield any thing to any man, which by right of his place, was both due to himself, and consequently a disgrace for him to execute by others. Again, that by the same Rule, he would never consent to hazard them that were his Friends, and in divers respects, his Equals, where he found reason to make many doubts, and so little reason to venture himself.

His foresight.

Yet as a Commander, concluding that something was fit to be done, equally for obience and tryal, he made the inferior Captains, try their chance by a Die upon a Drum head. The Lot fell upon Sir *William Brown*, his own Lieutenant, who with a choice Company presently departed, receiving this charge from Sir *Philip*, that if he found falshood, and not faith, he should presently throw down his Arms, and yield himself Prisoner; protesting that if they took him, he should be ransomed: If they broke Quarter, his Death should be severely revenged.

On go these forlorn Companies with this their Leader, and before they came into the Town, found all outward signs exactly performed, and when they were entred, every Street safe and quiet, according to promise, till they were past an easie recovery of the Gate; when instantly, out of the Cellars under-ground, they were charged both by Horse and Foot: The Leader, following his Generals command, discovering the the Treason, threw down his Arms, and was taken Prisoner: The rest of the Company retired, or rather fled towards their Ships, but were still wounded, and some cut off by their pursuing enemies, till at last a Serjeant of a Company, with fifteen more (all *Sidney's* men) that is, such as could die to get honour and to do service for their Country, made an *Halt*, and being happily mixed of Pikes, Halberds, and Muskets, resolved to die with their backs to their Friends, and their faces to their Enemies: They retired, or stayed as occasion offered it self, and were in both hotly charged both with Horse and Foot, till in the end eight of them were slain, and eight left alive. The Serjeant was wounded on the side by a square Bullet out of a Field peice, who made this brave retreat within view, at last, and under the Protection of their own Navy; Bringing home, even in his Wounds reputation of courage, and Martial Discipline into his Country.

In a quarrel between the Earl of *Leicester*, and Count *Hollock* (who was the Head of a Party against the Earl) how discreetly did Sir *Philip* ballance that brave Count? when putting himself between indignities, offered to his Soveraign, through the Earl of *Leicester's* person, he brought those passionate charges, which the Noble Count addressed upward to the Earl, by degrees down upon himself, where that brave Count *Hollock* found Sir *Philip* so fortified with wisdom, courage, and truth, beside the strong party of former friendship

His great prudence.

standing

ſtanding for him in the Counts noble Nature: Yea, though ſenſe of Honour, and many things elſe, equal and unequal between them, were in appearance beyond poſſibility of peicing; yet this one inequality of Sir *Philips* right on his ſide, made the Count calm; and by coming to terms of expoſtulation, did only reconcile thoſe two haughty Spirits, one to another, more firmly than before; But withal, through himſelf wrought, if not a kind of Unity between the Earl of *Leiceſter* and Count *Hallock*, yet at leaſt a final ſurceaſe of all violent jealouſies, or factious expoſtulation.

To be ſhort, not in Complements, and Arts, but real proofs given of his ſufficiency above others: In a very little time his Repututation, and Authority among the active people, grew ſo faſt, that it had been no hard matter for him, with the diſadvantage of his Uncle, and the diſtraction of our Affairs in thoſe parts, to have raiſed himſelf a Fortune there. But in the whole courſe of his Life, he did ſo conſtantly ballance Ambition, with the ſafe Precepts of divine and moral Duty, as no pretence whatſoever could have enticed this worthy Gentleman, to break through the Circle of a good Patriot.

Now we are come to ſpeak of his death; wherein he ſhewed in a ſhort progreſs to a long home, paſſing fair and well-drawn Lines, by the guidance of which, all *Pilgrims* of this Life may be humbly conducted into the Haven of *Everlaſting reſt.*

When that unhappy ſtand was to be made before *Zutphen*, to ſtop the iſſuing out of the *Spaniſh* Arms from a Siege; with what alacrity ſoever he went to Actions of honour, yet remembring upon what juſt grounds the *Ancient Sages* deſcribe the worthieſt Perſons to beſt Armed, he had compleatly put on his: But meeting the Marſhal of the Camp, but lightly Armed, the unſpotted emulation of his heart, to venture without any inequality, made him caſt off his Careſſes, and ſo by the ſecret influence of the Wiſe Gods Providence, he diſarmed that part, where God (as it ſeems) had reſolved to ſtrike him.

Thus they went on, every man at the head of his own Troop; and, the Weather being Miſty, they fell unawares upon the Enemy, who had made a ſtrong ſtand to receive them, near unto the very Walls of *Zutphen*. By reaſon of which accident, their Troops fell, not only unexpectedly to be engaged within the level of the great ſhot that played from the Rampiers, but more fatally within the ſhot of their Muſquets, which were laid in Ambuſh within their own Trenches.

By this ſtand an unhappy hand, out of thoſe Trenches, brake the bone of Sir *Philips* Thigh, with a Muſket ſhot, above the left knee, which ſo ſhivered the bone that the Bullet could not be got out. The horſe whereon he rode, was rather furiouſly cholerick than bravely Proud, and ſo forced him to forſake the Field but not his back; which was the Nobleſt, and fitteſt Biere to carry a Martial Commander to his Grave: In which ſad paſſage, going along by the reſt of the Army, where his Uncle, the General was, and being thirſty with exceſs of bleeding, he called for ſome Drink, which was preſently brought him. But as he was putting the Bottle to his mouth, he ſaw a poor Soldier carried along (who had eaten his laſt at the ſame Feaſt) gaſtly caſting up his Eies at the ſaid Bottle; which Sir *Philip* taking notice of, took it from his own head, before he drank, and gave it to the poor man, with theſe words: *Thy neceſſity is yet greater than mine.* And when he had pledged this poor Soldier, he was preſently carried to *Arnheim* in *Gelderland.*

He is wounded.

Compaſſion.

In this place the principal Chyrurgions of the Camp attended his coming: Some mercenarily, ſeeking their own gain: Others out of a deſire to honour their Art; but the moſt of them, with a true Zeal (compounded of love and reverence) to do him good, and (as they thought) many Nations in him.

When they went about to dreſs his Wound, he, both by way of charge, and adviſe, told them, that whilſt his ſtrength was yet entire, and his Body free from a Fever, and his mind able to endure it, they might freely uſe their Art; cut, and ſearch the bottom: For, beſides his hope of health, he would make this farther profit of his pains which he ſhould ſuffer, that they might witneſs, they had indeed a ſenſible natured man under their hands, yet one to whom a ſtronger Spirit had given power above himſelf either to do or ſuffer. But if they ſhould now neglect to uſe their Art, and renew his torments in the declination of nature, the ignorance, or over-tenderneſs, would prove a kind of Tyranny to their Friend, and conſequently a blemiſh to the reverend Science.

Prudence.

With

—With love and care well mixt, the Chirurgeons began the Cure, and continued it ſixteen Days, not only with hope, but rather with ſuch confidence of his recovery, as the joy of their hearts overflowed their diſcretion, and made them ſpread the Intelligence of it to our Queen, and to all his noble Friends here in *England*, where it was received not as private, but as publick Good news.

— Only there was one *Owl* among all the other Birds, who, though looking with no leſs zealous eyes than the reſt, yet ſaw, and preſaged reaſon for deſpair. He was an excellent Chirurgion of Count *Hollocks*, who, altho the Count himſelf lay at the ſame inſtant hurt in the Throat with a Musket Bullet, yet he neglected his own extremity, to ſave his Friend, —and for that end, had ſent him to Sir *Philip*. This Chyrurgion (out of love to his Maſter) had made bold one day to return to dreſs his Wound, and whilſt he was doing it, the Count chearfully asked him, how Sir *Philip* did? and being anſwered, with a heavy countenance, *that he was not well*: At which words this worthy Prince (as having more ſenſe of his Friends wounds than his own) cryed out; *Away Villain; never ſee my face again, till thou bringeſt me better News of that mans recovery; for whoſe redemption, many ſuch as I were happily loſt.*

—Now after the ſixteenth day was paſt, and the very Shoulder-bones of this delicate Patient were worn through his skin, with conſtant, and obedient poſturing of his body to the Chyrurgions directions; He judiciouſly obſerving the pangs which his Wound ſtang him with by fits, together with many other *Symptoms* of decay, but few or none of recovery, he began rather to ſubmit his body to theſe *Artiſts*, than any farther to believe, or truſt to them. During which ſuſpence, he one morning lifting up the Bed cloths for change and eaſe of his body, ſmelt ſome extroardinary noiſom ſavour proceeding from him, differing from the ſmells of Oils and Salves; and either out of natural delicacy, or at leaſt, his care not to offend others, grew a little troubled at it: which they that ſet by, perceiving, beſought him to let them know, what ſuddain indiſpoſition he felt? — Sir *Philip*, as ingenuouſly told them what it was, and deſired them, as ingenuouſly to confeſs whether they ſmelt any ſuch noiſom ſents or no? They all proteſted againſt it, upon their credits: whereupon Sir *Philip* gave this ſevere doom upon himſelf, that it was ſome inward mortification, and a welcome meſſenger of Death.

Great affliction.

—Shortly after, when the Chyrurgions came to dreſs his wounds, he acquainted them with theſe peircing intelligences between him, and his Mortality: which though they oppoſed by the Authority of Books, parallelling of accidents, and other artificial probabilities; yet moved they no alteration in this worthy Perſon, who judged too truly of his own eſtate, and that from more certain grounds than the vanity of opinion of erring Artificers could poſſibly pierce into. So that afterwards, how freely ſoever he left his body ſubject to their practice upon it, and continued a Patient beyond exception; yet did he not change his mind: But as having caſt off all hope, or deſire of recovery, he made and divided that little ſpan of Life which was left him, in this manner.

Piety. — Firſt, he called the Miniſters unto him; who were all excellent men of divers Nations, and before them made ſuch a Confeſſion of his Chriſtian Faith, as no Books, but the heart can truly and freely deliver. Then deſired he them to accompany him in Prayer, wherein he craved leave to lead the Aſſembly, in reſpect (as he ſaid) that the ſecret ſins of his own heart were beſt known to himſelf, and out of a true ſenſe of them, he was the more properly enabled to apply the Eternal ſacrifice of his bleſſed Saviours Paſſion and Merits to himſelf. And his Religious deſires, were eaſily aſſented to by this humbly devout and afflicted Company; and he, in the performance of the Duty, however they were all moved, and much affected, and thoſe ſweet motions were witneſſed by their deep ſighs, groans, and tears: Yet could no man eaſily judg of himſelf, much leſs of others, whether theſe heavenly Raptures proceeded from ſorrow for him, or admiration of him: The Fire of this *Phœnix* hardly being able out of any Aſhes to produce his equal as they conceived.

— After a while he concluded his Zealous, and fervent Prayer; whether to give reſt to that frail, wounded fleſh of his, unable to bear the bent of Eternity ſo much affected, any longer: Or whether to abſtract that Spirit more inwardly, and by chewing (as it were) the Cud of Meditation, to imprint thoſe excellent Images in his Soul; who can tell but God?

— Not long after he intreated theſe Divines, to recal to mind what was the opinion of the Heathen, touching the immortality of the Soul. Firſt, to ſee what true knowledge

ledge ſhe retains of her own Eſſence, out of the light of her ſelf. Then to Parallel with it the moſt pregnant Authorities of the *Old and New Teſtament*, as ſupernatural Revelations, ſealed up from our Fleſh, for the Divine Light of Faith to reveal and work by. Not that he wanted Information or Aſſurance: But becauſe this fixing of a Lovers thoughts, upon thoſe external beauties, tended not only to the cheering up of his decaying Spirits; But, as it were, a taking poſſeſſion of that immarceſſible, and eternal Inheritance, which was due unto him, by vertue of his Brother-hood in Chriſt.

Publiſhes his Will.

The next thing that he did, was the calling for his *Will*; which, tho at firſt ſight it may ſeem a deſcent from Heaven to Earth again; yet he that obſerves the diſtinction of thoſe offices, which he practiſed in beſtowing his own, may diſcern, that as the Soul of Man is all in all, and all in every part; ſo was his goodneſs equally diſperſed into the greateſt, and leaſt actions of his ſhort Life; which *Will* of his, will ever remain for a witneſs to the world that thoſe ſweet and large, even dying Affections of his, could no more be contracted with the narrowneſs of pain, grief, or ſickneſs, than any ſparkle of our immortality can be privately buried in the ſhadow of Death.

His Death.

The laſt *Scene* of this *Tragedy*, was the parting between the two Brethren; the weaker ſhewing wonderful ſtrength in ſuppreſſing his ſorrow, and the ſtronger great weakneſs in expreſſing of it. So far did invaluable worthineſs, in the dying Brother, enforce the living to deſcend beneath his own worth, and by abundance of Childiſh Tears, bewail the publick in his particular loſs. Yea, ſo far was his true remiſſion of mind transformed into ejulation, that Sir *Philip* (in whom all earthly Paſſions, did even, as it were flaſh, like lights ready to burn out) recalled thoſe Spirits together, with a ſtrong virtue, but weak voice; mildly blamed him for relaxing the frail ſtrengths left to ſupport him in his final combate of ſeparation at hand. And to ſtop this natural Torrent of perfection in both, he took his leave with theſe admoniſhing words.

Love my Memory, Cheriſh my Friends; Their faith to me may aſſure you that they are honeſt. But above all Govern your Will, and Affections, by the Will, and Word of your Creator; in me beholding the end of this world, with all her vanities.

The manner of his Death and the mourning for his loſs, his Exequies and Epitaphs made upon him, ſee in a brief account given of his Life and Death in my firſt Volume of Lives, page 35 in the third Alphabet.

After his death the States of *Zealand* became Suitors to her Majeſty and his Noble Friends, that they might have the Honour of burying his Body at the Publick charge of their Government. A memorable Example of Thankfulneſs, by honouring, and well handling the Dead, to encourage the living: Which Requeſt, had it been granted, the Reader may pleaſe to conſider what Trophies, it is likely, they would have erected over him for Poſterity to admire, and what Inſcriptions would have been deviſed for Eterniznig his memory.

A brief account of the Life and Death of Sir Charles Coot, *who dyed,* Anno Chriſt. 1642.

He is bred a Soldier.

His Valour.

His Prudence.

His Juſtice.

SIR *Charles Coot* was a man of War from his youth; For (as *Fines Moriſon* in his *Iriſh Chronicle* tells us) he came into *Ireland*, a Captain in Queen *Elizabeths* Reign, *Anno Chriſt.* 1601. *September* the fourth: And did brave, and memorable ſervice againſt the Earl of *Tyr-owen*, and his Adherents. And thoſe Wars being ended, as the Lord made him inſtrumental to promote peace, ſo was he as vigilant to preſerve, and continue it afterwards. Many combinations of Theeviſh Crews, and Trayterous Conſpiracies, in the Province of *Connaught*, and in the confines of *Ulſter*, he diſſipated; making ſome of the moſt notorious Offenders, by exemplary puniſhment, a terror to the reſt: And on the other hand, delivering the poor innocent from ſuch as were too ſtrong for them.

—*He brake the jawes of the wicked, and plucked the ſpoil out of their Teeth. The bleſſing of them that were ready to periſh came upon him; and he cauſed the ſtrangers heart to ſing for joy. He put on Righteouſs and it clothed him, and his Judgment was a Robe, a Diadem,* Job. 29. 12, 13, 14. Many years together did he ſhine as an eminent and bright ſtar in the *Iriſh Horizon*. He was nothing daunted, or diſcouraged with the falſe Aſperſions of ſome, or with the weak, and tooliſh credulity of others. For he knew, that as the ſhadow follows the body of ſuch as walk in the Sun; ſo doth *envy* attend worth and virtue. *In Sole ambulanter neceſſario umbra ſequitur; In honore & Dignitate viventes Invidia comitatur*, ſaith *Maximus*.

He is envied.

His Converſion —Before the eruption of the *Iriſh* Rebellion, it pleaſed God to viſit him with ſickneſs, and thereby to convince him of his ſins, and of his need of a Saviour. And upon his recovery he ſent for ſome Spiritual *Phyſicians*, to whom he ingenuouſly opened the Eſtate of his Soul, and took their Counſel what he might do to procure Pardon and Reconciliation with God, and he had fully obſerved what they ſaid, and as carefully put it in practice to the everlaſting good of his Soul. For he was obſerved ever-after, to be a very conſtant and due reſorter to the Publick Ordinances, and a large contributer towards their maintenance, having in high eſteem the faithful Meſſengers of *Jeſus Chriſt*, for their *work-ſake*, and expreſſing ſingular affections to the generation of Gods people.

Miniſters loved

—He was like unto *Cornelius*, that famous *Centurion*, frequent in Prayer, and abundant in Alms-deeds. His Noble proweſs rendred him terrible to his Enemies round about, and the Lord of Hoſts made him very ſucceſful in his undertakings. For as *David* ſaid of *Jonathan*: *From the Blood of the Slain, and from the fat of the Mighty his Sword returned not empty.* His rare dexterity in animating and encouraging his Soldiers, his winning demeanour, affable and ſeaſonable Speeches, and his Prudent ordering his affairs, made him great among his People, and accepted (with *Mordecai*, *Heſt.* 10. 3.) of the multitude of his Brethren: For all ſaw that he ſought the welfare of his Nation, and put his life in his hand to procure their ſafety.

—After the breaking out of that horrid Rebellion, which began *October* 23. *Anno Chriſt.* 1641. preſently the *State* at *Dublin* had information that the deſign of the Enemies was to beſiege *Droheda*, whereupon they preſently ſent all the forces, which could then be poſſibly raiſed, to the ſtrengthening of that Garriſon, after whoſe departue, they had no conſiderable ſtrength left in *Dublin* for the defence of that City, which was the Metropolis of the Kingdom, and which being loſt, all had been loſt with it; and ſome of thoſe which they had, were Perſons little to be confided in.

—The numerous and ſubtile Enemies being quickly informed hereof, preſently drew together all their ſtrength, and begirt the City round. In this forlorn, and almoſt deſperate condition, ſome of the Miniſters preſſed the Council dayly for a Publick Faſt, as the only remedy left unto them: But it could not be obtained (through the averſneſs of ſome who ſhould have been moſt forward in ſuch a work) till the twelfth of *November* following: And it pleaſed God that very Evening after their General Humiliation, to give them a ſignal, and gracious return to their Prayers; whereby they were experimentally taught, that their beſt weapons were (as Saint *Ambroſe* ſpeaks) *preces & Lachrimæ*: Prayers and Tears.

Prayer prevalent.

—For as the Spirit of God came upon *Othniel*, and raiſed him up to deliver *Iſrael* in their deep diſtreſs (*Judg.* 3. 9. 10.) when they cryed unto him: So did the Spirit of Magnanimity and fortitude, ſuddenly fall upon this Noble, and magnanimous Senator, and ancient, expert Soldier, who had long before that day, been aged and decrepit by reaſon of ſickneſs, hardly able to ſet his Feet to the ground. Yet in the mighty ſtrength of God he went in to the Council-Table, and tendred his ſervice to go forth againſt the Enemy, accounting and eſteeming it (as he told them) more Eligible and deſirable to die in the Field, than to be ſlain within their Houſes.

A ſpecial Providence.

—This motion was no leſs acceptable, than it was ſeaſonable: But ſome judged that it would prove abortive, ſaying, The good mans Spirit is willing, but his Body is too weak for ſuch a work. Others demanded where he would have Men for the ſervice? But the preſent and preſſing exigences would admit of no long conſultations.

—The State knew his priſtine valour, commended his preſent reſolution, and promiſed him their ready and beſt aſſiſtance, at this time he only was left of all the ancient worthies who had been ingaged in the Wars of *Ireland*, whom time had eier worn out, or age and infirmities had diſabled from ſuch an undertaking: But

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the Lord renewed his ſtrength as the Eagles. For when he heard the rueful and doleful outcries, and beheld the prodigious, and never enough to be lamented miſeries of the ſtript and ſtarved *Engliſh*, which ſurpaſſeth all expreſſion, he was exceedingly moved in his Spirit, and prayed unto the Lord to endue him with ſtrength from Heaven, that he might be able before he dyed to give three or four defeats to thoſe bloody and barbarous Rebels, who were the Authors of ſuch great Indignities, and of the numberleſs, and unconceivable ſufferings of an innocent and helpleſs People. Sympathy.

This Prayer the Lord hearkened and aſſented to: For immediately of weak he became ſtrong, and to the admiration of all men, he went forth in confidence of the aſſiſtance of Almighty God, and by Faith put to flight thoſe that roſe up againſt him, ſo that all could not but ſee and acknowledged, that the Lord was with him. For having received the afore-mentioned acceptance and encouragement from the *State*, he went forth, and with all ſpeed took up all men which came next to hand, moſt of which were ſuch as had been ſtripped, and half ſtarved, and that never had been trained to the Wars. Theſe he led forth, to the number of ſeven Hundred (at the moſt) into the County of *Wicklow*, where the ſtrength of the Enemy was then concentred, and there he charged, and fell upon them: At the firſt encounter his raw Soldiers were diſranked, and put into ſome confuſion; But he with admirable skill and dexterity, ſoon rallied them together again; fell upon the Enemy, and by Gods ſpecial aſſiſtance routed them, and returned with the loſs of any one man, excepting one only, whom himſelf ſhot as he was running over to the Rebels. His Faith. His Victories.

This mercy ſeemed to the Proteſtants in *Dublin* no leſs than a Reſurrection from the dead, and afforded them cauſe and matter of joyful thankfulneſs to Almighty God the giver of Victories. By it alſo they were animated and encouraged to continue their weekly dayes of Faſting, Prayer, and Humiliation, unto which they had an exceeding great concourſe of the *Engliſh* in their Congregation: And as *Joſuah* and *Iſrael* prevailed, whilſt *Moſes* held up his Hand: So as long as they continued in Publick Prayers and ſupplications, their Armies prevailed abroad till they became Maſters of the Field, during the ſpace of a whole year and an half. Prayer prevalent.

After that firſt action Sir *Charles Coot* went out again with his party, took and burnt *Claneart*, a place neer to the City of *Dublin*, which the Enemies had filled with Rapine and Blood: He took in alſo the Garriſons of the *Naas*, and *Trim*: He expel'd the Rebels out of the *Navan*. And laſtly he encountered with the whole Body of the Enemy at *Kilruſh*, where he fought a pitch't Battel with them, and routed their vaſt multitudes, and would have purſued them farther if he might have had his will, with ſuch heat and vigour: But he was commanded back: And now the number of his deſired Victories being made up, with ſome overplus, in his laſt battle neer unto *Trim*, he was ſlain, being ſhot (as it was verily believed) by one of his own Party, into the body, having a little before, with three or four Troops of horſe, chaſed three or four Thouſands of the Enemies for the ſpace of two Miles, and left about four hundred dead upon the place. His Death.

Thus dyed this Honourable Patriot, and Noble Champion in the Lords work, and Victorious, in the ſixty fifth year of his Age, wherein (as *Cato Major* ſaid of *Q. Maximus*,) *Hic Bella gerebat ut Adoleſcens, cum plane grandis eſſet.* He warred in his old age, as if he had been a young man. He was like *Caleb* for ſtrength, as able for the War, both to go out and come in, as he was in the day when he was firſt ſent over into *Ireland*, having a quarter of an hour before his Death, ſlain with his Sword, a Rebel of a great Stature, hand to hand. *Joſu.* 14. 11.

The greatneſs of the Adverſaries rejoycing at the fall of this great Man, ſhewed the greatneſs of the Proteſtants loſs, in the loſs of him. But nothing befel him, but what hath befallen the deareſt of Gods Servant. *Sampſon* is reckoned in the Catalogue of Believers (*Heb.* 11. 32.) who ſlew more at his Death than in all his Life: Yet he periſhed among the uncircumcized *Philiſtians*. By the the Sword of the *Philiſtines* gracious *Jonathan* afterwards fell upon Mount *Gilboa*, which occaſioned much rejoycing to *Iſraels* unplacable Enemies. Faithful *Uriah*, was alſo betrayed by *Joab* at the Kings Command, and cut off by the Sword of the Children of *Ammon*. Yea, Godly *Joſiah*, to whom there was none like, before or after him, among all the Kings of *Judah*, yet was he ſlain by the Sword of *Pharaoh Necho*. The Sword devoureth one as well as an other: And all things fall a like to all, and no man can judge of love or hatred by all that is before him.

—This Noble Champion counted it more eligible and honourable to die in the Field fighting for his Religion, and Countrymen againſt the *Popiſh* barbarous *Iriſh*, than to be murthered in his houſe by them: Wiſe men in all Ages have agreed upon this *maxim*, which was *Auguſtus Cæſars* Motto, *Oportet Imperatorem ſtantem mori.* This was the Noble Knights deſire, and God gave him his option: He was taken away by this eligible and honourable death; for he died on Horſe-back, being upheld by his Son, riding behind him, till he was brought into his own Quarters.

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—Theſe things were atteſted and declared by *faithful Teat*, D.D. then Lecturer in *Dublin*, in his Sermon Preached in *Chriſts-Church*, *May* the 14*th*. *Anno Chriſti* 1642: before the *State*, and chief of the Army, at the interment of the ſaid Sir *Charles Coot*, Knight, and one of the Honorable Privy Council in *Ireland*.

The Life and Death of John Lamot, *Eſq; who died* Anno Chriſti, 1655.

His Parentage.

—*John Lamot*, Eſq; and ſometime Alderman in the City of *London*, was born at *Colcheſter* in the County of *Eſſex*, *May* the 1. *Anno Chriſti* 1577. His Father was *Francis Lamot*, Son of *Baldwin Lamot* of *Ypres*, a famous City in *Flanders*, who in the time of great Perſecution in the *Low Countries* under the bloody and cruel Duke *de Alva*, was driven out of his Native Country, and came together with his Wife *Mary*, to ſhelter themſelves and to enjoy the free Profeſſion of the true Proteſtant Religion (for which they had left the fruition, and poſſeſſion of all their Temporal, and worldly goods and enjoyments, which were very conſiderable) under the protection of that famous Nurſing-Mother of Gods afflicted Children in thoſe bloody times, Queen *Elizabeth* of bleſſed memory, here in *England*, in the fourth year of her Reign; taken up his Reſidence at *Colcheſter* aforeſaid, where he lived many years in very good eſteem, and was very forward and induſtrious in ſetting up and promoting the great and uſeful Manufacture of making *Sayes*, and *Bayes*, firſt brought into *England* by thoſe Exiles for the great good and profit of our Nation: and God exceedingly bleſſed him, not only in his Calling, but in giving him a hopeful iſſue. He died in a good Old Age in *London*.

His Education.

—Now as both theſe Parents had made Piety their chiefeſt, and greateſt intereſt, and the free exerciſe of Religion their beſt purchaſe, ſo they were alwayes exceeding diligent and ſolicitous to ſeaſon their Children, and this their Son *John* eſpecially, from the very Cradle, with the knowledge, fear, and nurture of the Lord, and that with ſuch a bleſſed ſucceſs upon their godly labours, that they hereby found the ſeeds of Piety ſpringing up in him, which being watered by the conſtant uſe of the publick Ordinances, by Gods grace and bleſſing, continued and grew up to maturity, and he never departed from it to his dying day.

His holy carriage in his youth.

—His carriage and deportment through the whole courſe of his Life, both in his general and particular Calling, and in all his Relations, was not only inoffenſive but exemplary. For even in his younger years, he was never given to, nor delighted with thoſe vain and ſinful ſports and paſtimes to which youth ordinarily is too much addicted, and ſo hard to be

weaned from. His usual Recreation was to turn from one honest, or pious employment to another. He was from his youth brought up to the Calling of a Merchant, and was alwayes very careful, active, and industrious therein. And when he had leisure from it, or was tired with it, he would betake himself to reading the sacred Scriptures; To learning Languages, or reading best Histories, especially such as treated of the Persecutions, and deliverances of the Church of God: And that shewed how the Gospel was propagated and spread from one Country to another: All which he made (in a manner) his own: Such delight he took, both in the perusal, and rehersal of the same upon all occasions; and yet these were no hindrance to his attendance upon the publick Ordinances, whereby he might nourish Communion with God at any time. His industry.

He used often to bless God, for that according to his earnest prayers, when he came first to *London*, he had kept him from bad Company, and from all allurements, and engaging occasions of haunting Taverns, and such like places of Debauchery, whereby so many young men came to be ruin'd and undone. Thanksgiving.

When he was grown up to some greater maturity of years, and grace, and of acquaintance with God, he began to Trade for himself; wherein his singular care and punctual exactness in keeping his word and promise; His industry and prudence in managing his affairs, was soon taken notice of, and he had more credit given him in his first beginning, than many who had been for some time Traders before him. Every one was ready, yea, desirous to trust him, and to deal with him; which great advantage he nevertheless used soberly and moderately, undertaking no more, than he was able to mannage, and what he had once undertaken, he with all vigilance, and industry attended, following the Duties of his Calling diligently, and Gods blessing did so accompany his endeavours, and affairs, that his Estate encreased apace, and yet he would often say, *that he was not hastily rich.* His *Prudence.*

Having thus spent some time in his wordly affairs, by Gods good providence and direction he was guided to marry a Gentlewoman who had the benefit of the like good and pious education and disposition; and one that came of a Stock also, tryed, and grown up under Persecution: Her Name was Mrs. *Ann Tivelin*, whose Parents also flying into *England* for shelter, had setled themselves at *Canterbury*. She was now the Widdow of Mr. *David King*, Merchant, when Mr. *Lamot* married her. His Marriage.

With this pious Consort he lived comfortably many years, and had by her several gracious Children, eight in all, whereof six (namely, two Sons, and four Daughters) died in their minority. The two Daughters which survived, the Elder *Hester*, who was first married to *John Manning*, Esq; an eminent Merchant of the City of *London*, by whom she had three Children, but they all died before him. And after his Decease, she was married to Sir *Thomas Honywood*, Knight, of *Marks-hal* in *Essex*, who lived long and happily together, much beloved and honoured by all that knew them: By him she had seven Children, of whom two Sons and one Daughter survived the rest. The younger Daughter (*Elizabeth*) was married to a worthy Gentleman, Mr. *Maurice Abbot* (Son to Sir *Maurice Abbot*, sometime Lord Mayor, and an honourable Alderman of the City of *London*, and Brother to those two famous *Abbots*, Doctor *George Abbot*, Arch-Bishop of *Canterbury*, and Doctor *Robert Abbot*, the eminently Learned, Bishop of *Salisbury*) and she her self not long surviving, was exceedingly bewailed, for her singular Parts and Piety. Thus tho our Mr. *Lamot*, left but only one Daughter surviving, and four Grand-children, yet he lived to see two and twenty that proceeded out of his Loins. His children. His Issue.

Mr. *Lamot's* first Wife deceasing about the year, 1626. The year after he married Mrs. *Elizabeth Monk*, the Widdow of *Levinus Monk* Esq; one of the six Clerks, a Gentleman of rare Parts, and of great experience, and trust in State Affairs in King *James's* his time, with her he lived eighteen years, but had no issue by her. His second Marriage.

During all this time, as he still advanced, and increased in the said Piety, Experience, and Estate, so (by Gods good Providence, and blessing upon him) he was accordingly respected, and honoured: He bore and passed through with credit all the chief Offices in his Parish, Company, and elsewhere in the City and Commonwealth, and at last he was chosen Alderman of the City. He was also one of the *Elders* of the Dutch Church in *London*, in which Office he served that Congregation for near thirty years together, with so much integrity, diligence, and zeal, as will not easily be paralleld, nor soon forgotten. And in all his other Offices he still demeaned himself His Offices. His Integrity.

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John Lamot, Eſq; and ſometime Alderman in the City of *London*, was born at *Colcheſter* in the County of *Eſſex*, *May* the 1. *Anno Chriſti* 1577. His Father was *Francis Lamot*, Son of *Baldwin Lamot* of *Ypres*, a famous City in *Flanders*, who in the time of great Perſecution in the *Low Countries* under the bloody and cruel Duke *de Alva*, was driven out of his Native Country, and came together with his Wife *Mary*, to ſhelter themſelves and to enjoy the free Profeſſion of the true Proteſtant Religion (for which they had left the fruition, and poſſeſſion of all their Temporal, and worldly goods and enjoyments, which were very conſiderable) under the protection of that famous Nurſing-Mother of Gods afflicted Children in thoſe bloody times, Queen *Elizabeth* of bleſſed memory, here in *England*, in the fourth year of her Reign; taken up his Reſidence at *Colcheſter* aforeſaid, where he lived many years in very good eſteem, and was very forward and induſtrious in ſetting up and promoting the great and uſeful Manufacture of making *Sayes*, and *Bayes*, firſt brought into *England* by thoſe Exiles for the great good and profit of our Nation: and God exceedingly bleſſed him, not only in his Calling, but in giving him a hopeful iſſue. He died in a good Old Age in *London*.

His Education.

Now as both theſe Parents had made Piety their chiefeſt, and greateſt intereſt, and the free exerciſe of Religion their beſt purchaſe, ſo they were alwayes exceeding diligent and ſolicitous to ſeaſon their Children, and this their Son *John* eſpecially, from the very Cradle, with the knowledge, fear, and nurture of the Lord, and that with ſuch a bleſſed ſucceſs upon their godly labours, that they hereby found the ſeeds of Piety ſpringing up in him, which being watered by the conſtant uſe of the publick Ordinances, by Gods grace and bleſſing, continued and grew up to maturity, and he never departed from it to his dying day.

His holy carriage in his youth.

His carriage and deportment through the whole courſe of his Life, both in his general and particular Calling, and in all his Relations, was not only inoffenſive but exemplary. For even in his younger years, he was never given to, nor delighted with thoſe vain and ſinful ſports and paſtimes to which youth ordinarily is too much addicted, and ſo hard to

be

weaned from. His uſual Recreation was to turn from one honeſt, or pious employment to another. He was from his youth brought up to the Calling of a Merchant, and was alwayes very careful, active, and induſtrious therein. And when he had leiſure from it, or was tired with it, he would betake himſelf to reading the ſacred Scriptures; To learning Languages, or reading beſt Hiſtories, eſpecially ſuch as treated of the Perſecutions, and deliverances of the Church of God: And that ſhewed how the Goſpel was propagated and ſpread from one Country to another: All which he made (in a manner) his own: Such delight he took, both in the peruſal, and reherſal of the ſame upon all occaſions; and yet theſe were no hindrance to his attendance upon the publick Ordinances, whereby he might nouriſh Communion with God at any time. His induſtry.

He uſed often to bleſs God, for that according to his earneſt prayers, when he came firſt to *London*, he had kept him from bad Company, and from all allurements, and engaging occaſions of haunting Taverns, and ſuch like places of Debauchery, whereby ſo many young men came to be ruin'd and undone. Thankſgiving.

When he was grown up to ſome greater maturity of years, and grace, and of acquaintance with God, he began to Trade for himſelf; wherein his ſingular care and punctual exactneſs in keeping his word and promiſe; His induſtry and prudence in managing his affairs, was ſoon taken notice of, and he had more credit given him in his firſt beginning, than many who had been for ſome time Traders before him. Every one was ready, yea, deſirous to truſt him, and to deal with him; which great advantage he nevertheleſs uſed ſoberly and moderately, undertaking no more, than he was able to mannage, and what he had once undertaken, he with all vigilance, and induſtry attended, following the Duties of his Calling diligently, and Gods bleſſing did ſo accompany his endeavours, and affairs, that his Eſtate encreaſed apace, and yet he would often ſay, *that he was not haſtily rich.* His *Prudence.*

Having thus ſpent ſome time in his wordly affairs, by Gods good providence and direction he was guided to marry a Gentlewoman who had the benefit of the like good and pious education and diſpoſition; and one that came of a Stock alſo, tryed, and grown up under Perſecution: Her Name was Mrs. *Ann Tivelin*, whoſe Parents alſo flying into *England* for ſhelter, had ſetled themſelves at *Canterbury*. She was now the Widdow of Mr. *David King*, Merchant, when Mr. *Lamot* married her. His Marriage.

With this pious Conſort he lived comfortably many years, and had by her ſeveral gracious Children, eight in all, whereof ſix (namely, two Sons, and four Daughters) died in their minority. The two Daughters which ſurvived, the Elder *Heſter*, who was firſt married to *John Manning*, Eſq; an eminent Merchant of the City of *London*, by whom ſhe had three Children, but they all died before him. And after his Deceaſe, ſhe was married to Sir *Thomas Honywood*, Knight, of *Marks-hal* in *Eſſex*, who lived long and happily together, much beloved and honoured by all that knew them: By him ſhe had ſeven Children, of whom two Sons and one Daughter ſurvived the reſt. The younger Daughter (*Elizabeth*) was married to a worthy Gentleman, Mr. *Maurice Abbot* (Son to Sir *Maurice Abbot*, ſometime Lord Mayor, and an honourable Alderman of the City of *London*, and Brother to thoſe two famous *Abbots*, Doctor *George Abbot*, Arch-Biſhop of *Canterbury*, and Doctor *Robert Abbot*, the eminently Learned, Biſhop of *Salisbury*) and ſhe her ſelf not long ſurviving, was exceedingly bewailed, for her ſingular Parts and Piety. Thus tho our Mr. *Lamot*, left but only one Daughter ſurviving, and four Grand-children, yet he lived to ſee two and twenty that proceeded out of his Loins. His Children. His Iſſue.

Mr. *Lamot's* firſt Wife deceaſing about the year, 1626. The year after he married Mrs. *Elizabeth Monk*, the Widdow of *Levinus Monk*, Eſq; one of the ſix Clerks, a Gentleman of rare Parts, and of great experience, and truſt in State Affairs in King *James's* his time, with her he lived eighteen years, but had no iſſue by her. His ſecond Marriage.

During all this time, as he ſtill advanced, and increaſed in the ſaid Piety, Experience, and Eſtate, ſo (by Gods good Providence, and bleſſing upon him) he was accordingly reſpected, and honoured: He bore and paſſed through with credit all the chief Offices in his Pariſh, Company, and elſewhere in the City and Commonwealth, and at laſt he was choſen Alderman of the City. He was alſo one of the *Elders* of the Dutch Church in *London*, in which Office he ſerved that Congregation for near thirty years together, with ſo much integrity, diligence, and zeal, as will not eaſily be paralleld, nor ſoon forgotten. And in all his other Offices he ſtill demeaned himſelf His Offices. His Integrity.

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unblameably, being equally desirous, and zealous to advance Piety and Justice, Godliness and Honesty, and to oppose and reform iniquity, and abuses of what kind soever.

His holy Duties. For the nourishment and encrease of Piety in his Soul, and maintaining Communion with God, he was constant and diligent in attendance upon the publick Ordinance and means of Grace, not only in the *Dutch Church*, whereof he was made a Member, but also in the Parish Church wherein his Habitation was, and wherein were several Lectures, which he frequented, as I my self observed, who was his near Neighbour for many years. And in private by reading the Scripture, and meditating therein, he had so possessed and filled his soul with an heavenly Treasure, that most of his Discourses, and letters to his Friends, savoured of an heavenly frame of heart, as one that had his Conversation in Heaven, whilst his Commoration was upon the earth: And he often expressed a great deal of heart-grief and astonishment, at most mens heedlesness and negligence about businesses and duties that did so much and so nearly concern the everlasting salvation of their precious, and immortal souls.

His Zeal.

His Charity. His real piety and acquaintance with God appeared sufficiently, as by many other discoveries; so in a special manner by those streams of true Christian charity, which freely, and uncessantly flowed from him, as water from the fountain; or Life-hony that droppeth from the Combs without pressing. Yea, he was not only willing and ready to communicate, and impart himself to the wants and necessities of such as were in distress, but was a great provoker, and encourager of others to the like duty; setting (all as it were) on fire with compassion that came near him.

His Sympathy. But his bounty did never run so freely as in those times wherein any publick calamities befel the Church and people of God: No care, no trouble, no pains, no cost was then judged too much, whereby he might testifie his *Sympathizing* bowels with them, for their sorrows and afflictions, whether at home or abroad. They which are strangers to a bountiful heart, will scarce believe what sums of money he disbursed in works of Charity since the year 1620, in the respective Persecutions, and troubles in *France*, at *Rochel*, in the *Valtoline*, in *Bohemia*, in *Germany*: And more particularly in the *Lower*, and *Upper Palatinate*: And therein, above other places, in the long continued distresses of the City of *Frankendale*: Besides many other Cases nearer home in *England*, *Scotland*, and *Ireland*: And in that cruel and barbarous Massacre in *Piemont*, not long before his death, when a general Collection was made for those poor Creatures who survived that storm, the Minister and some other of the Parish wherein he lived [Saint *Bartholomews Exchange*] going to his house to see what he would contribute, and sending up word to him, what was the occasion of their coming, he came to them, and told them that they had a Collection in the *Dutch* Congregation for them, where he had contributed twenty pound. And (saith he) *the Devil hath tempted me to put you off with this Answer; but he shall not prevail, and therefore here is ten pound for you more upon this occasion.* This was told me by the Minister [Mr. *Thomas Cauton*] a day or two after.

His Bounty.

His Prudence. And that God who gave him such largness of heart and freeness of hand, gave him also wisdom and understanding, to mannage and order all his affairs with discretion. He knew both when and where to spend, by which prudence he was still able to do more good; And he always found, and acknowledged both the Temporal, and Spiritual returns, and comforts of this his Beneficence. And this made him always (as God blessed him) to lay aside a part and portion, which he as truly and carefully distributed upon the first opportunity, that tendred themselves to him.

His patience. But if God was pleased at any time to exercise him with Crosses and Losses of any kind, in his outward estate (whereof he had his share among other of Gods dear Children) by casualties at Sea or Land, at home and abroad; in his several employments, or in his Relations; and especially in his body by divers great infirmities, and sicknesses, principally toward, and in the latter part of his life; yet in all these he shewed abundance of Christian patience, and holy submission to the good hand and pleasure of the All-wise God and his heavenly Father, and merciful Redeemer: Comforting himself very much by meditating upon the Example of *Jacob*, *Joseph*, *Job*, *David*, &c. and of others of Gods faithful Saints, and Servants in all Ages, who had drunk of the same Cup before him; with whose Histories he was exactly acquainted.

His thankfulness. He was frequent in praising God for his mercies extended to his outward man, who

who had ſo long vouchſafed, and continued to him the bleſſing of his ſight and hearing in ſuch a good and comfortable meaſure, as that thereby he could partake of, and enjoy the benefit of Gods holy Ordinances both in publick and private: And for his inward man, that in all his troubles and afflictions, God never long withdrew, or withheld his Gracious and Fatherly countenance from him, in *Jeſus Chriſt*, whereby he found ſufficient comfort to ballance and allay all his grief, and to prevent all murmurings and repinings in his greateſt troubles.

His laſt ſickneſs.

In the time of his laſt ſickneſs, he did not much vent himſelf by diſcourſes: But retired themſelves and unboſomed his heart, and ſpread his condition before the Lord in Prayer. About three weeks before his Deceaſe he was ſorely afflicted with the Head-ach, in extremity, and with the Cholick, in ſo much as he began to find ſome impatience to ſeize upon him; But he ſoon recollected his thoughts, and checked himſelf, ſaying: *How often, and how fervently have I beſought the Lord, that he would be pleaſed to fit and prepare me for himſelf, and for his everlaſting Kingdom; And why then ſhould I find fault, and repine againſt his Diſpenſations, now when he thus really and effectually doth prepare me, making me by theſe very pains and torments, to loath this wretched world ſo much the more, and to long for my bleſſed and happy change and diſſolution, and to be with my Redeemer.* And thus he continued for the moſt part longing to be with *Jeſus Chriſt*, even to his laſt hour, which was *July* the 13*th*. *Anno Chriſti* 1655. in the ſeventy ninth year of his Age.

His Death.

His Faith.

When death came, he looked it in the Face without conſternation, as of which he was not afraid, being implanted into *Chriſt*, and thereby freed from the ſlaviſh fear of death. His Meditations and his Speeches were much upon this ſubject, whereby he laboured to familiarize Death both to himſelf and others; knowing that this was a very effectual means to make us apply our hearts to wiſdom, that is to ſay, to the fear of God, the only *Antidote* againſt all baſe and ſervile fears.

Thankfulneſs.

And as in his troubles and afflictions he ſhewed a great deal of filial ſubmiſſion to the good will and pleaſure of God, his heavenly Father; ſo it was a great Comfort and refreſhing to all that converſed with him, to obſerve and hear his continual Thankful Remembrances of Gods Mercies and Goodneſs to the Church, whether abroad or at home: And to that Land or Nation wherein he lived; As alſo to any of his near Relations, or dear Friends, as well as to his own Perſon. This was a ſtring that he would be often touching: An Argument he delighted to hear and ſpeak of: He would ever and anon cry out moſt feelingly. *O what cauſe have we to bleſs and praiſe our good and merciful God, who yet preſerveth, delights in, delivers and favours us, and paſſes by and forgives our manifold infirmities, trangreſſions, and provocations, which are aggravated by our great and brutiſh ingratitude! O that at the length we would love him, believe in him, and walk in his fear and obedience to our everlaſting happineſs.*

His Feaſts.

Every year upon the 17*th* of *November*, which was the day when Queen *Elizabeth* came to the Crown, that put an end to the *Maryan* Perſecution, he made a Feaſt. And before it was ended he would ſtand up and tell his Gueſts, what cauſe there was of rejoicing upon that day for Gods ſignal mercy ſhewed to *England*, in reſtoring the Light of the Goſpel; Quenching the Fires in *Smithfield*, and continuing the Peace and Liberty of the Goſpel for ſo many years, the Number whereof he would alwayes tell them what it was. Alſo upon other occaſions of joy he would invite, and freely entertain his Friends, and tell them that he deſired their Company to *eat Bread with him before the Lord* (as *Jethro*, and *Moſes* did): And would take occaſion to ſpeak of ſome ſignal Mercies and Deliverances, whereof his Memory was a Living Library, eſpecially of thoſe grand Deliverances, both before and ſince the Reformation of Religion in *England*: As alſo the Deliverances of the Proteſtants in *France*, and in the *Low Countries*, whereof he would often Diſcourſe in ſo punctual, and feeling a manner, as if himſelf had been an Eye witneſs, yea, a ſharer in them: Taking and uſing many Arguments from thence to ſtir up himſelf and others to have a ſenſe and feeling of the Bonds and Miſeries of others, remembring that themſelves are in the body: And he would ſay, that *their caſe might have been ours: And who knows but that it may yet be?*

He would often with holy Admiration and Thankfulneſs take notice of this Mercy, that when his Father (being for Religion forced to fly for his Life) ſtood doubtful (as many others did) whether he ſhould repair for ſhelter, to *Frankendale* in the *Palatinate*, or into *England*, God was pleaſed to direct, and incline his heart to make choice of *England* for his place of Refuge: And this Mercy was much heightned, conſidering the ſad calamities

lamities and miſeries that that place and Country afterwards fell into. And this made him to have the greater fellow-feeling of their calamities, wherein himſelf and his might have been involved: whereas on the contrary, God had not only kept him and his in peace and ſafety, but had exceedingly bleſſed him in his outward Eſtate: And this made him very mindful and careful to ſend them relief upon all occaſions.

Prudence.

Together with all theſe eminent Graces, God had likewiſe endowed him with a large portion of Wiſdom, Judgment, and Underſtanding, in many things of moment and importance, grounded upon much experience, obſervation, and practice of his own, for which he was deſervedly much eſteemed by men of no ſmall place, and account: He ſtill *brought out of his Treaſury things both New and Old*; and knew how ſo pertinently to apply, produce, and compare the ſame, that it was a great pleaſure, and no leſs profit to hear him diſcourſing of the ſame.

Piety.

His pious and indefatigable care and pains which he took in bringing up his Children, and governing his Family in the fear and admonition of the Lord, was in part hinted before. And truly his conſtant endeavour was to bring them into acquaintance, and communion with God, and to make them to ſtand in a filial awe of him: He called frequently upon them to read and meditate, and delight themſelves in the word of God: To be well grounded, and ſetled in Religion, that they might not be *carried about with every wind of Doctrine*. As alſo he admoniſhed them to fly and ſhun all Idle courſes, company, and dalliances. To be painful, careful, and diligent in the Duties of their particular Callings, and Imployments: To be exact and orderly in all their Affairs: Sober and frugal in the uſe of all Gods good Creatures: Full of bowels of pity and compaſſion to the afflicted and diſtreſſed Members of *Chriſt*, and in general, to all that were in need: That they ſhould be cheerful and ready to Communicate to all ſuch: To be loving and helpful one to another; Obedient to all good Orders; Submiſſive to Magiſtrates and to all in Authority; Reſpectful to Miniſtry; Civil and Upright in their dealings with all; And watchful at all times; to be in a readineſs whenſoever the Lord ſhould call them hence, to give an account of their Stewardſhips, &c. And he would tell them, that in all theſe things he exhorted them to no more than himſelf endeavoured daily to practice before their Eyes. And that the great care which he had, both for their Souls and Bodies might remain with them after his Deceaſe, not long before he died he left this Letter to his Daughter and Grand-Children for their Inſtruction.

Children dearly loved.

Beloved Daughter, Dame Heſter Honywood, *and Beloved Grand-Children* Maurice Abbot, *and* Elizabeth, Thomas, John Lamot Honywood, *I do wiſh you all the bleſſing and peace of God the Father, and of the Lord Jeſus Chriſt, his dear Son, our Saviour and Redeemer: And that his fear and love may be ſo rooted, and grounded in you, that it may knit, and bind your hearts together in love and amity, as my heart hath been to every one of you; ever praying for you all, that God of his mercy would bleſs you all, and plant his fear in your hearts, and unfeigned faith in* Chriſt Jeſus *in your ſouls.*

I deſire that no ſtrife, nor envy, nor grudging ariſe about the dividing of the Eſtate which the Lord of his mercy hath lent me. For I ſetled my Land after prayer, by the beſt Counſels and adviſe I could: And my perſonal eſtate I have by Will (after Prayer) to the beſt of my skill, in all good Conſcience, as equally drawn it as I could; ſo I would, after I am dead, have you receive it from God, with a thankful and contented mind, and pray to the Lord to bleſs it to you, and every one of you to his own Poſterity. I having been by Trade a Merchant; what by Gods bleſſing I have advanced, I have endeavoured, and laboured to gain it honeſtly, and to keep faith, and a good conſcience alwayes, ever acknowledging that theſe following Parties had a ſhare in my Eſtate, as in all other mens, viz. *The Commonwealth, the Service of God, the Miniſters, and the poor Members Chriſt; of whom, as I have endeavoured to be careful, ſo would I have every one of you to be zealous for the ſervice of God, heartily affectionate to the poor Members of* Chriſt; *And to give, with the Relief, a comfortable word, when occaſion permits.*

John Lamot.

A Good Name is better than precious Ointment: And the day of death, than the day of ones Birth, Eccleſ 7. 1.

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The Life *and* Death *of the Eminently* Religious, *and much Honoured* Knight, *Sir* Nathaniel Barnardiſton.

IT's certain that the *Light* of *Nature*, and of *Grace* alſo, hath ever ſet an *high value* upon the *Memories* of all juſt and worthy men; ſuch as have *honoured* and *bleſt* the World by their *living* in it; as we ſee proved and illuſtrated by the ingenious *Writings* of ſeveral *Learned and Great Men*, both in the Heathen and the Chriſtian World; beſides what we ſee better diſcovered and confirmed in the ſacred Text, where it is ſaid, *The name of the wicked ſhall rot, but the memory of the Juſt is bleſſed. Nature* ſays, *That the good Lives of men merit praiſe and an open acknowledgment*; thereby to draw others to the ſame *perfections*, thereby to preſerve the *value* of Mankind, and to *better* the circumſtances of an idle impertinent *World*, with the *good* of Kingdoms, States, Towns and Families: *Grace* ſays, *That nothing is ſo good, ſweet, and pleaſing, both in Life and Death, as to imitate the dear Jeſus, and to copy out the bleſſed Rules of the Goſpel*; to the confirmation of this we may draw in all that is affirmed in *whole Divinity*, or treated on in the *holy Bible*: Referring to the caſe in hand, It was well ſaid by a *Worthy Divine*, *That it is barbarous Inhumanity in Nature, injurious Detraction in Morality, and wilful diſobedience in Divinity, to bury the Memory and Reputation of thoſe in ſilence and obſcurity, whom the Lord by the manifeſtation of his Grace hath raiſed to eminency, and exalted above the Standard of the World*: For what is *humane* in *Nature*, or *praiſe worthy* in Morality, or *commanded* in Divinity, but what belongs to *good* and *holy Living*? Then certainly we may make bold to *careſs* the *Memory* of him who bears our Title, Sir *Nathaniel Barnardiſton*;

a Perſon not fit to be mentioned without a *Preface*, being ſo *eminently Religious*, and *much to be Honoured*; as we ſhall eaſily ſee, if we ſearch into ſome only of the moſt *memorable* paſſages of his *Birth*, *Life*, and *Death*.

His Birth. Natural.

—First, To begin with his *Birth*. Both Natural and Divine: Natural, Thus: He was born in *Suffolk*; in that admirable year *One Thouſand five hundred eighty and eight*; A year that ever deſerves to be writ in Letters of Gold; a year in which the *Pope* and the *Spaniard* deſigned to have taken away the *Lives* of the *Engliſh Proteſtants*, and with them to have put an end to their *holy Religion*; a Deſign carried on with the utmoſt Endeavours imaginable, and appeared, when it began to Act, much like the Title of the Navy, that ſhould have managed it, to wit, *Invincible*; but it pleaſed God wonderfully to overcome and daſh in pieces all this Pompous *Strength*, *Pride*, and *Shape*. It was no ſmall Glory for a man to date his *Nativity* from ſuch an *Eminent Time*; and this Gentleman would often *pleaſe* himſelf with the remembrance of it. And on the other hand, God did not a little add to the Honour and Gravity of the year by his being born in it.

Not of a low Original.

—He was not of a mean or low *Original*, (though it's poſſible for one ariſing from ſuch a Fountain to be *Great and Worthy*) but he derived his *Pedigree* from an Ancient *Family*, containing no ſmall number of Noble *Anceſtors*. He was the Twenty Third Knight, lineally deſcended of that Family, which ſtill enjoys the Paternal Eſtate they had before the Conqueſt. He was by one that knew the Countrey very well, ſtyled *The Top-Branch of the Suffolk Gentry*. To be of a more raiſed, durable, and lofty *Deſcent* than the *Vulgar*, is a thing of note and value in the Judgment of *Infinite Wiſdom*, 2 *Sam.* 7. 9. ſpeaking of *David*, there the Lord ſays, *I have made thee a great Name like the Name of the Great men of the Earth*. The *Greater* Men are, and the *greater Bleſſings* to all that have to do with them, if they be but truly *gracious*. *Eccleſ.* 10. 17. *Bleſſed art thou, O Land, when thy Prince is the Son of Nobles*, and not of an *upſtart* Family: yet this is no other bleſſing but what is common to the more *rude* and *immoral* World, as well as to the *beſt* and moſt *uſeful* Believer; and ſo it cannot poſſibly have any ſuch great excellency in it as ſome proud and carnal Minds do fancy; all Noble Blood without the Divine Grace, being no better than *tainted*; *Abel* was of the younger Houſe to *Cain*, but yet tranſcendently more Honourable. —— *Nobilitas ſola eſt, atque unica, virtus.* Juv. Sat. 8.

Divine Birth.

—It is therefore neceſſary and becoming to ſhew how the Almighty *honoured* him in giving him another *Birth*, more Noble and Great than the moſt lofty Unbeliever ever enjoy'd; here we may ſay *Γεννηθὲ ἄνωθεν*, he was *born from above*; *born* (I ſay) *not of bloud, nor of the will of the fleſh, nor of the will of man, BUT OF GOD*. And this his *ſecond Birth* was eminently honourable and remarkable above others in *three Particulars*;

—1. In the *Time* of his *Converſion*.
—2. In the *matter* or *occaſion* of his *Humiliation*.
—3. In the *Foundation* of his *Faith*.

The Time of his Converſion

—1. For the *Time of his Converſion*, it was when he was *young*, the Lord enabled him to *Remember his Creator in the days of his youth*, by caſting in the Seed of *Regeneration* when he was at School, the very time when others of his Rank and Quality give up themſelves to the greateſt degrees of *licentious Wantonneſs*, and immoderate Exceſſes; pretending that the *heat of Nature*, and ſtrength of the *luſts of Youth*, produce a ſufficient Apology and Diſcharge for the ſame: But at that very time did *Infinite Grace* ſo effectually ſeize on him, That with the devout young *Abel* he did offer his *Firſt-fruits* unto God. O how emphatical and thoroughly excellent it is for *young Gentlemen* to bear *Chriſts Yoke* in their youth, when briſker *Nature* invites and irritates, when the fawning blooming *World* lurks and moſt obſequiouſly attends them; and *Satan* (in his moſt ſmooth appearance) ſtrews their way with Roſes, and puts on his moſt ſugar'd Bait, and preſents to unexperienced and forward Fleſh and Blood, all the dangerous Things that are taking and deſirable? O then to be abſtemious, to be crucified with Chriſt, to be mortified and wholly dead to all theſe things, is rare and glorious!

Matter or occaſion of his Humiliation.

—2. For the *matter or occaſion of his Humiliation*; this was eminently remarkable; the Lord being pleaſed to go out of his ordinary way or method he commonly uſeth in the Conviction and Humiliation of ſuch as bear his date and character in the World, to wit, by charging upon their Conſciences *ſome notorious actual ſin*,

as

as we find by frequent experience, but yet it was otherwise with him; For living more innocently than (for the most part) young Gentlemen do, upon a time hearing that of the *Psalmist* opened, *Psal.* 51. 5. *Behold, I was shapen in iniquity, and in sin did my Mother conceive me.* From which words the *greatness* and *odiousness* of *Original sin* being demonstrated and pressed home, it pleased the Lord so deeply to awaken and affect his Mind and Conscience thereby, as that in the whole following course of his Life, from that very time, it was a means to *abase all high thoughts of himself*, and to make him *lye down at the Footstool of God in the mournful sense of his own emptiness and vileness*; yea, he was more solidly and constantly humbled and broken for it, than for all the Fruits of it, which every day make their appearance by actual transgressions in the Lives of the most, yet by this means was happily prevented in him: For as *Pliny* says (in his Natural History, *lib.* 7.) *That they that are once stung with Scorpions, are ever after priviledged from being stung with Wasps and Hornets*; so he that is first deeply humbled for this *Root*, *Mother*, and *Nurse* of all Wickedness and Corruptions (to wit, *Original sin*) shall seldom have cause afterward to be wounded with the *guilt of Actual transgressions*; this was well confirmed by the following Life of this *holy Youth*.

3. For the *Foundation of his Faith*, it was more to be observed, or taken special notice of than the rest; for whereas the greatest number of Men *ground their Faith* upon that which can only be the *Proof of it*, that is, *the evidences of their love to God*; and *others*, having learned better things, ground it *upon the discovery of the all-sufficiency of Christs merit, revealed in the Gospel*; and a third sort lay the ground of their Faith *upon the general offer of God in the Gospel, tendering Christ to them*; His Faith was not only built *generally* upon the *Evidences of Gods love to sinners*, but *particularly* upon the *Gospel*, as it is *the Law of Faith*, held forth unto him in the first Epistle of St. *John* 3. chap. ver. 23. *This is his Commandment, that we should believe on the Name of his Son Jesus Christ.* From which place was very happily urged by him that then Preached, *That in the Gospel there was not only granted a liberty to believe in Christ, if we pleased, but a necessity imposed, that requireth us to believe, whether we will or no.* It pleased the Lord by this Doctrine so to prevail with, and overpower his Heart by the Authority of this Precept, that he *durst not refuse it*, but *submitted unto it*; and so his *confidence*, or *foundation* of his Faith, was exercised in *pure obedience* unto God. Which, being the most Evangelical and sublime reception of Christ; namely, upon no other ground but the *authoritative Will* of God, was that which produced this *honourable second Birth* in him; wherein his Faith was more established, than it usually is in most Believers through all the days of their Lives. Foundation of his Faith.

Now we have shewed you the *Birth* of this Great Man *Divine* as well as *Natural*; you cannot but say, That as he was *Genere nobilis*, so he was *Sanctitate nobilior*: Great by his *Natural Birth*, but greater by that which was *Divine*.

Secondly, concerning his *Life*; which we shall find was as *useful* and *gracious*, as his *Birth* was *raised* and *remarkable*, if we compare those exact *Descriptions* we find of such a *Life* in the holy Text with the *Actions* and *Practices* of this holy Gentleman. Whether we draw the Description of his Life from what the *Psalmist* lays down, *Psal.* 119. 1. *Blessed are the undefiled in the way, which walk in the Law of the Lord.* Or, from what *Zacharias* doth propose, *Luke* 1. 74, 75. *Serving God in Holiness and Righteousness all the days of our Lives.* Or, lastly, from what Saint *Paul* did practice, *Acts* 24. 16. *Exercising himself to have always a Conscience void of offence towards God, and towards Men.* We shall find, I say, his *Life* to be a *Copy* or *Counterpane* of all these, and so to be very *useful* and *gracious*; and this we must draw from the whole of what is to be said under this General Head. His Life.

For the illustrating this, I shall set before you Four Particulars.

1. *His Personal Capacity as a Man, including part of his constitutive Character.*
2. *His publick Capacity, as a Magistrate or States-man.*
3. *His Relative Capacity, belonging to his Family.*
4. *His Religious Capacity, belonging to God and the Church.*

1. *For his Personal Capacity, as a Man*, including *part of his constitutive Character.* And here take him in the *composition* of his *Soul* and *Body* (say it was distinct from the superaddition of renewing perfecting Grace) and you shall see he was *lovely*; yea, so lovely, as to invite and please the observation of the Great and Wise. *The make of his Body, even from Head to Foot* (not to be too particular) *was competently* Personal capacity, as a man.

—*Gentile and Brave; His Soul was Comprehenſive, Vigorous, Noble, Great and Active;*
—*His Preſence and Aſpect ſmooth and pleaſant, yet Grave, and often ſtriking Reverence*
—*and Awe into the minds and deportment of ſuch as looked upon him;* eſpecially, *ſuch as*
—*came before him when he was exerciſing the Office of a Magiſtrate.* I may ſay of his,
— as was ſaid of *Baſils* Countenance, whilſt he was performing holy Exerciſes, namely, *That ſo much Divine Majeſty and Luſtre appeared therein, that it made the Emperour* Valens *tremble to behold it.* And in like manner this moſt exact and holy Gentlemans *ſevere deportment* was ſo effectual, that it baniſhed from his *preſence* all thoſe ſcurrilous and ſordid Geſtures and Practices, which the debauchery and impudence of too many of conſiderable Degree fear not to act in the ſight of God and their Betters. This will be further confirmed, if we do but recite four Lines of a large *Elegie* upon his Death, writ by a knowing impartial Hand; thus,

—*Shall I not once again on Earth behold*
—*That* Countenance ſo grave, ſo brave, ſo bold,
—*Which* with a look *could daunt the face of ſin,*
—*And make offence* to hide it ſelf within.

—As there were none more flexible and complying than himſelf to the moſt *eaſie deſires* of thoſe who were juſt, honeſt, and good, be they of the loweſt Rank of men in the World; ſo on the other ſide, there was none could put on a *braver obſtinacy*, or move *peremptory refuſal*, than he would do, to the moſt lofty Commands, or moſt zealous Importunities, even of the greateſt Men, if what was urged was *unjuſt*, or againſt his happy Rule of Life, the *Word of God.* This was the occaſion of what was ſaid by another, of thoſe many *excellent Perſons* that condoled his Death, and juſtly adorned his Perſon and Memory by their Elegies; as follows,

—*Moſt* perfect Image *of the* God *above,*
—Without *was* Majeſty, within *was* Love;
—*One* drawn *with* ſweetneſs *by an* Infants *hand,*
—*Not* driven *by* violence *or* baſe command.

—It was ſaid at his Funeral, *That there was in him a bleſſed conjunction of thoſe things which rarely meet in any other,* to wit, *an admirable facility and eaſineſs to be intreated,* with a great yieldingneſs of Spirit, even to Inferiours, when any good might be done thereby: and yet alſo *a ſtrong, reſolute, unmoveableneſs and ſtedfaſtneſs of mind in oppoſing all evil in whomſoever:* ſo that he was truly what was reported of *Athanaſius, Magnes & Adamas,* a *Loadſtone* for his ſweetneſs in drawing on that which was *good* and *holy*, and an *Adamant* for his Courage and Stoutneſs in ſuppreſſing *Evil.* In regard of the former, I may ſay as was ſaid of *Titus*, the Emperour, that he was *Delicia humani generis*, the delights of mankind; and in reſpect of the latter, he was *Nathaniel*, a true *Iſraelite* without guile.

Publick capacity as a Magiſtrate.

—2. *For his publick Capacity, as a Magiſtrate or States-man.* So,

Juſtice of the Peace.

—As he was *Juſtice of the Peace*, he was exceeding active and uſeful; he ever exerciſed *Juſtice* in its own due time and way; he never befriended the *Great* to the prejudice of thoſe that were *little* and *mean* in the World; he ever held the Ballance of *Juſtice* in an even hand, and acted as impartially, as if all that came before him had neither had Intereſt in him, nor any Acquaintance at all; he was only *a terrour to evil doers, but a praiſe and encouragement to all them that did well*; by this means making *Religion* and *Juſtice* grow round about him.

High Sheriff.

—When he was *High-Sheriff*, (which he was in the One and twentieth year of the Reign of King *James*) he was to God, his King, and the Country for which he ſerved, one of the moſt exact that ever bore that Office. One paſſage here I muſt not let ſlip; As ſerving of God was one principal buſineſs in every place he was employed in through his Life; ſo here, though he neglected no buſineſs that belonged to his preſent Office, yet he had a ſpecial care to have God faithfully ſerved, and that even in the Week-day, *taking with him his Sheriffs-men to a Weekly Lecture at ſome diſtance from his Houſe*; thereby dignifying that Office at an higher rate than uſually, if not at any time, is performed.

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He was alſo uſually placed in the high Truſt of a *Parliament-man*; for he was conſtantly choſen on every occaſion as a *Knight* for his own Native County; not, that he had a Patent for the place, as ſome of his Enemies did report, out of envy at the Peoples honouring him by their conſtant Election, but becauſe he was ever found to have a noble *Reſolution and Care to diſcharge the Truſt that was committed to him*; whereby it came to paſs that no ſooner was one to be choſen, who ſhould be intruſted with a power over the Lives and Eſtates of his Country, but preſently the *thoughts*, *eyes* and *reſolutions* of all Men were fixed upon him, and all cryed for a *Barnardiſton*, *a Barnardiſton*. Which Truſt he received upon him, not out of any *Popular ambition*, to advance his own greatneſs; nor, out of any ſelf-end to *raiſe his own Eſtate*, by exhauſting the publick Treaſury, or to enrich himſelf by other mens ruine; nor out of *lofty arrogancy* that he might *domineer and trample* upon his *Neighbours* in the Country, under pretence of the Priviledge of a Parliament-man; much leſs to abuſe that Peace to an *impurity*, and ſheltering of himſelf in *Riot*, *Exceſs*, *Pride* and *Laſciviouſneſs*; but out of a Mind and Conſcience devoted to the Service of the *Church* and *Commonwealth*; beyond which neither *fear*, *favour*, nor *flattery* could draw him to Act or Vote at all, abſolutely refuſing to defile himſelf by any miſcarriage, let the inducement or temptation be whatſoever. Parliament-man.

Now conſider him as a *publick Perſon*, and was he not *Pater Patriæ*, *a true Father of his Countrey?* which Title he did as certainly deſerve as ever did *Curtius*, *Claudius*, or the *Decij*; for although he did not in every particular what is ſaid of them, *Pro toto terrarum orbe ſe devovere*, devote himſelf for the defence of the whole Earth; yet for his Countrey and the defence of the juſt Rights and Liberties thereof, he did not refuſe voluntarily to expoſe himſelf to a *Gulph of hazards and ſufferings*; witneſs his ſuffering under the Impoſition of Ship-money, Coat and Conduct-money, and the Loan; for refuſing whereof he was a long time impriſoned in the *Gate-houſe*, and afterward confined for a longer time in *Lincoln-ſhire*, above ſixſcore miles from his own uſual abode.

3. *For his Relative capacity, belonging to his Family.* Here he was really what became a good and holy Man. And here we'l conſider him in his carriage and acting both as *Inferiour*, and *Superiour*. Relative capacity belonging to his Family.

1. As an *Inferiour* towards his *Father*, and *Grandfather*; where he did in every thing anſwer that Relation he ſtood in to them. So that you will ſee he knew as well how to *honour*, *ſerve* and *obey*, as to *command*, *cheriſh* and *love*. He enjoy'd his *Father* a leſs time than his *Grandfather*, his *Father* being removed by Death long before his *Grandfather*; but yet we may eaſily gather what his carriage to him was, from the high and extenſive value he ſet upon his Memory; as, he uſed to pleaſe himſelf to diſcourſe of his *Father*, affirming that he was a very *godly* Man, and that it was a *great diſadvantage* for him to part with him ſo young; theſe things, and others, he would often declare to his Children and Friends, dropping many Tears, to ſhew his great and ſtrong Affection; and when he made his Will, he there expreſt an importunate deſire to his Executors that the *Bones* of his *Father* might be digged out of the Earth, (where they were buried) and laid by his own Body in a new Vault, he ordered his Executors to erect for the ſame purpoſe; thus, though he could not *live* with his Father as long as he would have deſired, yet he deſigned that their Bodies or Relicks, ſhould lye together till the happy Reſurrection day; which certainly did denote a *noble Veneration*, and a moſt raiſed *Filial Affection*. As to his *Grandfather*, he always behaved himſelf in all ſuitableneſs to his *Relation*; Two things here we may record, as *Firſt*, how the *Grandfather* when young was educated under the Great Mr. *Calvin* in *Geneva*, being ſent thither by his Guardians in the miſerable and moſt unhappy days of our Queen *Mary*; and this we can ſay, that if the *Grandfather* failed to live according to that Education in ſome part of his Life, yet his *Grandſon* endeavoured to live it for him; which he not only did in an eminent Degree, but for that reaſon alſo; looking upon the Goodneſs of God, in extraordinary Mercies or Providences to *Progenitors*, to be obliging to *Poſterity*, ſo as to invite to a good Improvement, as the beſt way of *thankfulneſs*, the beſt way of preventing the Divine *diſpleaſure*, and the beſt way of *reconciliation* to God, and true *advantage* to a Mans own Soul. Again, *Secondly*, There was another thing fit to be recorded, to wit, *his conſtant importuning his Grandfather*, upon every vacancy of Church Livings, *to give him leave to Preſent*, As Inferiour, A Son. A Grandſon.

Preſent, becauſe he was likely, according to the common courſe of Nature, to have the longeſt enjoyment of ſuch men; which, his *Grandfather* ſubmitting to, was the occaſion of eminent and worthy Divines being put into ſuch Livings as became void, there being many belonging to that Family. This was much to the credit of his Grandfather, more to his own comfort and joy, and moſt of all to the proſperity and happineſs of ſuch Towns and Pariſhes as this Bleſſing fell upon. All the days of his *Grandfathers* Life he was ever endeavouring to do him good, and help him in any of his Affairs, all which he did with great Humility, Reſpect, and Honour.

As Superiour. 2. As a *Superiour*; and here his Relation honoured the Degree of an *Husband*, a *Father*, a *Grandfather*, and a *Maſter*; in all which he appeared and acted in an eminent way. As,

An Husband. An *Husband*; he ſeemed here to imitate the practice of the *Lord Jeſus towards his Church*, in his conjugal love, protection, and full contentation and delight, until he became a Pattern and Mirrour of Matrimonial *ſweetneſs and faithfulneſs*: and as it is ſaid by one of the *Rabbins* concerning *Methuſelahs* Wife, *That ſhe had nine Husbands in one*, for age and years; ſo I may ſay of this Gentlemans Lady, that ſhe had nine Husbands in him alone, *for his amiable Carriage and Graces.* Theſe were, it is true, acted while he was Living, but he left a Teſtimonial in his *Will* of his *living* Affection after his own *death*, over and above the *Marriage Covenants*, to ſhew his endearedneſs of her, by his affectionate remembrance when he himſelf was gone.

As a Father. A *Father* he was alſo; and what manner of one his *Children* have declared in their *hearts*, *lives*, and *filial deportments*; they have always affirmed that he ever performed not only the part of an *earthly Father*, in the due diſcovery of all *becoming bowels* and *tender affection* to their Bodies, but alſo performed the Office of an *heavenly Father* to their Souls, by a *conſtant endeavour* and *ſerious ſtudy* for their Education in the moſt exact and ſtrict way of *pure* and *paternal* Religion; one teſtimonial of which was his continual beſtowing on them *ſpiritual* Counſels and *gracious* Inſtructions, the grand ſcope and end of which was to incite and ſtir them up to a *ſtrict watchfulneſs over themſelves*, and a *cloſe walking with God*; and it was uſual with him, after the giving ſuch Inſtructions unto them ſeverally, to take them into his Cloſet, and there pray over them and for them. If at any time they had diſpleaſed him, ſo excellent was his moderation and wiſdom towards them, that he would never *correct* them, nay, not ſo much as *reprove* them in his *diſpleaſure*, but ſtill waited the moſt cool and convenient time, wherein they ſeldom diſcovered that he was angry, by any other effect *but his ſilence.* And, on the other ſide, he was ſo ready to encourage them in any Acts of well doing, that for the moſt part his extraordinary *reſpects* and *favours* towards them, were beſtowed rather under the notion of rewards of their Duty, than the iſſues of his Bounty; ſtill *profeſſing before them* (as he uſually did to his Friends upon their diſcourſing concerning the extraordinary Bleſſings of God upon them in their Travels abroad, and their Returns home again) *that he took infinitely more content in beholding one grain of Grace, and evidence of true Regeneration in his Children, than if their Eſtates and Gains abroad had been multiplied an hundred fold*; if withall they had come back again prophane, or no more than meerly Civilized, without the power of Godlineſs. ——— He was ever a *kind and dear Father* for *Affections* and *Wiſhes*, for *Advice* and *Prayers*; and for *numerous Letters* conſtantly ſent to his Children; many of which, being very excellent, might have been inſerted for the good Inſtruction of others, only they would have ſwell'd his Life beyond what is thought convenient. ——— Though he was ever importunate to have all his Sons employed, not taking it as becoming to have any of his live out of uſeful Callings; whereby they might bleſs and better their Generation, yet he ever deſired rather to have them *good* than *great*. —— In his Will he exhorts them all *to fear God*, and *love one another*; *and that, if any difference happened amongſt them, as ever they bore any duty or love to him, or as they would expect the like from their own Children, they would leave all ſuch differences to the Arbitrement of the reſt of their Brethren, and would ſtand to their Award.* ——— In the ſaid Will he alſo leaves Ten Pounds to the Reverend Mr. *Fairclough*, his Parochial Miniſter, with this deſire, *That whilſt he lived he would give good Advice and Counſel to his Children.* Thus you ſee he was a moſt dear, moſt affectionate, and moſt Religious Father. You ſhall alſo ſee more of this, when we come to ſpeak of his Death.

He

—He was alſo a wiſe and careful *Grandfather*, not only inſtructing theſe little ſweet Relations while he lived, but alſo uſing endeavours to command them to be *good*, *honeſt*, and *obedient* when he was dead; as appears by what he left under his Hand in his laſt Will, ſo often mentioned, where he bequeaths them ſeveral Legacies, but with this *Proviſo*, *That if any of them would not be ruled by their Parents, it ſhould be in the power of their Parents to leſſen or take away what he had left them, firſt giving it under their Hands to his Executors.* As a Grandfather.

—He was alſo an excellent Maſter to his Servants; giving them all that was juſt, due, and neceſſary for their maintenance and encouragement. He ever gave them good Example in himſelf, and failed not to inſtruct them in the moſt uſeful things for the benefit of their Souls and Bodies. *As he walked within his houſe with a perfect Heart, ſo he hated the work of them that did turn aſide; and did not permit any prophane perſon to ſtand before him, or to wait upon him; his eyes were ever fixed upon thoſe that were faithful in the Land, that they might ſerve him*, Pſal. 101. This was the reaſon that he had ſo many excellent Servants, his Family being a true Nurſery for the qualifying and accompliſhing ſuch; ſo that one, who was well acquainted with his Family, affirms, *that at one time he had ten or more Servants* ſo eminent for Piety and Sincerity, that he never ſaw the like, all at once, in any Family in the Nation; ſuch, whoſe Obedience, joyned to their Governours care, produced ſo rare an effect, that they truly made his Houſe a *ſpiritual Church and Temple*, wherein were daily offered up the ſpiritual Sacrifices of *Reading the Word*, and *Prayer*, Morning and Evening, of *ſinging of Pſalms* conſtantly after every Meal, before any Servant did riſe from the Table: alſo the chiefeſt of them did uſually, after every Sermon they heard, call the reſt into the Buttery, (a place of moſt diſorder in other Houſes) and there repeat the Sermon unto the reſt, before they were called to the repetition of it in their Maſters preſence. As a Maſter.

—By this time you may eaſily ſee how excellent this Gentleman was at Relative Duties; he was not a Saint abroad, and a Devil at home, as is but too truly ſaid of ſome that make no ſmall ſhow in Religion, but he was a Saint in all places and Relations; which will appear by what follows.

—4. We are to conſider him in his *Religious Capacity, belonging to God and the Church:* In which he was no leſs excellent than in any of thoſe that went before. His Religious Capacity belonging to God and the Church.

—Here we may (*firſt*) ſee with how much Piety and Devotion *he exerciſed himſelf towards God*; he ever lived and acted with ſuch a *reverential Awe*, and moſt *devout reſpect* towards the Almighty, that his Life ſeemed little elſe but one entire *Scene* of Devotion. Yet we will a little ſee what he was in particular Duties of Religion; and here whether we inſtance in ſecret or publick Exerciſes, *he did ſo earneſtly devote himſelf unto them, that for my part* (ſaith a Godly Divine that was his cloſe Obſerver) amongſt Perſons of his Quality, *I think he hath left very few Superiours behind him, if any Equals.* Belonging to God.

—1. *In Private Duties.*

—It's recorded to the everlaſting praiſe of the young Lord *Harrington*, ſo famous for Piety, that it was his conſtant uſe to Pray twice every day in ſecret, twice with ſome choice Friends and Servants, beſides his Family Duties. But I am aſſured, by thoſe that cloſely obſerved this gracious Knight, that it was his practice to pour out his Soul before the Lord in ſecret thrice every day, and ſometimes oftner, if he could gain opportunity; beſides his Family Duties, and days of extraordinary Humiliation, which he importunately embraced upon every occaſion. This I can teſtifie (ſaith Mr. *Fairclough*) upon mine own experience, that for many years together when I was firſt acquainted with him, I ſeldom viſited him or he me, but if any convenient place could be found, *we might not part except we had prayed together.*—Nor was he more frequent in ſecret Prayer, than conſtant in ſecret reading the Scriptures; which he ever made ſure work to begin and cloſe up with Prayer, that he might obtain the bleſſing of God thereon: afterward he ever read other choice Authors, of which he had ſtore; but not long before his Death he took ſingular delight to read Mr. *Baxters Saints Everlaſting Reſt*, and Preparation thereunto; which after his death was taken notice of to be nothing elſe but *the gracious event of the Divine Providence*, ſending it as a Guide to bring him more ſpeedily and directly to that Reſt.—His conſtant converſe with ſingle Perſons, was ſo Divine, as to merit a place among his private Duties unto God; for his Private Duties

Speech was ever free from the least unsavourineſs, boasting, or passion; consisting of nothing but love, sweetneſs and modesty; all his Discourse ever *ministred Grace unto the Hearers*, it was ever a pure Stream from the pure Fountain of his Heart; so far from the least appearance of lightneſs, or excessive Mirth, that in Thirty years together none ever heard one syllable from his mouth tending to any wanton expretion, that might offend the most chast Mind or Ear; but as the Poet affirmed, *Vernas efflat ab ore rosas*, his Tongue dropped Honey, and his Breath was as sweet and fragrant as Roses in the Spring. —— Thus you see with what an industrious Holineſs he used his precious time when less or more retired, so that *Nunquam minus solus, quam cum solus*, is a true saying of him, *He was never less alone, than when alone*, his God and he was most abundant company.

Publick Duties. —— 2. *In Publick Duties.*

—Though in private Duties, his noble Actings in or for Religion, were so much hid, as to be only like the *Beams of the Sun* striking under, or through a cloud; yet in his Publick Exercises unto God his Graces and Activity had their *Tabernacle in the Sun*, so that they did shine in a most resplendant way.

Sanctification of the Sabbath. —If we begin with his *Sanctification of the Sabbath*, we shall find he addrest himself thereto with so much delight, that notwithstanding he rose early every day in the Week, yet he rose more early on the Lords-day, so early, that usually he was the first up in the Family; then called his Children and others up, that they might have sufficient time to prepare themselves for a more reverent and devout attendance upon the Lord in his Publick Ordinances; and for himself he usually spent much time every Sabbath Morning, before he came to the Congregation.

Attendance on the Word Preached. — *His value of, and constant attendance upon, the Ministration of the Word* publickly dispensed, shewed him so *eminent*, and *zealously concerned*, and taken up therein, that it was difficult for any in the whole World to out-do him. What the Apostle *James* requires in a blessed Hearer, was his punctual practice, that is, *He was swift to hear*; he could never satisfie his own Conscience, if he was not present to — joyn with the Congregation before there was one word spoken, or one Petition — sent up to the Lord; his unweariedneſs in this course while he lived, was always — visible to them of those Congregations where he resided. You'l see something more when we come to speak of his Death. —— The Congregation being dismissed, the first thing which he did usually, after he came within his own Doors, was immediately to betake himself to his Closet, *to beg a blessed dew from Heaven, to water the seed sown in his Heart that day.*

Preparation for the Sacrament of the Supper. —His *Preparation for the Sacrament of the Lords Supper was transcendent*; though he ever exceeded the most in diligence and reverence in other Duties of Gospel Worship, yet in his conscientious preparation for, and fruitful improvement of the *Lords Supper*, he did exceed himself; for the most part he spent all the time he could redeem in a *fourth night* before the Sacrament, in his Closet in *reading, praying, and examination of his spiritual state*, with other Duties of Preparation tending thereunto; and what he practised himself in this kind, he constantly called upon others under him to do the like. We shall presently see further how eminent he was in preparing for the Sacrament, as also in advancing publick Catechising under the next Head; which is, in the (*Second place*)

His Religious Capacity belonging towards the Church. —*To consider him in his Religious Capacity, belonging to the Church of God:* in which we shall fully see his incomparable use and worth, if we seriously weigh the following four Particulars.

Love to the Ministry. —1. *His warm Love, and durable Affection to an holy Ministry.* They who were faithful and godly in this Function, had not of his Quality a more *faithful and hearty Friend* and *Well-wisher* in the whole World; none so earnestly and frequently — prayed for them, none so highly prized their Calling and Labours as he did; he — was fully of that good mans mind, who openly professed, *He had rather fall with the Ministry of* England, *than stand in greatest power with their Enemies.* When some talked of mortal bloody times, and dark, black days a coming upon us, he replied, *That those would be accounted dark black days indeed, when the Lights of the Ministry were extinguished*, than the shortest Life would be accounted best. It was said at his Funeral, whosoever in the Congregation have been losers by his death, *We of the Ministry have the greatest loss*; if the Hearers put on blacks, the Preachers have cause to mourn in Sack-cloth.

2. His

2. *His extraordinary care and endeavours constantly to present to every Living where he was Patron, such as were right qualified and holy Men.* You may refer to this *Head* what was said before, in speaking to his behaviour to his Grandfather; to which I shall add, That he was not only careful in his Grandfather's time, but ten times more in his own; so that when any Place belonging to his Gift was vacant, he would spend many dayes in *Fasting* and *Prayer* to invite the *Direction* of God, to guide his bestowing thereof; professing many times with all possible seriousness, *That his Spirit did more tremble to set his hand and Seal to a Presentation, than to any other Writing or Deed whatsoever*; lest (said he) I should thereby bring the loss of the *Peoples Souls* to be required of me or my Posterity, through my negligence therein. And therefore when by all his own care, and advice of Friends, such an one would not be procured, as for sufficiency and abilities could give satisfaction to the conscience of this rare Patron, then he left it wholly to the *better sort of the People* in that Place, to chuse their own Minister and Pastor. Oh how happy was all those Towns where he was Patron, for they might be sure to have fair play for their Souls. Care to make good Presentments.

3. *His doing all he could to draw his Neighbours to the Life, Power and universal Practice of Religion.* This was admirable kindness to the Church: for she is little befriended by *Lke-warm*, much less by *Lifeless* Professors. He alwaies heartily joyned with his Minister (the fore-mentioned eminent Mr. *Fairclough*) in every Design that might advance holiness, and make the Church to grow; nay, engaged himself to do all things that could be proposed for that end. I will here mention two excellent Practices of his tending directly to the design in hand; the first was about Catechizing, the other the Sacrament of the Supper of our Lord. Drawing his Neighbours to the Life, &c. of Religion.

As to Catechizing, he saw it was necessary for *Old* People as well as *Young*, in order to the obtaining Saving Knowledge, that he proposed it to the Heads of the Families in the Town and Parish of *Kelton* (both *rich* and *poor*) That when the Children or Servants were Catechized, if they could not give Answer at any time to the Question asked, the Father or Master should answer for them; he engaging that he would do the like for his Children and Servants; he, having laid out some time and several importunate Arguments, did prevail to the setting up of this practice, which by his Example succeeded well; which, through the grace of God, was of admirable Advantage to the informing of ignorant Minds, and the building up them and others in the most holy Faith.

In the next place, as to the Sacrament of the Supper of our Lord; here he did all he could to assist the Minister in hindering the openly wicked from participating of this holy Ordinance, to their own great disadvantage, as also the scandal of the Church; in order hereunto he agreed with the rest of those that were to communicate, *That publickly he and they should declare their owning of the Baptismal Covenant*; accordingly this gracious Knight did himself begin this holy undertaking, and before all the Communicants did declare *his Faith in God through our Lord Jesus Christ, and did undertake, through the assistance of the Holy Spirit, to perform whatsoever his Sureties had promised in his Baptism upon his account*; in which he was imitated by all others that did communicate; which did silence and keep the visibly Profane from medling with that sacred Justification and Action, they being fully convinced of the reasonableness of the practice. This surely was doing what he could to advance the *Life*, *Power* and *Universal Practice* of Religion among his Neighbours? and I am sure it was advantageous to the Church. But so was also,

4. *His constant commemorating and rejoycing in the Deliverances of the Church.* Although his practice was herein universal, and did contain his abundant joy in the *successe* and *deliverances* of the Churches abroad, in any part of the World; yet we shall confine his Actings to our own Church in this Nation, and tell you that he did Annually commemorate and solemnize *The thrice happy Day of Queen* Elizabeths *Inauguration*, her entrance upon the Crown of *England*, to the glorious rescuing of the Reformed Religion, from the bloody designs of the inhumane Papists. He also did every year observe and celebrate the *Fifth of November*, with all becoming expressions of Joy, from the wonderful deliverance from the *Gun Powder Treason*, a Treason as black as Hell it self, attempting the utter destruction of our King, Prince, Nobles, principal Church-men, and all the Leading States-men of *England*, in order to the change of our Religion and ruine of our Church. But because the *Papists*, many of them to this day, like the Whore in the *Proverbs*, wipe off this discovery of their sin and shame, saying, There was no such thing; notwithstanding

the finding their cruel Preparations, owned and vindicated by the desparate Traitors, with many other undeniable circumstances; I shall add one farther confirmation of their undoubted guilt, often affirmed and mentioned by this excellent *Knight*, not a little adding to the confutation of these lying *Pseudo-Christians*, to wit, That a day or two before the perfect Discovery of this Horrid Plot, (which was when *Faux* was apprehended) he being for some considerable time in the *Temple* Garden, where he was then a *Student*, did observe *several men walking there together, and constantly whispering, looking and acting much concerned*, all of whom within a few daies after he found to be those bloody Conspirators, by going to view them in Prison. Well, on these daies, (I say) of our Churches Deliverance, he did annually express all becoming joy and thankfulness, by Divine Praises, and other usual civil waies of rejoycing. See *Esther* 9. 22, 26, 27, 28.

Thus I have shewed you something, and but something, of what this *Holy Man* was in his Religious capacity towards God and the Church. I have, I confess, but mentioned (as I say) *something* of his *Graces* and *Excellencies*, for divers are omitted wherein he was as eminent as in any I have named. It's necessary indeed that I instance in one, I mean, *his Charity to the Poor*, in which he did *Cloath* and *Feed* great number of those that dwelt round about him constantly year by year while he lived, and left them Legacys in *several Parishes* when he dyed; yea, so *extensive was his Heart in the practice of Charity*, that it reached even as far as the *Poor* in *New-England*, whose necessities he did highly commiserate and supply.

But thus much for his *Life*.

His Death. *Thirdly*, And lastly for *His Death*: and surely if their Death be blessed, *That* (with St. *Paul*) *have finished their Course, and kept the Faith*: *That* (with good old *Simeon*) *have beheld the Salvation of Christ*; or that *rest from their labours, their Works following them?* then it will appear that his *Death* was as *blessed*, as his *Life* was *gracious*, and his *Birth Honourable*.

Here we shall find six Things remarkable. 1. His *Preparation* for it at some distance. 2. His *welcoming* the *Messenger* thereof when it drew near. 3. His *unwillingness*, even then to *be absent* from holy Ordinances and Exercises. 4. His most *fervent performance* of such *Duties* as he was *capable of*. 5. His *excellent* farewel *Advice* to his Children. 6. His *peaceable* and joyful *Departure*.

His Preparation for Death. 1. *His Preparation for Death at some distance.* He was unwilling to be surprized, and therefore did use endeavours for several years before it came to be ready, but especially for two years before he was, ever thinking of it and fitting for it: then he made his last Will and Testament, and writ it with his own Hand, upon this very ground (as he there expresseth) that after he had so disposed his Affairs, and set his House in order, he might have nothing in the World to *look after*, or to *look upon*, but his blessed *Saviour*, and *Salvation by him*. In which last Testament, he discovers so much *Assurance*, and confidence, of the Lord's everlasting *grace* and *love* unto him, as if at the same time, like the fore mentioned *Simeon*, he had *embraced the Lord Jesus in his Arms*. As in the beginning of his Will he heartily begs the guidance of God to direct him in the wise disposal of what Divine Goodness had bestowed upon him, so in several other places he doth *annex* and *twist* in so many heavenly *Counsels* and precious *Instructions*, tending to the everlasting Inheritance of his Posterity, that it rather resembles our *Saviours Testament*, conveighing the Legacys of the Covenant of Grace, or an heavenly Sermon, then any political Instrument to dispence only earthly Possessions. It was observed of him, That after his *Will* was finished, he seemed to have little to do, but to be gone to the better World, being so much at ease and rest, as if he had indeed wholly done with this World, in which he continued (as is said) about two years after, but alwaies acted at the same rate of willingness and readiness to be gone.

His welcoming the Messenger of Death. 2. *His welcoming the Messenger of Death, when it drew near.* He did not then, according to the usual method of most, seem shy and averse to be gone, as if so be he were *not ready*, but was *heartily ready*; for as soon as ever there appeared on his side a small swelling, in which none but himself conceived any danger, he being then at *Hackney*, did send Fifty Miles for Mr. *Fairclough*, his Minister, to discourse him, and taking him to walk with him, presently fell into conference of *the worth and immortality of the soul, of the manner of its Subsistence and actings, when it was separated, of the Joyes of the other World, and the vanity and emptiness of all things in this* as being most suitable to his present condition; and herewith he was so deeply

and

and ſpiritually affected, that at their parting he expreſt himſelf in the following manner to Mr. *Fairclough*.

—Sir, *I now much wonder, that any man, that fully believes theſe things to be realities, and not meer notions (being in my condition) ſhould be unwilling to dye; for my own part, I will not be ſo flattered, with any carnal content, as to be deſirous to live longer in this World, where there is little hope left that the Lord hath any more work or ſervice for me to do, except it be to ſuffer for keeping a good Conſcience, in witneſſing againſt the Apoſtacys and impieties of the Times*; and now it is a great *favour of God to be ſent for ſpeedily*. After this, he being removed to *London*, for greater conveniency of Phyſicians, he there made the ſame profeſſion, *Of his deſire to be deſolved and be with Chriſt*, unto ſeveral Friends, and Viſiters.

3. *His unwillingneſs even then, to be abſent from holy Ordinances and Exerciſes.* His pains and weakneſs growing ſo faſt upon him that he was thereby hindered the enjoyment, firſt of *publick Ordinances*, in the Church, and preſently after ſometimes of thoſe that were *private* in the Family; which was the greateſt grief that burdened his Mind, as you ſhall ſee in what follows.——One Sabbath morning obſerving the People of the Family, where he lodged, getting themſelves ready to joyn with the Congregation belonging to that Place, *He fell into a great paſſion of ſorrow, and wept very much*, and with *David*, *Poured out his Heart*, becauſe he had *gone with the multitude, and led them to the Houſe of God*, but now was neceſſitated to want the benefit of that, which his *Soul ſo much thirſted after*.——Again, The Week before he died, he was perſwaded in reſpect of the extremity of his pain once or twice to go to bed before *Family Prayers*; but the night following, being again perſwaded to it, he told them *he would not be intreated to do ſo any more*, for he ſaid, *He was ſure that he ſlept the worſe thoſe nights for the want of it*, ſpiritually uſing the Proverb, *Whet is no Let*. His unwillingneſs to neglect Ordinances.

4. *His moſt fervent performance of ſuch holy Duties, as he was capable of.* Becauſe he could not enjoy thoſe that were *Publick*, as I have ſaid, he therefore gave up himſelf ſo much the more earneſtly to the exerciſe of *ſecret reading* the Scripture, Meditation and Prayer, ſo long as his ſtrength would hold out; *but one Wave followed another ſo faſt*, that he was diſabled thereby to be ſo frequent and conſtant in thoſe ſecret Duties of communion with the Lord as he deſired; for which he made many complaints to his Sons, and others, as they came about him. His performance of all Duties as he was able.

5. *His excellent Advice to his Children.* The day before his Death, his Children being about him, as *Jacobs* were, after he had bleſſed them all, and put up his Prayers to Heaven for them, and gave them his laſt Advice and Counſel; in four Particulars. *Firſt*, He admoniſhed them *to take heed of Worldlineſs and vain glory*. Shewing what a vaſt difference there was between a *gracious*, *humble* Man, and a *proud graceleſs* Man, both in the eſtimation of God, and all men that were good and wiſe. *Secondly*, He perſwaded them *to live in love and unity together*; yet ſo as they ſhould ever count it their Duty to wrath over one another, and never be afraid to tell one another of their faults lovingly, and not be *Mealy-mouth'd*, as his expreſſion was. *Thirdly*, That they ſhould *take heed of timorouſneſs, and ſinking from the Truth*, by reaſon of the oppoſitions of the Times againſt the Scripture-power of Godlineſs, ſhewing the danger of complying with man againſt God. *Fourthly*, He *commended them unto the Word of Gods Grace, and the Word of Grace unto them*: Requiring them to be conſtant in reading the Scriptures, and to joyn Prayer thereto, for a bleſſing before and after. His advice to his Children.

After theſe Counſels, one of his *Sons* (telling him, how much he hoped the words of a dying Father would be regarded by them) deſired him to deal impartially with each of them, and diſcover unto them what *Evils* he had noted each of them moſt prone unto, and what Duties he had obſerved any of them moſt negligent in; he did perform what was deſired with ſo much plainneſs, that one of his *Brothers* ſtanding by, deſired him to uſe the ſame fidelity to him, which accordingly he did; A piece of *Affection* rarely found expreſſed with wiſdom.

6. *His peaceable and joyful departure out of the World.* He enjoyed juſt before his death, and even to the laſt, ſuch an abundant *Peace* and raviſhing *Joy*, as could not be hid, his *Soul* being ſo filled therewith, that it even overflowed, and poured upon all thoſe that enquired after his condition. This appeared, *Firſt*, to his ſecond Son, who obſerving him to grow faint, did deſire him to be chearful; to whom he anſwered, *Son, I thank the Lord, I am ſo chearful in my heart, that I could laugh* His peaceable and joyful departure.

while

whilſt my ſides Ake.——Then to his *Brother* at the ſame time, enquiring how he found himſelf, he anſwered much to the ſame purpoſe, ſaying, *O Brother, bleſſed be God, I have abundance of raviſhing joy within me.* The ſame anſwer he gave to his *Eldeſt Son*, who being called to him, he enquiring of his Father, *How it was with him?* he preſently fell into an earneſt Prayer, *That the Lord would be pleaſed to give him an happy deliverance out of this World, and a glorious Meeting with his Saviour.* Which Prayer of his was ſo graciouſly anſwered, that as long as he enjoyed any uſe of Speech, he *acknowledged the ſence of this inward Joy*; and after he had ſaid, *I have peace within, I have peace within*, he ſpake no more, but lying for a while (as it were) in a ſlumber, at laſt he opened his eyes again, and *lifting up his hands towards Heaven, fell aſleep in the Lord.*

——Thus you ſee that his department of *Life* was as *comfortable*, as his entrance into it was *Honourable*, or his abode in it *gracious* and acceptable both to God and all good men.

——He left the *miſerable*, and went to the *happy World*, on the 25th of *July*, in the year 1653. when he had lived *full Threeſcore and five years.*

——His Corps being carried down from *London*, was met about twenty Miles from his own Houſe by Two hundred *Perſons*, moſt of them of Quality; and his Funeral, at *Ketton* on the 26th of *Auguſt* following, was attended by many *Thouſands.*

——When his Body was juſt going to be Interred, it was ſaid of him, by one equally *impartial* and *holy*, who knew him much better than other men, *That his Life had been ſo free and pure from any ſcandalous ſin, or any other actual Evil courſe, that for thirty years together, he did not remember, that ever he knew him ſoiled with any ſpot, which might give occaſion to any to ſuſpect his eminent integrity and ſincerity, but his heart was yet upright before God*; a thing very rare to be taken notice of in this World.

——The obſervation of his admirable holy Life (to all that were intimately converſant with him) rendred him, *The Beauty of Grace, and Glory of Chriſtianity*, as was once ſaid of a *German Divine.* His *gracious Accompliſhments and Practices*, being numerous and more illuſtrious *than all* other Ornaments, preſented him *Honourable* to *all* men *while he lived*, and *being Dead* (as ſo many redulent Flowers ſtuck upon his Hearſe) did give ſuch a pleaſant and odoriferous perfume in the noſtrils of all *Spectators*, that the memory of them ſurely will ever remain among all future Generations, who ſhall have the advantage to underſtand, how the Lord was pleaſed to *dignifie* and *honour* him, firſt, with a *Spiritual Birth*; and *after with a Gracious Life*; and laſt of all, *with a moſt bleſſed Death*; for of theſe we may truly ſay, as *Euſebius* ſays of *Conſtantine*, *Fælix Nativitas, felicior vita, feliciſſima Mors*, his Birth was good, his Life better, and his Death moſt glorious of all.



The Mourners Blazonry.

HArk *how the* doleful Bittern *sadly moans,*
And tunes her withered Reed, *to dying groans.*
The Streaming Spots *of* Ermine, *seem to weep*
That Innocence *it self* (*their* Type) *doth sleep.*
The Crosses, *once dyed* Gules, *with Saviours blood,*
Turn Pale *with Grief, as if they understood*
The Gospels *loss in his: The* Azure Field
(Heav'ns Hieroglyphick) *shews,* Faith was his Shield.

SA. FAIRCLOUGH.
Fell. of Caius *Colledge.*

The Life and Death of Mr. John Row, *who Died, February Anno Christi,* $16\frac{59}{60}$.

John Row the Son of *Lawrence Row*, was born in the Parish of *Shobrook* in *Devonshire*, in that remarkable year, 1588. And when he was an Infant, he was laid aside in his Cradle for dead: But it pleased God that one of his Sisters, having a little more courage and resolution than the rest, went to look upon him once more, and putting her hand to his mouth, she thought that she felt a little breath, whereupon, some means being presently used, he began to revive, and probably by this early and signal Providence, the Lord intimated that he had reserved him for some more than ordinary service, and this the future course of his Life did evidently shew. His Parentage. A special Providence.

Being arrived to a competent Age, he was by his Parents set to School at *Crediton*, where he profited so much, both in the *Latin* and *Greek* tongue, that he was almost fit for the University, and had accordingly been sent thither in order to his training up for the Ministry, but that it pleased God to take away his Father a little before the intended time, concerning which himself would often say, *that we frequently err in our judgments of things*: And that, *God sees not as men see.* His Education.

Being frustrate of the hopes he had of going to the University, however he would not lose that little Learning which he had got at School, only the *Greek* through disuse was somewhat worn out with him: But he still retained the exact knowledge of the *Latin* Tongue, which was of great use to him till his dying Day.

He was of a sharp and pregnant Wit, of a great, deep, and penetrating Judgment: Himself indeed complained of some deficiency in his Memory, but others discerned it not. For they judged him to excell in that as well as in other Abilities of the mind. As for his natural temper and disposition, he was a man of great ingenuity, of much candor and sweetness: They which knew him intimately, judged him to have as noble and generous a soul, and to be as far from any thing that savoured of a base, disingenuous, and sordid Spirit, as ever any that they knew. He was exceeding Affable, and Courteous unto all, and that without the least shew or suspition of seeking his own ends in it: His temper inclined him to be pleasing unto all, without morosity; and there was not the meanest Person which could say, that he was neglected or despised by him. He was very careful to give a due respect unto all, and never was any more curious to pay a just reverence to those that were above him in rank and quality. His Character.

In his Deportment and Behaviour he was humble, sweet, and candid; as ready to hear others speak as to speak himself, and usually he would give others leave to speak before him. This (together with his Grace) was elevated to such an height, as that, the worst of men had not any evil to speak of him. And yet (that which is not common, but somewhat rare to be met with) altho his natural Candor and Abilities were such, yet was he a man of great Presence and Authority. He seldom spake in any serious matter, but his speech carried with it a wonderful and peculiar kind of Authority: And such a Majesty shined in his Conversation, as that some (and those reputed both Prudent and Pious) taking notice of the excellency of his Spirit, the Lustre of his Graces, and how much his conversation differed from the most of men, have professed, that when they have been in his Company, they had a kind of awe upon them, and they could not be so free, whilst they were with him, as when they were among others. His Deportment.

When he was young, his tender Parents (according to their measure) instructed him in the grounds of Religion, and caused him, together with themselves to attend upon the publick Ordinances, by which he came first to have a taste, and relish of Religion in his heart. When his Father was dead, he went to live with Doctor *Bodley* (Brother to the famous Sir *Thomas Bodley* who was the Founder of the University Library in *Oxford*) a man of eminent Piety and Exemplary Holiness, who at this time was Minister of the Parish where Mr *Row* was born, and where his Parents lived. From this holy man Mr. *Row* learned much, yea very much of the work of God upon his soul: And as His Conversion.

he learned much from him, ſo he was not a little beloved of him, the Doctor bearing as tender a reſpect to him as if he had been his own Child.

His Progreſs. Living thus with Doctor *Bodley*, and afterwards, for a while with another Godly Gentleman [Mr. *Thomas Gale* of *Crediton*] he had opportunities of frequent going to *London*, where he heard thoſe Preachers as were in the greateſt Repute in thoſe times, as Doctor, *Gouge*, Mr. *Stock*, &c. and by them he was much holpen forward in ſpiritual knowledge and quickned in his love to the ways of God. But Doctor *Bodleys* Counſel, together with his holy Example (he being a man of an Auſtere Life, and moſt ſtrict Converſation) ſeemed to be that which had moſt influence upon him, and to have the greateſt impreſſion upon his Heart: For nothing was more familiar with him, through his whole Life, than to be ſpeaking, upon all occaſions, what he had ſeen, and heard, and obſerved in this worthy Doctor. The Sermons alſo and Preaching of Doctor *Bodley* was of great uſe to him. For this was Mr. *Rowes* obſervation concerning him, that whatever the ſubject were that the Doctor had been treating of, yet ſtill; when he came to the Application, the uſe that he would be ſure to make of it, ſhould be to drive men to Chriſt.

The Doctrine was ſo firmly rooted and rivited into Mr. *Row*, that all which knew him intimately, could not but ſay that they never knew any man that was a greater advancer of *Chriſt*, or that did more inculcate this great principle upon all whom he had occaſion to converſe with, namely, *That they ſhould have a great care to deny themſelves and to live upon Chriſt.*

More particularly what were the firſt gracious workings of God upon his heart, himſelf ſet down in a Paper under under his own hand, where having before related the Mercies of God towards him, and his care and providence over him in his Infancy, and Childhood, he goes on thus.

Note. *Neither did my gracious God ceaſe to do me good in the days of my youth, whereat I may juſtly admire: O the depth and riches of his unchangeable Grace! For here were I able to ſet out the true Idea of my then deformed heart and life: But better it is to confeſs the ſame to my gracious God, and to pray him not to remember thoſe ſins of my youth: Both which I have done; to wit, both confeſſed them and begged pardon of them, and by Gods Grace intend to do to my dying day. Yet thus much I think good to unfold, for the praiſe of the glory of Gods Grace, that, whereas I was by nature prone to all ſins, of all kinds, eſpecially to thoſe two Monſters, Pride and Voluptuouſneſs and in the latter of theſe, an Inventer of new kinds of ſinning, yet the Lord gave me not up to mine own hearts luſts altogether: But even then began, not only to reſtrain me, but alſo by the means of Grace to do me good. O Lord, my Salvation is of thee alone. For if ever any ſhould be ſaved by their own Merits, very likely was it that I ſhould be fartheſt off; For thou reſiſteſt the Proud. But the Gifts and Calling of God are without Repentance.*

Hence it came to paſs that the ſame gracious God (who out of his unchangable Love ordained me unto Life) ſtirred up the Spirit of Doctor Bodley *to admoniſh me to take heed of Pride, and thoſe overweaning conceits of my ſelf, which he eſpied in me, and counſelled me to buy a* Bible *and to read the ſame: which Admonition and Counſel the Lord was pleaſed to bleſs in ſuch wiſe, that ever ſince that time, I have in ſome weak meaſure kept a conſtant courſe of reading the Scriptures, except ſome few ſhort intermiſſions*; By which means, I do acknowledge to the Glory of my God, that my poor ſoul hath received no ſmall benefit. By this it appears that Pride and the love of Pleaſure were his Maſter ſins in the dayes of his youth; which cauſed him often to ſay in his familiar Diſcourſe, that Eaſe, Pride, and Pleaſure were the great ſins of youth. He would alſo very frequently ſpeak of this paſſage, that there was but one thing which he mainly deſired in the days of his youth, which if it had been granted, would have proved his ruin; And that was, that he might have had the ſame liberty, that another young man of his acquaintance had granted unto him, who afterwards came to a miſerable End. Afterwards he often acknowledged what a Mercy it was that he was ſo reſtrained by his Parents, and that God gave him not his own Will.

His Growth in Grace. The Lord having thus begun the good work of Grace in Mr. *Rowes* heart, it was much improved by the Counſel, Miniſtry, and holy Converſation of Doctor *Bodley*, with whom he continued for ſometime, even till the Doctors death. And the Doctor, after ſome experience of him, perceiving his Ingenuity, Fidelity, and Inclination to Religion, bare a very great and tender affection to him; yea, ſuch was his love to him, that, having no Child of his own, he intended to have done much for him at his Death: But being ſurprized with ſomewhat a ſuddain ſickneſs, whereof he died, and not being able by reaſon thereof to do what he inteded, Mr. *Rowes* hopes were wholly fruſtrated of

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enjoying any thing that the Doctor purposed to do for him. And this Event he looked upon (as he was ever wont to construe it, in his familiar Discourses with his Friends) as the wise Providence of God towards him, that he might see his whole dependence to be on the Lord for what he had.

About the twenty fifth year of his Age he was disposed of in Marriage, about which there were some remarkable Providences which he thought fit to Record in these words. His Marriage.

'When I was desirous to enter into the state of Marriage, I was assayed with Covetousness, Voluptuousness, and Ambition, and would surely have undone my self by 'some, or by all these evils, had not my gracious God, by disappointing my unsanctified 'desires for seven years space, or more, prevented my Folly. Oh what a misery is it for 'vain youth to have its will! O what a Blessing to bear the Yoke betime! Especially 'when God will open the Ear to discipline, as (blessed be his Name) he did mine at last. 'And here I may justly break out in admiration of the riches of his Grace, that brought 'light unto me out of my darkness, I mean, a great light of Grace into my soul, by occasion of the great darkness of mine own sin into which I fell. My Pride went before my 'fall; so sin drew on sin: and sin was punished with sin: Yet (O depth of Grace!) this 'Fall was the cause of my Rising, I mean, in Grace. Thus my Gracious God did me good 'by mine own evils, and made my greatest sins the occasion of my greatest humiliation.

'And though Voluptuousness, Ambition, and Covetousness were the Idol sins of my 'youth, yet my Gracious God preserved me from the gross acting of those sins, either 'by Murther, Adultery, Fornication, Theft, or any other unlawful way of gain: I say, 'that it was my gracious God that preserved me, and therefore let his Name have all 'the Glory. As for me, I should have run mad in Pride with *Nebuchadnezzar*, and burst 'asunder in Covetousness with *Judas*, and drowned my self in a daily course of delicacy 'with the *Glutton* that Saint *Luke* mentions, had I not been kept by the power of God 'alone. Only, only to thy Name, O Lord be the praise.

'My desire of Marriage was corrupt through Covetousness, Voluptuousness, and 'Ambition, as I said, and my gracious God crossing those unsanctified desires of mine 'for divers years, did at length teach me to desire Marriage for better Ends: And having begun to set my mind in order, he also brough on the blessing. For first he pre-'pared my heart to seek him by Prayer for a meet helper, and then he opened his Ear, 'and granted my request; so that even in the same day wherein he had stirred me up in 'a more than ordinary manner to seek a blessing in my Marriage by Prayer, he was pleased to give me evidence that he had heard me, in sending me an honest Christian, which 'came to me on purpose to break the matter for Marriage with her, which afterwards 'God gave me to Wife.

'This Match Satan attempted to hinder, by stirring up a near Friend of mine to fail 'in performance of his promise made to me, for my preferment, which justly might 'have alienated the minds of my Wives Parents from me, but that my gracious God 'would not suffer Satan to do me that mischief; yea, more than so, he gave me Grace to 'seek Reconciliation with that Friend of mine that had so deeply wronged me.

The Family into which he matched was godly, who rather embraced Mr. *Rowes* motion, because of that which they had heard concerning his good Affections to Religion. She whom he took to Wife was a very godly and sincere Woman, though she walked in darkness and had no Assurance of Gods love the greatest part of her life, yet when she lay sick and was upon her death-bed, she complaining that she had no assurance of Gods love, or that when she died she should be received into glory, Mr. *Row* besought the Lord very earnestly for her, and the Lord was so far prevailed with, that a little before her death, he gave her assurance of being received into his heavenly Kingdom, and this in a more than ordinary manner.

After Mr. *Rowes* Marriage he continued in his Father-in-laws house at *Pinhow* in *Devonshire* four years; a place enriched with divers worldly contentments, but all imbittered for want of the Ministry Gods word, as himself recorded it. 'There (saith he) I 'had just occasion given me to repent of my former fulsomness and weariness of that 'heavenly *Manna*. But here again my gracious God that never ceaseth to do me good, 'did as well provide the Plaister, as give the wound, He wounded my Conscience by 'want of the Ministry, thereby bringing to my remembrance my sin in undervaluing 'the plentiful Ministry which I once enjoyed: But he healed the breach again, not only 'by forgiveness and repentance, but also by providing for me the Ministry of a worthy 'Servant of his in a neighbouring Parish.' Prayer prevalent.

Mr. *Row* being now weary of living any longer in the house of his Father-in-Law,

His remove to *Crediton.* for the aforeſaid reaſon, and hearing that there was an able Preacher at *Crediton*, he removed his Family and habitation thither, on purpoſe to enjoy the means of Grace, and continued there to his dying day: And he would often exhort his Children and Acquaintance, that in chooſing an habitation, their firſt care ſhould be to plant themſelves under a godly and powerful Miniſtry, and for this purpoſe adding that Text, *Cant.* 1. 8: *Go forth by the Footſteps of the Flock, and feed thy Kids beſides the Shepherds Tents.*

Not long after his coming to *Crediton*, he was made *High Conſtable*, in which office he continued twenty years; in which place his care, diligence, and zeal was ſuch, for ſuppreſſing and puniſhing of Vice, that his name became a terror to the wicked and prophane. And his prudence, charity, and compaſſion were not inferior to his zeal. For he uſed firſt to ſeek to win Offenders by good Counſel, and gentle Admonitions, before he would uſe the ſeverity of the Law againſt them; and he had a ſpecial care to let men ſee that his heat was not againſt their Perſons but againſt their Vices: And ſuch was Gods preſence with him, ſuch the Authority and Majeſty which ſhone in his carriage, that although he was forced to puniſh many for their miſdemeanours, yet none had power ſo much as to lift up an hand againſt him. One inſtance is remarkable.

His Zeal.

A certain Ruffian being puniſhed by him, for ſome groſs miſdemeanours, vowed that the next time he met him he would ſtab him, and being put into the ſtocks, his rage was ſuch, that not being able to have his Will upon Mr. *Row*, he ſtruck at the ſtones with his Knife for very madneſs: Yet afterwards when he met Mr. *Row*, and might have had opportunity to revenge himſelf upon him, yet the Lord ſo overpowred him that he was as a man ſtruck dumb, and had not a word to ſay.

Special Providence.

Many of his Friends that knew his abilities, often ſolicited him to take the Office of a Juſtice of a Peace, but ſuch was his humility and modeſty, that he would by no means yield to it, ſaying he had neither Abilities, nor an Eſtate fit for it, and that it was a way to make Authority contemptible when Inferior perſons were put into ſuch Places. He was very circumſpect to cut off all occaſions of Offence from ſuch as would be ready to take it. Being uſed in his younger days to ſhoot in the long Bow for his Recreation, once meeting with an Offender againſt the Law, he rebuked him for it. The man anſwered, *Why may I not as well do this as you ſhoot with a Bow?* Upon this he laid it aſide and would never ſhoot afterwards.

Humility.

His Prudence.

He was of a very peaceable temper: He would never foment differences, but ſought all he could to compoſe them. If any jarring was between him and any others, the fault was uſually theirs, becauſe he could not comply with their corruptions, but ſought their Reformation. He was a great Peace-maker, and ſpent much of his time in compoſing differences among neighbours and friends: Many Law Suits he prevented; many differences between near Relations he reconciled; and the Lord ſo bleſſed theſe his endeavours, that he was ſeldom free from ſuch imployments. Upon an occaſion he ſaid to a Relation of his, that he might have encreaſed his Eſtate much more, had he ſpent that time in proſecuting his own affairs which he ſpent in the buſineſſes, of other men. He made made other mens occaſions and conditions his own; he deeply *Sympathized* with their diſtreſſes, and in his Prayes he would as affectionately Pray for them as for himſelf: And when he had undertaken their buſineſſes, he would Act as vigorouſly in their behalf as if it were his own concerns, though he neither ſought nor reaped any advantage to himſelf by it.

A Peace-maker.

He was Forty years old e're he attained that great bleſſing of Aſſurance; But having once obtained it he never loſt it; ſo that he enjoyed the comfort of it for above Thirty years: And as himſelf ſaid, he maintained it by a diligent and conſtant uſe of all the means of Grace, both publick and private, and by taking an account of his heart, at leaſt once every day. And that at ſometimes he had more ſpecial Experience of the Witneſs and Teſtimony of the Spirit, together with that of his own; concerning which himſelf thus expreſſes it in a Letter to a Friend: In anſwer to your deſire to receive a few of my thoughts and experiences concerning the Witneſs, or Teſtimony of the Spirit in Aſſurance;

Aſſurance.

'I do acknowledg (to the glory of God) that God hath given me ſome Experience 'of his Love (and at ſometimes more than at other times) in the Teſtimony of his Spi-'rit bearing Witneſs with my Spirit concerning mine *Adoption*, and ſo conſequently of 'my *Juſtification*, *Sanctification*, and *Eternal Life*. But this is better felt than expreſſed; 'yet in ſome meaſure (as the Lord ſhall enable me) I will endeavour to anſwer your de-'ſire herein. Firſt, that there is ſuch a priviledg given to ſome of Gods Elect on Earth, 'as to have Gods Spirit to bear Witneſs with their Spirits that they are the Children of 'God, appeareth, *Rom.* 8. 16.

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'Again, that this Teſtimony is given to Believers after that they are effectually call-
'ed to Grace, appeareth, *Eph.* 1. 13. by which they are aſſured of the Grace of God:
'But that every one that is effectually called to Grace hath this Teſtimony preſently
'given, I dare not affirm; but do rather think that ſome may wait a longer time than
'others before they do receive it. For mine own part I believe that I was effectually
'called divers years before the Lord gave me this Aſſurance.

'Again, the truth of the Teſtimony of this holy Spirit in mine own Soul, I have di-
'ſcerned from falſe flaſhes, and unſound comforts by this, that this Teſtimony doth al-
'wayes when it comes, raiſe the Soul to more deſires after more intimate Union and
'Communion with God: Works more Self-abhorrency, and more to pleaſe God, and
'fear to diſpleaſe him, and (in a word) drives me nearer unto God, whereas falſe flaſhes
'leave the Soul looſe.

'Again, for the continuance of this bleſſed Teſtimony in the Soul, I do find that an
'holy, humble, conſtant waiting on God and Communion with him in his Ordinances,
'joyned with a conſtant care and endeavour to walk with God, in uprightneſs in all
'the duties of my particular Calling, and Relations, are bleſſed means to keep up and
'encreaſe this Aſſurance; But the neglect, or remiſs uſage of theſe doth diminiſh the Oil
'of this bleſſed Lamp, and unſanctified Liberty ſo far grives the holy Spirit as to ſuſpend
'his Teſtimony for a time.

Another asking him about the Teſtimony of the Spirit, he anſwered, *It is a ſecret overpowering, that I am his and he is mine: I am my welbeloveds, and my welbeloved is mine.* He obſerved that the likelieſt means to attain Aſſurance was, to propound Spiritual ends to our ſelves in deſiring of it; not ſo much that we might be quiet and free from trouble in our Conſciences, but that by the knowledg and apprehenſion of Gods love to us, we might be able to give to God the glory of his own Grace, and be carried out to higher pitches in our obedience. For (ſaid he) *there may be much ſelfiſhneſs in ſeeking peace. I find it beſt when I am come to the greateſt heigths of Peace, to ſtudy my duty; what it is that God would have me to do, and to follow him therein: Otherwiſe I meet with a Cloud.*

Meditation. In his accounts which he made up every day, the method that he uſed in his Meditation, was to conſider what God had done for him, and what his carriage had been towards God; And he ſaid, when he conſider'd what Gods carriage towards him had been, there he ſaw that God had been doing him good in a conſtant tenor; But when he reflected upon himſelf, there he ſaw many failings; whereupon he ſaid, there was no Action done by him that was ever ſo good, but there was ſome circumſtance or other that he ſaw himſelf imperfect and defective in: And he ſaid, *I have accounted it a great pitch, when the Lord hath ſhewed me ſome defects in my beſt Actions that I may go clean out of my ſelf unto Jeſus Chriſt:* By this conſtant practice of his in reviewing his Life and Actions, he kept much inward peace of Conſcience: And uſually, at the cloſe of the day, after the caſting up of his accounts and fervent Prayer, the Lord made it out out to him, that all was pardoned: And by this means at the laſt he attained to as an habitual a perſwaſion of the love of God as moſt have attained unto, ſo that he walked in the light of Gods countenance from day to day. Much of his Prayers were, that his faith might be ſo ſtrengthened as to ſee and behold the love of God in all the paſſages of his Life, that (with *Abraham*) he might give the Lord glory by believing.

He was very jealous of loſing this bleſſed priviledge, namely, the ſenſe that he had of the love of God and the light of his countenance that he walked in. He ſaid, they were two things that he mainly deſired of God: Firſt, that having been a Profeſſor of Religion ſo long, he might be kept frame ſcandalous ſins. Secondly, That God would not hide his face from him; Saying, that he was a man of a low Spirit, and that without Gods preſence he could not ſubſiſt. And therefore (ſaid he) I ſaw it neceſſary to be kept under Affliction, that I might be humble. Knowing that God would not reveal himſelf to proud perſons.

His Comforts. Beſides this habitual Peace and aſſurance, he had many particular comforts from the Lord at ſeveral times, and upon ſeveral occaſions; uſually when he laid him down to reſt at night, he had the promiſe Sealed to him; *Fear not — I am thy ſhield, and thy exceeding Great Reward.* When he had been begging ſuch a pitch of Holineſs, the Lord hath hinted to him, *I will ſatisfie thee*: When the Lord took away his firſt Wife, whereupon he was troubled how to diſpoſe of his Children, the Lord comforted him with this: *They are thine but for a time, but they are mine for ever.* Having been exer-

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ciſed with a fit of the Stone, he wrote thus to a friend: *Theſe are to let you know how Fatherly the Lord dealeth with us: Tho afflicted, yet not forſaken. That which ſweetens all my Afflictions is, the inward Peace which the Lord is pleaſed to give me in all my outward pain.* When he was in any ſpecial ſtrait or difficulty, and needed Counſel what to do, the Lord did always, firſt or laſt (after his earneſt ſeeking to him) make his way plain unto him.

Diſcoveries of future events to him.

—The Lord did alſo many times give him ſecret hints what he was about to do, which alſo came to paſs according to theſe Scriptures, *Pſal.* 25.14. *The ſecret of the Lord is with them that fear him: Gen.*18.17. *Shall I hide from* Abraham *the thing that I do?* When any great thing was approaching Relating to himſelf, his family, or the Church, he had uſually ſome intimations from God before-hand concerning it. On a time he was obſerved to be very ſad, ſaying that God intimated to him that he would make ſome change in his Family, but what it would be he knew not; and he made this uſe of it, to ſet his Houſe in order; and not long after the Lord took away a near Relation, which proved a great affliction to him. And tho the Lord did many extraordinary things, and ſuch as were not uſual or common, yet did he not expect them, neither did he (as *Luther* ſpeaks of himſelf) indent with the Lord that he ſhould give them unto him, much leſs would he boaſt of things of this (whereof he had many) unto others. He was content with the plain, naked word of God, which he magnified, and all his ſtudy and delight lay therein: And tho he met with many extraordinary things in his own experience, yet ſpake he of them ſeldom, and but to a few; which (he ſaid) he did, partly to prevent Spiritual pride, and partly leſt weaker Chriſtians ſhould be diſcouraged, who had not attained to what the Lord had done for him; and partly that ſuch as never knew what belonged to ſuch things might not make a Scoff at them when they heard them.

Meditation.

—He was much in Prayer, and had a ſingular ability in Meditation, and this made him a wiſe Man, and a wiſe Chriſtian. He would ſeldome anſwer any ſerious matter, but he would firſt pauſe a while. He was much delighted in a ſaying of Dr. *Preſtons*, *That the Greateſt Muſers are the beſt Artiſts.* He was ſo much taken up in Meditation, that he found himſelf much ſpent by it, and would ſay, *That Meditation was a ſpending thing.* Sometimes in a Morning before he roſe, he would be Meditating an hour or two together: When he was riding, or walking abroad (if he was alone) he would ſtill be in Meditation. When he went about his worldly affairs, he would contrive them before hand, and ſpend what ſpare time he had in Heavenly contemplation; He ſeldom prayed in ſecret, but would fit himſelf for it by Meditation; Saying, he preferred a ſhort Prayer after long Meditation, before a long Prayer without Meditation: When ever he heard a Sermon, he ſpent a conſiderable time in Meditating upon what he had heard.

—He uſed to ſay, *That if he were in a place wherein he might have opportunity of hearing more than two Sermons a day, he ſhould not like it ſo well to hear much, unleſs he could have liberty to digeſt it by Meditation.* In Meditating upon the things he heard, he would diligently look into all the Texts that were quoted; often ſpeaking of that famous Inſtance of the *Bereans*, of whom the Holy Ghoſt teſtifies, that they were *more Noble* than thoſe of *Theſſalonica*, becauſe *they ſearched the Scriptures, whether thoſe things were ſo.* This Meditation helped him greatly, inſomuch that by a diligent inquiry into the Scriptures, and muſing upon what he had heard, he was ſometimes carried much farther than what the Miniſter had touched upon: And when he came to repeat thoſe Sermons in his Family (as his conſtant Practice was) having Meditated upon them before-hand, he would clear up thoſe paſſages as had moſt difficulty in them, or that had been delivered more darkly. And if the Preacher was of meaner parts and gifts, and what he had delivered might not ſeem ſo uſeful, he would ſo explain, and illuſtrate what he heard, that the Sermon was always rendred profitable in his Repetition of it.

—After his *Repetition* on the *Lords days*, he uſed to call his Children and Servants to an account of what they had learned of that which had been taught; If any had been careleſs, he would admoniſh and reprove them for their negligence, and ſhew them the danger they were in, by reaſon of their unprofitableneſs under the means of Grace: Such as were apt and forward to remember, he would commend and encourage them, often mentioning that Speech of our Saviour, *To him that hath, ſhall more be given; But from him that hath not, ſhall be taken away even that which he hath.* And,

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tho where there was occaſion, he would ſpeak with great Authority, yet when he came to diſcourſe with his Children and Servants about theſe things, he would ſpeak with much familiarity and condeſcention to the meaneſt of their capacities, thereby inſinuating himſelf into their affections, begetting a Love in them to the word, and taking opportunity thereby to make things more plain and eaſy to their underſtandings.

Frequent in Prayer.

He was much and frequent in Prayer: He often prayed with his Wife alone; And when any great occaſion fell out in the Day, he would retire into his Cloſet to ask Counſel, and a Bleſſing from the Lord. Every Month he kept a private Faſt by himſelf, (beſides what he did upon emergent occaſions) to ſeek the Lord, and the better to prepare himſelf for the Lords Supper, at which time alſo he had much upon his heart the concernments of the Church; when ever any affliction befel him, or any in his Family, or of his Relations, his conſtant courſe was, to ſeek the Lord in an extraordinary way. And if there were any great buſineſs that he was to undertake, or any great ſtrait wherein he needed divine Counſel, or Protection, he ſtill ſet time apart in a more than ordinary manner, unto which he uſed to have ſome gracious return or other.

And beſides his ſet times of Prayer, he was frequent in holy Ejaculations, which proceeded from the Spiritual frame of his heart; he was very punctual in keeping his times and ſeaſons for Prayer, Reading, and Meditation. Tho his worldly buſineſs were ſometimes very urgent, yet was he always very loth to abridge himſelf in his wonted courſe for holy exerciſes, and if at any time he was abridged of his full time, he would redeem the next opportunity, to regain what time he had loſt. He uſed to ſay, that when he did haſten over holy duties out of an eager deſire to follow his worldly buſineſs, he did many time meet with a croſs in them, but when he did ſpend his ordinary time, God did make his other Buſineſs to proſper the better; or if not, his mind was brought to ſubmit to the Will of God.

A holy heart.

In all his Prayers, whether alone or with others, his heart was greatly affected and carried out with much holy Zeal and fervency. In his old age his heart would often melt and be diſſolved into Tears, and his affections ſeemed to be as vigorous as the affections of young converts; when he joyned with others in Holy duties he was far from remiſs and careleſs carriage. His deportment was ſo Reverent, and mixed with ſuch affections that the Miniſter under whom he lived, would profeſs, that he found himſelf much quicked by obſerving his lively affections: If at any time he found a deadneſs coming upon him, it grieved him more than any outward affliction. In a Letter wherein he had ſpoken of a bodily diſtemper, he adds this; *That which troubles me now is the diſtemper of my Spirit; becauſe I find my ſelf leſs lively in holy thing, and more unactive than formerly: Yeſterday (bleſſed be God) I found ſome reviving.*

It he awoke in a Morning before his ordinary time, yet he would get up; and his manner was to ſpend ſome time in Meditation, for the moſt part about the great work of our Redemption, and on the Eternal Sacrifice of the Lord *Jeſus* which he offered up to his Father for the taking away of his peoples ſins: And he uſed to Counſel his Children, every morning to take a turn at the *Croſs of Chriſt*, and to think of his Sufferings, which (ſaid he) will be a means to make you love Chriſt the more. As he dreſſed himſelf in a morning, he would drop ſome holy Inſtructions or other among thoſe that were about him; and when he was ready, his firſt work was to retire into his Cloſet, where he ſpent a conſiderable time in Reading, Meditation, and Prayer.

Every morning he read ſome part of the Scriptures, with ſome Commentary upon the ſame, eſpecially with *Calvins Expoſition*, which he much delighted in for the Spirituality, and ſolidneſs thereof.

His Exerciſe in the morning.

Having ended his private Devotions, he uſed to call his Family together, to whom he Communicated what he had learned by his own Meditation, and by what he had learned from the Authors which he read: And whatſoever his worldly buſineſs were, he would rarely omit this exercciſe in his Family. And ſuch was his modeſty and humility in mannaging this buſineſs, that he would tell them, that he would not take upon him to interpret the Scripture, but only would communicate to them what he had learned from Judicious Divines. By this conſtant courſe of Reading and Meditation he became expert and mighty in the Scriptures, ſo that in his Family duties, he would open the Scriptures with much clearneſs of Judgment, the Lord enduing him with

with a more than ordinary ability to make things plain and familiar to the meaneſt capacity: And when he came to apply things to thoſe of his own Family, he would carefully conſider every ones condition, and thoſe whom he feared to be ſtill in the State of nature, he would lay open to them the danger of their preſent condition, and what a ſad thing it was for them to remain out of *Chriſt*; And whatever the matter was that he had been ſpeaking of, his Exhortation ſtill was, to preſs them to look after *Chriſt*, in whom the Father had laid up all Grace, and from whom they muſt expect to receive all Grace; And his exhortations were ſet on with great Authority: And there was ſo great a preſence of God with him, that many (beſides his own Family) who occaſionally came to his Houſe, and heard him, will have cauſe to Bleſs God for him to all Eternity.

—Having ſpent a quarter of on hour or little more in theſe exhortations, he would cloſe up the duties with Prayer, wherein he would not be long: but his Prayer was ſo ſubſtantial, that he would comprehend the whole of Religion in a ſhort Prayer. His Prayer ſeemed to be nothing but a digeſted Meditation acted by the Spirit of God; every paſſage in it had its weight, and not one Sentence could well be ſpared. —Tho he varied in his Form, yet the ſubſtance and materials of his Prayers were for the moſt part the ſame, yet ſtill he took in the other neceſſities of his Family, as the various Providences of God gave occaſion. The main ſcope at which his Prayers were levelled, was the glory of God; he was ſtill carried above himſelf to eye and aime at that, and ſtill he would thus be expreſſing it; *Lord glorifie thy ſelf in our Salvation: Glorifie thy ſelf in beſtowing this or that Grace upon us.* The matter of his Prayer was ſtill commenſurate to the word; what the word required of us as a duty, either in our general or particular Callings, or in Relation to the various Providences of God, that was ſtill the matter of his Prayers; he was moſt eminent in this, for having a very large and comprehenſive Charity, he would ſtill take in the concernment of the Church Catholick, and would conſtantly pray for all that Election where ever they were.

His Evening Exerciſe. —In the Evening, before Supper, if he could get liberty, he ſpend would ſome time in Reading the works of ſome Eminent Divine; and he took moſt delight in Dr. *Preſtons* Books, wherein he was ſo converſant that moſt of the choiceſt paſſages in his Writings, became very familiar with him. Then he betook himſelf to his conſtant courſe of Prayer and Meditation. After Supper he cauſed his Children, and the young Scholars that were in his Houſe (which for many years was never empty of ſuch, who were ſent to the Grammar School, aud by their Parents were placed in his Family, to enjoy the benefit of his Inſtructions and holy Example,) each of them to Read a Chapter; which being done, he would call together his whole Family, and would ſpend the reſt of the Evening in *Catechiſing*, or in repeating ſome Sermon that had been Preached in the week day.

Sabbath prepared. —When the *Sabbath* was approaching, he would endeavour ſo to order his affairs, that he might diſpatch his worldly buſineſs in due ſeaſon, and ſo have the more liberty in the Evening to ſet his heart in order for the the duties of the *Lords Day*; when it was come he would ſpend moſt of the Morning in ſecret Prayer and Meditation, and he uſed to be ſhorter in his Family duties on that day than on others, that ſo they might not be hindred from attending upon the Publick Ordinances. And his care was to be there at the Beginning; and he uſed to ſay, that it was fitter for them to wait for the Miniſter, than that the Miniſter ſhould wait for them; And he would often mention the example and Speech of *Cornelius* (Act. 10. 33.) *We are all here preſent before God, to hear all things that are commanded thee of God:* The Morning Sermon being ended, he would ſpend the little time he had before Dinner in looking over his Notes, and in Meditating upon what he had heard.

How ſpent. —Dinner being ended, he uſed to repeat the Sermon to his Family, and ſo haſten to the Congregation. After the Sermon he uſed to ſpend a conſiderable time in ſecret, and the reſt of the Evening was ſpent in Repetition of the Sermon, and in calling his Family to an account of the things which they had learned.

His high eſteem of Godly Miniſters. —He highly eſteemed and Reverenced Godly Miniſters, tho they were very mean and of low parts and gifts he would ſhew much reſpect to them; And according to his own practice, he would often exhort his Children, and thoſe about him to have an high eſteem of the Goſpel Miniſtry, often preſſing upon them thoſe words of our Saviour *Chriſt*, *He that heareth you, heareth me, and he that deſpiſeth you, diſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me.* He would mind them alſo of what Saint *Paul* ſaid, that *Faith came by hearing, and hearing of the word of God.*

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—He would often tell them, that God could, if he ſo pleaſed, ſpeak unto them himſelf; but chooſing to condeſcend to our infirmities, he rather ſpeaks to us by men like our ſelves: He could have ſpoken to *Cornelius* himſelf, or have cauſed the Angel to Preach to him; but he bids him to ſend for *Peter*, who ſhould tell him what to do. He could not endure that any ſhould account our Miniſtry *Anti-Chriſtian*, but upon all occaſions would vindicate them againſt all oppoſers, and would ſay, *That unleſs we firmly believe the Miniſtry to be the appointment of* Jeſus Chriſt, *we cannot ſo profit by it as we ought to do.*

—He would ſay that it was lawful for us to covet the beſt gifts, if we might enjoy them, but we muſt not deſpiſe the meaneſt. He ſaid, *When you come to the Ordinance, the buſineſs is between God and you, and whether the Inſtrument be of meaner or greater Parts, yet this is the Portion that God allots you.* And he ſaid, *That there was not the weakeſt Sermon that ever he heard, but the Lord did him good by it. When I meet with a Sermon that doth not like me, I firſt look into my ſelf to ſee if there was nothing amiſs there; And if there were no fault there, I would then ſcan it over again. For we many times blame the Miniſter, when as the fault is our own, that we have not prayed for him as we ſhould have done.* His love to the word was ſuch, that tho there were two Miniſters in the place where he lived, and a weakly Lecture, yet even in his old age he would ride ſix or ſeven Miles to enjoy the benefit of a weekly Lecture at *Exeter*.

—His deſires were much carried out for the Converſion of Souls. He ſeldome prayed but he would pray with great affection for all in his Family, and for all others that belonged to Gods Election, that were yet uncalled: And in his Family exerciſes he would ſtill be ſpeaking ſomewhat that might make them ſee their need of *Chriſt*; and that which he preſſed moſt was, that they would labour to get into *Chriſt*, and to make ſure of *Chriſt*. Converſion of Souls deſired.

—He was full of bowels of compaſſion to thoſe that were under Temptations, and diſtreſs of Conſcience, ſeveral of which did reſort to him, and ſome did abide in his Family for a ſeaſon, the better to enjoy the benefit of his Counſel and Prayers; and God was pleaſed ſo to bleſs his endeavours, that they went away with peace and ſatisfaction. Compaſſion to the Tempted.

—Himſelf alſo was not without his Temptations, tho his aſſurance remained unſhaken. Once indeed in ſickneſs, he was ſtrongly aſſaulted by Satan, who ſuggeſted to him that he was an Hypocrite, and that all he had done was in hypocriſie; But the Lord put it into his heart to anſwer, *Be it ſo, yet now I will caſt my ſelf upon the grace of God in Chriſt*, and hereupon the Temptation immediatly vaniſhed. And he was not without other Temptations, eſpecially unto Infidelity. A day or two before his death he complained to a near Relation, that he had been troubled with grievous Temptations, as to queſtion whether there were ſuch an one as *Chriſt*, and whether there had been ſuch Actions done by him as are Recorded? But the Morning after, theſe words were dropped into him: *I was Crucified for thee: I ſhed my Blood for thee.* This melted his heart exceedingly, that when his Temptation was of ſo grievous a Nature, yet the Lord ſhould ſo condeſcend to him, that he could not ſpeak without Tears. Temptations.

—He had had alſo ſeveral other conflicts, ſo that he once brake out into this expreſſion: *O it is hard keeping up till we come to Heaven: It is hard fighting*: And again; *Before we receive our Crown, we muſt ſtrive and finiſh our courſe: Temptations will ariſe.* But bleſſed is the man that endures Temptation; For when he is tryed he ſhall receive the Crown of Life. He ſaid, *that he had been Ten years ſtriving againſt one corruption, and at laſt the Lord brake the neck of it*: As alſo, *I have been ſtriving againſt the heighth of my Spirit theſe forty years.* And as he had his inward conflicts ſo he was ſeldome without ſome outward Tryal and Afflictions. He ſaid, it was one of his exerciſes every Morning, to expect what God might try him with in the Day, either by Afflictions or Temptations: Adding, *I thought I had undergone many Tryals, ſo that now I might hope to be quiet, but ſtill the Lord provides ſome new ones.* And in a Letter to a near Relation, he ſaid; That his life was made up of mixtures of encouragements and difficulties: And, *I do think it may be much conducing to the glory of God, and to our Advantage, if we ſtill expect ſuch mixtures, knowing that we are thereunto appointed, and that ſo we may in every days ſucceſs intreat the Lord for Grace ſuitable to our infirmities and neceſſities; whereas, if we ſhould limit the Almighty to have our Wills ſatisfied, we may diſpleaſe him and create croſſes to our ſelves*: And as he was ſeldome without ſome His benefit by Afflictions.

 affliction

affliction or other, ſo they were of ſingular uſe to him. He ſaid, *whenever I was out of the way, the Lord ſhewed me clearly that I was ſo, and that this or that was not right, and this he did uſually by Afflictions.* He ſayd, *He never had any Chaſtiſement in all his Life, but the Lord had ſhewed him ſome miſcarriage by it.*

—His afflictions made him pray much; and that was his conſtant courſe when any Tryal befel him, to ſet time apart to ſeek the Lord in an extraordinary manner: And in all his afflictions, his great requeſt to the Lord was: That he might be made partaker of his holineſs thereby. When his Family was viſited with the ſmal Pox, he was mightily ſtirred up to pray, that this Viſitation might end in the Reformation of it, and that they might ſet to the work of God with all their might: And this was uſually the fruit of all his Afflictions, to make him more active in the ways of God.

—When one of his Relations had been ſick, he wrote thus unto him: *Truly I perceive the Lords mind it to wean us from the world, and from Self: Now the Lord accompliſh the good pleaſure of his Will in us to the utmoſt, that we may cleave unto him wholly and fully, by the wiſdom and ſtrength of the Lord Jeſus in us: Be not diſmayed at your Afflictions; the Lord will turn them to Good.* A few years before his Death, the Lord tryed him by ſuffering his houſe to be on Fire, upon a Saturday-night about ten a clock, moſt of the Family being in Bed, and himſelf aſleep: Being awakened by ſome that firſt deſcried the danger, and called upon to ariſe for his ſafety, the firſt thought that God put into his mind was, that *God in Judgment would remember Mercy*; And God in mercy anſwered his Prayer: For only his Out-houſes were burnt, and his Dwelling-houſe was preſerved, which yet joyned to the other. Yet the Providence of God was wonderfully ſeen in its preſervation, and his Friends, Neighbours, and the Poor of the Town came in to his aſſiſtance, and tho all his Goods were carried out, and there were many neceſſitous people, who might have conveyed away ſeveral things, yet ſuch was their Love and Reſpect to him, and the experience they had of his Charity, and readineſs to do them good, that he loſt not any thing, but all his goods that were carried forth, were preſerved intire, without the loſs of any one thing. And that which added much to the Mercy, was, that the Fire was ſo ſoon quenched, and his Goods ſet ſo ſoon in order by the help of his Friends, that he had liberty to attend upon the Ordinances the next day, and to Sanctifie the *Sabbath* according to his wonted manner.

A ſpecial Providence.

—This affliction he attributed to his not putting away an evil Servant (whom he had often admoniſhed, and yet he was not reformed) tho he oft had thoughts of putting him away, but being ſlack in doing it, he thought that this was the reaſon why the Lord ſo corrected him. When at an other time the Lord had made ſome breach upon his Eſtate, he ſaid, *The Lord had hereby ſhewed him, that if he leaned too much upon theſe things, God would take them all away.* Alſo ſpeaking about afflictions in general, he ſaid, *For mine own part I do acknowledge to the glory of God, that our only wiſe God and heavenly Father hath taken the beſt courſe with me. O how lazy had I been and worldly, if the Lord had not hedged up my way: But bleſſed be God who will not ſuffer me to live after the Fleſh.*

Afflictions ſanctified.

—He was very ſenſible of the leaſt Mercy, and a curious obſerver of every Providence. When at another time his Houſe had been in danger of burning, writing to a near Relation, he thus expreſſed himſelf. *The Lord make us really Thankful, and teach us what to render for all Mercies and deliverances; Eſpecially for that great deliverance from wrath to come; and for the hope of Eternal Life, which God, who cannot lye, hath promiſed.* He was very curious in obſerving the leaſt check or rebuke from Providence in every thing that befel him. And upon the leaſt croſs, he would preſently humble himſelf before the Lord, and pray that he might underſtand his meaning in it.

Mercies ſanctified.

—His great deſign was, that he might glorifie God in his whole Converſation; He ſtudiouſly watched all opportunities for that end: And his great Prayer was, that werever he came, he might either do or receive good: And prayed, that we might not only Glorifie God, but that we might do it intentionally. He did not ſpeak of the things of God cuſtomarily, or becauſe others ſpake of them; but if opportunity were not offered, he would ſeek it, and faſten ſome good diſcourſe upon thoſe with whom he converſed. The Miniſter that Preached at his Funeral had this paſſage: *The General bent* (ſayd he) *and biaſs of his Spirit was towards God, and towards his Name;*

Gods Glory ſought.

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The very quinteſſence of his Spirit carried him that way, and that intenſively and conſtantly: I could never obſerve in him that he intended any thing more, or minded any thing ſo much as the Glory of God. Did you converſe with him about Worldly affairs, he would reduce you by little and little, to ſome Heavenly diſcourſe: There would all the Lines of his Circumference Center.

Humility and Modeſty.

His humility and Modeſty was ſuch, that if any godly Miniſters were preſent, or others whom he took to be his ſuperiours, he would wait to ſee whether they would ſpeak any thing for Edification; if they were ſilent or more ſlack, he would endeavour to engage them in good diſcourſe, or elſe, before they parted would ſet it on foot himſelf: He uſed to be troubled if he was long in any Company, and nothing was ſpoken to Edification. When he ſpoke of the things of God, he did it with much Authority: The weight of the things he ſpake of, was much upon his Spirit, and he had his heart wholly taken up with them. Religion and the things of God were become natural unto him: and look what vehemency of Spirit others had in proſecution of their worldly affairs, the ſame did he manifeſt in the things of God; and as himſelf was affected with them, ſo did he for the moſt part affect others. When he either Counſelled, or Reproved any, he would chooſe, as much as might be, to do it in Scripture Language, that ſo (as he ſpake) they might rather hear God ſpeaking, than hear him ſpeaking, and ſo conſequently, what was ſpoken might carry the more Authority with it. In his reproofs he would uſe great wiſdom and compaſſion, and he ſo ordered his reproofs, that it might appear, that he only aimed at their Reformation, and the good of their Souls. And he greatly loved ſuch as would faithfully reprove him for what was amiſs. He often ſayd, that he had never met with but one in all his life, that would be ſo faithful a Friend to him, as to tell him of what he apprehended to be amiſs in him, and he loved him the better for it all the days of his Life.

His Prudence.

Heavenly-mindedneſs.

He was very eminent for his Heavenly-mindedneſs, and his Heavenly Affections. He conſtantly prayed, that our Converſation might be in Heaven, whilſt our Habitation was on Earth. And as he prayed ſo he lived: He ſayd, *Methinks that I look upon all things in this World, as Pictures of the things in the other World.* And again; *Surely if God ſhal be All in All hereafter, the leſs we have to do with the Creature here (more than needs muſt) the more like we are to that life.* And again; *I am aſhamed very much ſometimes that I ſhould delight in the Creature ſo much, and delight in God no more.* When ſome of his Children were coming to viſit him, fearing, out of a Godly Jealouſy, leſt they might be too much tranſported with a meer natural, and carnal Joy, and not make that Heavenly and Spiritual improvement as they ought, he wrote thus unto them before their coming: When *Moſes* and *Elias appeared in Glory, at the Glorious Tranſfiguration of* Chriſt *in the Mount, the talk they had* (as Saint *Luke* ſaith) *was touching the deceaſe of Chriſt, which he ſhould accompliſh at* Jeruſalem: *And we (among other things) may thence alſo learn, that its an Heaven-like diſpoſition, in the midſt of all our Earthly enjoyments, to think and talk of our departure hence. And as I write this to you, ſo I ſpeak of it here, that both you and we may mingle our meeting here on Earth, with ſuch thoughts and diſcourſes, as may mittigate the bitterneſs of any afflicting Providences, and may contain our Spirits in an even temper by the expectation of that uninterrupted and Eternal Joy that we hope one Day to enter into, when we ſhall meet, never more to be ſeparated.* And in an other Letter he thus expreſſed himſelf: *We have but an inch of time upon Earth, and then we enter into Eternity: O then let us pray continually, effectually, fervently, that our way may be right, and our hearts upright to the finiſhing all Gods Wills in Duty, according to our Relations in all well-pleaſing.*

A tender Conſcience.

He had a very tender Conſcience, ſenſible of the leaſt ſlip and failing; and tho none was known to be more Charitable unto others, and to make a more Charitable conſtruction of what was done by others, yet none was ever more ſevere againſt himſelf, or more curious to eſpy the leaſt ſinful defect, or irregularity in himſelf. When he diſcerned the Ebullitions of Pride, Self-love, Covetouſneſs, Infidelity, &c. When he ſaw the leaſt mixture of carnal and ſelf-ends in his good Actions: When he obſerved how prone he was to be biaſſed by Man-fearing, and Man-pleaſing, from his Duty; this was an inexpreſſible trouble to him, and he would bewaile theſe infirmities with more bitterneſs, than many are wont to do for their groſſer Sins. If he had at any time unawares, and on a ſudden ſpoken a word which he judged uncomly, and unſuitable to the gravity which he conceived became a Chriſtian, he would

would bewail it greatly, and could not be at reſt in himſelf till he had deſired thoſe whom he ſuppoſed might take offence, to paſs it by. He was often complaining of his Infirmities, and he rarely ſpake of his Comforts or Spiritual Joyes, but oft of what he found amiſs in himſelf, and many things which are much ſlighted by others, were curiouſly obſerved by him. In a Letter he thus expreſſes himſelf, *My unthankfulneſs (beſides mine other ſinful Infirmities) grieveth me ſore, and I am jealous of my ſelf, leſt the fear of the Lord doth trouble me more than grief for ſin.* And Again: *I have found and do find a great difficulty (as in other things) ſo in this of health, to keep that narrow way of the Lord, for I find by woful experience that I am often ſlipping out, either too much indulgence, or too much ſeverity, which may rather be termed cruelty: The Lord make us wiſe to avoid both theſe extreams.*

—His great care was to keep himſelf, not only from ſuch things as were in themſelves ſinful and unlawful; But to abſtain from all appearance of evil, and to cut off occaſions of offence from ſuch as might ſeek them, or to be apt to take offence. He ſayd, he had found by many years experience that the great difficulty that lay upon Saints, was, in the uſe of things lawful and indifferent: Saying, that he had been often overtaken unawares this way, ſometime by the leading aſide of his own corrupt nature, which was ever willing to take the largeſt ſize, and ſometime, by the miſtaking of others who had miſapprehended his intentions, and made an evil conſtruction of his Actions; Yet God hereby made him more wiſe and circumſpect. And hereupon he would adviſe to forbear lawful Recreations at ſome times and in ſome place, rather than by the uſe of our Chriſtian Liberty, occaſion the cenſures of any that are looſe and large walking, tho unjuſtly raiſed.

His Prudence. —He was eminent in Reſigning himſelf, and all he had to the Will of God. It was his conſtant practice to pray his Will into an one-neſs with the Will of God. He obſerved that it was very incident to our natures to deſire to bring down Gods Will to ours, but it was much better to pray up our Wills into his. When any difficulty did occur, and his natural affections, and inclination would have carried him ſuch a way, his firſt work was, not to pray ſo much that he might obtain that which nature would deſire; but that his Will might be brought up to the Will of God, and that his Spirit migh be brought to an Holy indifferency, and the Lord eminently anſwered him herein.

—Whereupon, before the iſſue of Providence was diſcovered, his Will was uſually brought up to the Will of God, and in ſeveral great Caſes and emergencies in his Life, wherein he was much concerned, he hath ſayd. *Touching the iſſue, and ſucceſs of ſuch a buſineſs, I have received power (through Grace) to acquieſce in the Will of God, when it is manifeſted.* He made it alſo his endeavour to reſign all he had to the Lords wiſe diſpoſal. Having heard of the welfare of ſome of his Children, he thus expreſſed himſelf, *and how what thanks can I render unto God for you all? Only I deſire to give all up to God, that hath given you to me for a time.* His advice alſo to his Children was to follow his Example herein, and to give up their neareſt comforts to God dayly.

—He much deſired to be Spiritual in all he did, and that Grace, and not Nature, or fleſhly wiſdom might ſway him in every thing. When a near Relation asked his Counſel in a buſineſs of concernment, before he would give his adviſe, he ſayd: *O that I might be wholly Spiritual; that no carnal reſpects might blind mine eyes?* Wherever he was engaged in any difficulty, or was to mannage any buſineſs of great concernment, as to the iſſue of it, his firſt care was to mind his duty, and to ſtudy which way Grace would teach him to act, and his great care was, that grace might have the principal ſway in all his actions.

—He uſed to ſay, *That duty was ours, but the iſſues and ſucceſs of things belonged unto God. We ſhould go ſtudy what our duty is, and then leave the iſſues and ſucceſſes unto God.* One that had deſired his advice in a buſineſs of importance and great difficulty, he wrote back thus unto him: *This one thing let us with inceſſant importunity crave of the Lord, that in this, as in all other things, he would teach us the way wherein we ſhould go, and that we may walk with God, and follow him fully in the Integrity of our hearts, and then leave the ſucceſs on his care, who is the only wiſe and Almighty, and our Father.*

His advice in difficult caſes. —He adviſed that in all caſes of Conſcience we ſhould ſeek reſolution from the Word; and that in difficult caſes we ſhould ask Counſel of ſome able, faithful Miniſter. For (ſaid he) *The Prieſts Lips muſt preſerve knowledge, and we were to enquire the Law at his Mouth:* And God hath *appointed Paſtors and Teachers for the perfecting of Saints.* And

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concerning Miniſters advice, he would ſay: *That which they ſpeak out of the Pulpit is to be preferred before that which they ſpeak occaſionally, and in a more private way of diſcourſe: For it is to be ſuppoſed that they have conſulted much with God, and have ſtudied, and prayed hard for that which they deliver in publick, and therefore more authority is to be given unto it, than to any occaſional, or ſuddain Counſel.*

His exerciſe of Grace.

—His deſire was to be always in the exerciſe of grace, and to mind and attend preſent duty. He was much pleaſed with the ſaying of a Godly Miniſter: *That a Chriſtian ought to be always in duty:* And according to this, he made it his great ſtudy to conſider what it was that God called him unto for the preſent, and what the preſent duty was that God put him upon. When he went to viſit any one, he would conſider what his Call was to go, and what opportunity he might have to do or receive good: And he much bewailed needleſs and Complemental viſits, as things that did eat up, and conſume much pretious time. When he uſed any bodily Recreation, he would do it as Duty, ſaying, *That it was the Will of God that we ſhould endeavour the preſervation of health:* And when he followed his Earthly affairs, he would do it as Duty, ſaying, *That it was the Will of God that we ſhould honour him in a particular Calling.* And his great care was to make this particular Calling ſubſervient to his General Calling: And his great endeavour was, ſo to order his Earthly affair, that they might not juſtle out the duties of Religion, nor himſelf to be abridged by them of convenient time for the more immediate ſervice of God.

Religion became natural to him.

—By theſe means Religion was become ſo Spiritually natural to him, that he ſeemed wholly to be turned into it: Whatever he did and ſpake, for the moſt part, did not only ſavour of Grace, but it ſeemed to be wholly guided and acted by Grace: Not but that he had the remnants of the body of Death, which he bitterly complained of, but Grace had ſo great a ſway and command in him, that there was little elſe but Grace that appeared unto others.

—He hath ſayd, that when he was Carnal, he could have wiſhed many of the Commandments razed out of the Bible, but now he found his heart in ſome meaſure made ſuitable to the Law. He never thought his heart to be in a right temper, but when he could delight in the ways of God, and he uſed frequently to mention that Text: *Bleſſed is the Man that feareth the Lord, and delighteth greatly in his Commandments.* He took ſuch delight in the ways of God, and found ſo much ſatisfaction in them, that he ſpake thus with much ſeriouſneſs: *If I were ſure, that as dies the Beaſt, ſo dies the Man; yet would I not chuſe to be otherwiſe than I am.*

His living by Faith on Chriſt.

—One of his moſt eminent Graces was his faith and living upon *Chriſt*, which was the true Root from whence his other great attainments in Chriſtianity did ariſe. It was the great work of his Life to go wholly out of himſelf, and to live wholly upon *Chriſt* for all. Theſe were ſome of his frequent expreſſions in Prayer: *Take us wholly out of ſelf, and let our whole dependance be upon* Chriſt *Make us one Spirit with* Chriſt, *and let us be acted by his Spirit, that ſo we may not live ſo much as* Chriſt *may live in us. It hath pleaſed the Father, that in him ſhould all fulneſs dwell: Out of his fulneſs let us receive grace for grace. Thou haſt appointed him to be Wiſdom, Righteouneſs, Sanctification, even all in all to thy People: Lord make him ſo to us.*

—This was his conſtant and moſt familiar kind of Language, and as the bent of his Spirit lay moſt this way, ſo he counted it his greateſt perfection. To ſome that highly eſteemed him for his great meaſure of holineſs, he ſayd: *The higheſt thing that I have attained to, is to go quite and clean out of my ſelf, and to role my ſelf wholly upon the grace of God in* Chriſt. Herein he imitated the holy Apoſtle Saint *Paul*, who, after the greateſt meaſure of holineſs that he had attained, yet was it his great deſire to be found in *Chriſt*. This Holy Man was ſo curious in this point, of living intirely upon *Chriſt*, as that he never ſuſpected himſelf more, or thought worſe of himſelf, than when he found a ſecret inclination to look to ſomwhat in himſelf, and could not find himſelf ſo clearly brought off to acts of Self-denial: Whereupon he ſayd: *I have been apt to queſtion my condition much, of late, becauſe when I have found things amiſs in me, and have found out any Salve, I would be quiet, and did not deny my ſelf fully to reſt on the grace of God in* Chriſt.

—He often exhorted his Children that they ſhould labour to deny themſelves more and more, and ſtudy *Chriſt*, and learn him more and more: He was ſcarce ever known to give any holy Exhortations (in which he was moſt frequent and abundant) but ſtill he would be ſure in the cloſe to adviſe them to look to *Chriſt* for all Grace; and whatſoever duty he exhorted them to, he would ſtill put them in mind

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that the Grace and ſtrength by which they were to perform this, was to be expected from *Chriſt* alone.

His Faith on the promiſes.

—He was as eminent for living by Faith on the Promiſſes as on the perſon of *Chriſt*, reſting upon the Lord in all his ſtraits. When he could but take Sanctuary in ſome promiſe, and find out ſome word of God for his Faith to reſt upon, he thought himſelf ſafe: He delighted to ſpeak of that paſſage of *Abraham*, that *Abraham gave glory to God by believing*: He thought that the higeſt way of honouring God was to truſt him upon his naked word and promiſe. Indeed he was often aſſaulted with Temptations of Infidelity, but theſe did but quicken him to pray more fervently, and in the concluſion, by theſe ſhakings his Faith got the deeper Root. The chief ſtream of his Prayers in his Elder years ran this way, that he might not *ſtagger at the promiſe through unbelief*: That he might be *eſtabliſhed in the Faith*; and that his *Faith might not fail*; And the Lord anſwered him herein: For his Faith held out in its ſtrength to the very laſt.

—Whenever he was in any ſtrait or difficulty, and knew not which way to turn, the Lord did ſo bear up his heart by believing, that he would make out his way at laſt, and provide for his comfort ſome way or other. Speaking to a near Relation, of ſome touches of the Stone, and other infirmities that he laboured under, he added: *But the Lord ſupports me; in whom I truſt alſo that he will ſupport me.* Telling his Friends that he endeavoured to anſwer their requeſt in praying for them, he ſayd, that he did indeed pray for them daily, but it was with much weakneſs and infirmity; yet (ſayd he) *our truſt is of acceptance in the Lord* Jeſus Chriſt, *who ſits at the right hand of the Father, and makes requeſt for us.*

His great humility.

—That which was the Crown of all his Graces was his great Humility. As his Graces and experiences were extraordinary, ſo he had more than an ordinary meaſure of Humility. He frequently uſed that expreſſion of Saint *Paul*, that he was the greateſt of ſinners. There was no corruption that he ſet himſelf more againſt than Spiritual Pride. He would often mention that of the Apoſtle Saint *Peter*; *God reſiſts the Proud, but giveth grace to the humble.* Whenever he begged any other Grace of God, he ſtill begged Humility, as that which muſt prepare him, and make him capable of receiving that Grace. He uſed thus to expreſs himſelf: *Empty us of* ſelf, *that we may be full with thy fulneſs: That we may receive more grace, make us more humble.* He uſed alſo to warn and admoniſh others to beware of Spiritual Pride: *Watch* (ſayd he) *againſt that Stratagem of Satan, wherewith he uſually aſſaulteth Souls in the Growth of Spiritual Gifts, which is, to puff them up with Pride.*

—He alſo would ſpeak thus: As he ſayd, *Fight not againſt ſmall or great, but only againſt the King of* Iſrael; *So ſay I, above all, fight againſt* ſelf, *and Pride.* Writing to a near Relation, he ſayd: *Truly I find in every Days ſucceſs the Ebullition of that remainder of pride in me, and I rejoyce at your ſenſibility of it, and I have you in remembrance as to this very thing, I think I may ſay, dayly.* Tho he was moſt ſenſible of the ſtiring of Pride in himſelf, yet by his long and daily praying and ſtriving againſt it, he got ſo great a Victory over it, that others who beheld him, never ſaw greater demonſtrations of Humility in any than in him.

—He was never known to boaſt of his own Excellencies, but he would often ſpeak of his Infirmities, that ſo (as he uſed to ſay) God might have the more Glory, and himſelf ſhame. —When he ſpake of God or in the cauſe of God, he would ſpeak with great Authority, as ever any one of ſo private a capacity uſed to do: But when he ſpake of any thing relating to himſelf, he would ſtill abaſe himſelf, and manifeſt the greateſt lowlineſs of mind and ſelf-denial; and he liked not that others ſhould think too highly of him. —Writing to one whom he feared to eſteem him too much, he ſayd: *Think of me no otherwiſe than you ſee me: Only I hope I have obtained mercy to be faithful.*

Gods Glory ſought.

—His great care was to put off all from himſelf and to attribute all to the free Grace of God, as Saint *Paul* ſayd: *Not I, but the Grace of God in me.* And when he was carried out to any ſpecial or eminent exerciſe of Grace, he would ſay. *I have received Grace to do this or that duty, or to believe this or that particular Promiſe.* It was his frequent ſaying: *Let us remember to expect all from him, and to aſcribe all to him.* When he heard of the Grace of God in others, he uſed much to rejoyce in it, and he was never known to envy the Gifts or Graces of others, but rejoyced exceedingly to hear of them, and bleſſed the Lord for them as for himſelf. He loved holineſs for holineſs ſake,

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and therefore when he saw it in any, he rejoyced in it as much as if it had been in himself. Hearing of the Grace of God bestowed upon some, he sayd: *Blessed be the Lord for ever and ever. Who are we that we should be able to will any thing after this sort? The Lord keep it in the purpose of our hearts for ever, and prepare our hearts to him.* The great thing which he begged of God for himself, and his near Relations was, that God would make use of him and them to be some way servicable to him whilst they live: And then sayd: *One thing more I have begged of God, and shall beg, that both I, and you, and all that do receive the benefit, may look up, and give to God alone all the Glory.*

—Herein lay the perfection of his grace, and wherein he came neareſt to the Saints in heaven, that tho he desired to be most servicable, and to be carried forth in the highest way of exercising grace, yet when all was done, he desired not to be eyed, or looked upon the more; but his great desire was, that all that was done, might be seen to be of God, and that God might be admired the more. Writing to a near Relation, he sayd: *I pray that God will make use of my self and you in such a way, as that God alone may be seen, and we not taken notice of at all: That he may have the Glory, and we not be seen.* He mightily rejoyced to see Religion honoured. When an old Christian, that had been a professor of Religion many years, died, and had held out in his Profession to the end, without any stain upon his Conversation, he seemed to be transported with an extraordinary joy, and could hardly speak of it without Tears. O, sayd he, *such an one hath left no stain behind him.*

—He was greatly affected with a sense of Gods dispensations towards the Land: If there were any signs of Gods displeasure, and Judgments from God seemed to be approaching, or if the Land lay under Judgments for the present, his course was to humble himself in a more than ordinary manner, and stirred up himself to pray with the more fervency. He used to say, that he looked above the Instruments, and second causes, and to transact all between God and him, and to consider what it was that God aimed at in every dispensation. In the time of our late troubles, he wrote to a near Relation thus: *We had here with us as loud a Thunder as I ever heard. Our House in which I was did shake: The Lightning also was extraordinary, such as I never saw in all my Life. I stood to see how it came forth at the breaking of the Clouds, and I saw (and so did many others with me) that out of the midst of the Lightning there came forth diverse times the likeness of fresh burning Coles of fire, so red and sparkling as any hot Iron can be when its heated to the uttermost in the Smiths Forge. These signs from Heaven, with the Sword drawn out upon Earth, do seem to speak aloud that our Provocations are very great. Joyn with us to intreat the Lord for Pardon and Reformation. Stir up your godly Friends to do the like: It may be the Lord will hear and spare, because he warns; or it may be such seekers may be hid, or marked out from the common destruction; Or if the outward Man perish, sure I am, that Soul shall find mercy that seeks the Lord in truth; He will in no wise cast out such a Soul.*

Fasting and Prayer.

Note.

—In an other Letter he wrote thus: *At such a time fell abundance of Rain, and the waters were so high as have been seldome seen; many Mens Harvest is yet behind, and great loss likely to ensue: Our heavenly Father shakes now the Rod of Famine, as formerly of the Sword. O let us pray, that grace may turn all of us that are his, from our iniquities.* In an other Letter speaking concerning the troubles and publick distractions that were in the Land, he thus expressed himself; *Methink the voice of the Gospel, considered with the uncertainty of all things here below, doth seem to put us most seriously to resolve upon the setting our affections upon things above; I hope it is our resolution with yours: But yet I think both you and we need more firmness in Resolution; else why should our wise, heavenly Father hold us at such uncertainties, if he did not see this to be best for us?*

—In an other Letter, speaking of the publick troubles, he thus expressed himself: *I believe that one end of our troubles may be to keep us up in a fervent frame of praying: That we may pray our selves more and more, into that heaven like Conversation; in wich the Antient Saints have been inabled to out-live their troubles; and so I trust shall we.*

—He was a man of a sound Judgment and most stable in the Faith, insomuch that, tho he had been a professor of Religion for many years, and lived in such a time wherein so many opinions and errours sprang up, yet he never took up, much less was fond of any private, particular, or Novel opinion. But he always preferred the old Divinity, and liked that Doctrine best, which he knew to be held and maintained, by the generality of Godly, Sober, and *Orthodox* Divines. When he per-

His soundness in the Faith.

perceived that any were led aside into unsound and corrupt principles, by Satans subtilty, and their own weak Judgment, he would pray with great compassion and tenderness for their reduction and recovery.

Indeed herein he was very eminent; instead of censuring others or quarreling with them about their opinions, he did Conscientiously set himself to pray for them; and as he had opportunity, he would, in the Spirit of meekness endeavour, by setting before them the clearest and plainest Texts of Scripture that opposed their opinions, to inform them in the Truth. And being sensible how much the work of *Christ* was hindered by the falling away of many that had newly taken up the profession of Religion, to vain opinions, his Prayers ran much that way, that the Lord would please to reduce wandring Souls; and he used to exhort others to do the like: O (sayd he) *let us be earnest with our God to establish us and ours, and all his People in the truth of the Gospel.*

His Charity to Souls. His Charity towards others was very Exemplary where he saw any thing of *Christ* or sincerity, tho mixed with some errours in Judgment, and accompanied with other infirmities; his Charity would pass over those defects, and embrace that of the grace of God that he apprehended to be in them: He loved to make the best construction of the Actions of others, and if it could possibly admit of a Candid interpretation, he would be sure to construe it in that sense. It was a Rule with him, never to speak of the faults and failings of others behind their backs, except it were in two cases; either that it might some way or other tend to the persons Reformation, or else to warn others to take heed of such an one that might do them a mischief. Neither could he patiently endure to hear an evil report concerning others; and it was the most unpleasing discourse to him, to hear the infirmities of others blazoned without a cause.

Charity. He was ready to distribute to the necessities of others to his power, yea many times beyond his power. His House was free and open at all times for the entertainment of Godly Ministers, and other good persons that came to visit him. He was a Lover of Hospitality, and spent a great part of his Estate that way. Few weeks passed wherein his House was not a receptacle to entertain, and lodge some Godly person or other. And none could be freer, more hearty and ingenuous in the entertainment and respect that he gave unto others, whether they were his familiar friends, or strangers. His Love was truly according to the Apostles Rule: *Let Love be without dissimulation*: And all the entertainment he gave, might easily be discerned to be done with all his heart; and he rejoyced that he had an opportunity to express his kindness to them. He did Conscientiously set apart some portion of his Estate yearly for pious uses; Some part whereof he gave to godly Ministers, another part in a yearly allowance to young Students at the University, and the other part to poor and necessitous people, as providence gave occasion: Besides, his Doors Ministred a constant relief to the poor of the place where he lived, who were very numerous.

His Justice. He was very just and righteous in all his dealings with men: He would rather part with his own right than do the least wrong to any. When he drew near to his end, having been intrusted with the imployment of considerable summs of Mony that belonged to several persons, his great care was to dispose of things so, and to put all into

Prudence. such an exact Method, as that every one might have his own, and that none might receive the least wrong or prejudice, which he did to the general satisfaction of all.

How he made up differences. When any came to complain to him of their dissentions, he would exhort them, first of all to make their peace with God and to endeavour to set all right betwixt him and them, and then God would quickly turn the hearts of their Enemies to be at peace with them. He had the general repute of a Man so just and unbyassed, that many times both the dissenting parties would refer the whole business to his single determination, and they were content to yield and stand to what agreement he should bring things to. When he went about such businesses, he would usually begin with Prayer. Being once called to make up a difference between some neer Relations, he moved that they might first begin with Prayer, but one of the persons there present declared his unwillingness thereunto, whereupon he soon took his leave, and sayd to a Friend that came away with him: *O! we shall be able to do no good in it.* In making up breaches, he was as careful to make the disagreeing persons friends, as to compose the differences that were between them: And he had an excellent dexterity to use Motives and Arguments, taken, as well from the Laws of the Land as from the Laws of God to press them to come to

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an Agreement. Such was his Love of peace, and desire to promote it, that when it hath been a matter of cost and something hath been to be paid, and the party that was to pay it hath refused to part with the Mony, rather than the breach should not be made up, he hath paid it out of his own Purse.

Many times he had mony put into his hands by some Godly persons, to dispose of as he saw cause; which being known, when some poor people have come to him for relief, he would always give them some Spiritual Alms, before he distributed the other: And if any of them were guilty of any notorious and scandalous sin, he would endeavour to make tham sensible of it, and to bring them unto Repentance for the same. Prudence and Piety in Charity.

He was a great promoter and upholder of the meetings of Christians for Prayer and holy conference which tended to Spiritual Edification; but an Enemy to such meetings where they met together to discourse of State affairs, or to talk of opinions, and controverted points, or where the time was spent meerly for an Ostentation of mens parts and gifts, not aiming at the Spiritual Edification of one another: And this appeared by the caution which he used in setting down Rules for the Ordering and regulating such Christian meetings; which were these.

1. They ought not to be in the time of publick Ordinances.
2. Nor to the hindrance of Family duties.
3. Nor in places, or with persons of an evil report.
4. Nor to the hindrance of Mens particular Callings.
5. Nor by night, or other suspected times.
6. Nor for controversies of disputation.
1. But for the clearing and setting home of Truths received in the publick Ministry, and in clearing of Cases of Conscience arising thereupon or otherwise. And in such Exhortations, Admonitions, Counsels, and Consolations as conduce thereunto, or that are otherwise necessary.
2. In some convenient time of the day, for an hour or two at the most, and once in the week at most, except in some urgent Cases.
3. In some family of good report, and with persons of good report.
4. That every one present may have liberty to speak one by one.
5. That they begin and end with prayer for a blessing.
6. That the Minister of the place, or some other godly Minister may be desired to be present.
7. All being ended, that presently every one departs to his place and duty, and to walk sutably, that the ways of God be not evil spoken of.

When he first began to set up this way of Christian conference, some godly persons were offended, fearing that such a meeting might minister opportunity for the venting and spreading of Errors, which were to rise at that time. And others feared that it might take off some from the love and esteem of the publick Ministry; But when this paper (drawn up with his own hand) came abroad, it was sufficient to satisfie all ingenuous and unprejudiced persons; and this meeting was so far from giving occasion of spreading Errors, that the godly of that place, were by this means kept stedfast in the Faith.

And this arose much from the wisdom which God had endowed him with: For his prudence was such in ordering those meetings, as the time which was spent in them, was taken up, for the most part, in discoursing of some main Article of Religion, or some Catechetical point; by this means the Christians in that place were so rooted and grounded in the faith, as that they were not so soon shaken by Temptations, as many others were in other Parts of the Kingdom, who had not the principles of Religion infused into them, nor rendred so familiar with them. His Prudence.

But that which did most of all commend him, and most set forth the grace of God in and towards him was, that he did not only attain to an eminency in this or that grace, but he arrived to a great degree in every grace, so that there was no grace but might be clearly seen and discerned to be in him, and in each of them he seemed to excel: As holy affections, and a spiritual fervour in prayer; zeal for Gods glory, faith, humility, meekness, patience, submission to the Will of God, heavenly-mindedness, charity and compassion unto others, *&c.* And there was such an eminency in every grace, as that it was hard to say in which of them he excelled most. The conjunction of Graces in him.

As he thus walked with God many years, so he kept his integrity to the end: And

His Progreſs in Grace. that which was moſt remarkable was, that in his Elder years he ſeemed to excel himſelf; He did not only retain the luſtre of his former Graces, but he was ſtill more ſpiritual, active, and lively in the ways of God: he ſpent more time in Prayer, Meditation, and other holy Exerciſes: He was more abundant in holy Counſels and Exhortations. He oft ſaid, *Since our time is ſhort, let us work the faſter, and watch and pray the more fervently. Bleſſed is he that watcheth and keepeth his Garments.* He minded little elſe but ſpiritual concernments: Grace ſeemed to have the whole command of him. Being asked by a friend, how it came to paſs that now in his elder years he had more command over his Affections, and Paſſions, than in his younger? He anſwered, *That it was not, becauſe he found not the ſame things in his nature ſtill: For he found himſelf more inclined unto Paſſion than before: But becauſe the grace of God had now overcome, and overpowred him, and reduced him to the preſent temper wherein he now was.*

Death expected. He had a long and conſtant remembrance of his change before it came, accounting himſelf but a *Pilgrim and Stranger* upon Earth. Divers years before his death, he ſeldom Wrote a Letter to his near Relations, but he expreſſed his ſenſe of his approaching change. In a Letter to ſome of his neareſt Relations he thus expreſſed himſelf: *Our time of our departure hence, draweth near. O pray for us as we deſire to do for you, that we may be found blameleſs at that day.* And in another, after he had been ſick, he Wrote: *Pray for me that I may not be taken hence unready: Nor yet my life be longer deſired than all Gods work by me, and in me be done.* A year or two before his death, he much rejoyced to think that ſo much of his race was run, and ſaid, *That he would not for a great deal be ſet back, and to have thoſe years to live again that he had already paſſed over.* About five or ſix weeks before his laſt ſickneſs whereof he died, he thus expreſſed himſelf: *I am old (as* Iſaac *ſaid) and know not the day of my death: pray for me that I may be faithful unto the death.*

His laſt ſickneſs. About the beginning of *December Anno Chriſti*, 1659, he fell ſick of a lingring diſtemper, which continued upon him about the ſpace of ten weeks, before the Lord was pleaſed to put a period to his Race. In the beginning of this ſickneſs he had ſome intimation from the Lord about his change: And the Lord, the better to prepare him for it, had faſtened the impreſſion of it upon him before it came. When the Miniſter of the place where he lived came to viſit him, and ſaid, he hoped he might recover: He anſwered, *He knew not how God might deal with him: But he had received the ſentence of death in himſelf:* A little before, he thus Wrote to ſome of his near Relations: *Beloved in the Lord, I am yet (through mercy) alive; and continue ſick: My God dealeth bountifully with me, who do from my heart acknowledge that I am a chief of ſinners; yet hath he pardoned me, and will e're long receive me to be with* Chriſt, *which is beſt of all. Pray for me that I may give God his due glory by believing, and by a holy ſubmiſſion and conformity to his Will in Life and Death. Bleſſed be God, I have in my weak meaſure ſet my houſe in order,* &c.

Whilſt he was able, he continued to pray in and with his Family, and ſpeaking ſomething to them out of the Word read; and when he found his ſpirits ſo low, and ſo much ſpent that he could not do ſo much as formerly, he told them, that it was the grief of his ſoul that he could do no more for them.

His deportment all the time of his ſickneſs, and at his death, was ſuitable to his Life. As he had lived Exemplarily, ſo he died Exemplarily. The whole of his carriage was (as one who was judicious, and an Eye witneſs of it, teſtified) as if it had been a ſtudied piece. His great care was, that Grace might be ſeen to act in him at his death, as his chief care had been to expreſs it in his Life. He was naturally a man of a timerous and fearful ſpirit. But when he came to die, Grace had ſo elevated him above his natural temper, that he was not only willing to die, but he triumphed over death, without being afraid of it.

His dying Speeches. He delighted not to ſpeak much in the time of his ſickneſs, but imployed it for the moſt part in holy Meditations: yet he ſometimes ſpake to ſuch as came to viſit him, in ſome ſhort ſentence or other. His uſual Exhortation to them was this: *Make ſure of Chriſt: Remember that one thing neceſſary.* Once, when ſome of the younger ſort were about him, he ſaid, *Make ſure of Chriſt: And for your encouragement I tell you, that Religion is no vain thing: Is no notion: 'Tis a reality; and I tell you ſo from mine own experience.* And at another time, ſeeing ſome young ones talking familiarly together, he ſaid to them, He knew not what they were talking about, but commended their Love: only they ſhould be ſure to ſpeak ſomething to the edifying of one another: And that they ſhould have their *ſpeech ſeaſoned with the ſalt* of the word: For the *Lord hearkened, and heard,*

and

and there was a book of Remembrance Written for them that feared the Lord, and that thought upon his name. And when a perſon of quality came to viſit him, he ſaid: *Hold on as you have begun; Make ſure of Chriſt. If I had as much gold as would reach up to the Skie, it would do me no good: My intereſt in Chriſt is all my happineſs.*

At another time his Wife and Children coming about him, he ſaid, *I hope you have made choice of Chriſt:* And he exhorted them to cleave unto him: Be diligent in the uſe of means, but when all is done, be ſure to depend upon *Chriſt*: Take heed of the World, for that is your greateſt Enemy: I have found it to be ſo. And particularly to his Children, he ſaid, *deny your ſelf ſinful ſelf-pleaſure, and ſelf-profit, and the delights of the world; and ſeek your All in* Chriſt, *and in him you ſhall find All-ſufficiency.* When ſome good people, who uſed to have private meetings, came to viſit him, he ſaid to them; *continue in prayer; Hold on: I am confident it is the way of God you are in.* To the Miniſter of the place, who often viſited him in his ſickneſs, he ſaid; *Preach to win ſouls; Let all your Preaching be to win ſouls.* And to his own Son he Wrote thus: *My Son, take heed to the Miniſtry that thou haſt received of the Lord, that thou fulfil it. This will tend to the glory of God, to the good of Souls, and to thine account in the day of* Chriſt, *the great Shepherd of the Sheep.* And to ſome that were going to a Faſt, he ſaid: *Pray for me; but eſpecially for the Church of God.*

Freedom from Temptations.

During all the time of his ſickneſs he had not the leaſt Cloud upon his Spirit, neither was Satan permitted in the leaſt to diſturb his Peace. When a Miniſter that came to viſit him asked him, whether he had any Temptations? He anſwered, *No: Bleſſed be the Lord he had none:* So that although all his Life time, he had been full of Conflicts, yet when he came to die he had perfect peace and ſerenity. When he had been ſick ſome weeks, he wrote thus to a near Relation: *I yet live through Gods mercy, but do continue weak: Tet the Lord deals very gently with me: For my outward afflictions are tolerable, and my inward conſolations are full of Grace and Heavenly ſweetneſs.* Theſe Comforts continued with him to the very laſt: For at ſeveral times in his ſickneſs, and the ſame day he dyed, he was heard to ſay: *God hath left with me the Comforts.* And when about an hour before his Death, his Natural Spirits being almoſt ſpent, he brake forth into this expreſſion; *My grief is great:* One of his Relations that ſtood by, ſayd, you do not mean in reſpect of your Spiritual Eſtate? He anſwered, with a little ſeeming diſpleaſure, *No, No: He hath, and doth, and will ſupport by his Eternal Spirit.* Thus the Lord was pleaſed to anſwer him, in that which had been his great deſire for a long time, which was, That his Faith might not fail, and that he might be kept up in the Faith to the laſt. The Night before he dyed he ſpake thus: *I have waited upon God for my Salvation; and bleſſed be God I ſhall not be diſappointed.*

His ſelf-denial.

As was his manner in his Life, ſo at his Death, he was much in the acknowledgment of his own nothingneſs and vileneſs, and much in magnifying the free Grace and Mercy of God to him. The Miniſter that Preached at his Funeral had this paſſage concerning him: *He was much* (ſayd he) *in Self-denial even to the laſt; Looking on all that he had done as nothing; As droſs and dung in compariſon of* Chriſt. Once when his Wife came to him and ſayd, ſhe prayed that ſhe might follow his ſteps: He replied; *Follow* Chriſt: *Follow* Chriſt: *He hath given you an Example: Bleſſed be God for Friends; But bleſſed be God for* Jeſus Chriſt, *who hath ſaved us from wrath to come.*

His great deſire was to be perfectly reſigned up to the Will of God; and therefore his great requeſt to his Friends, when they came to viſit him was, *Pray me up into the Will of God:* And to ſome of his near Relations in the time of his ſickneſs, he wrote thus; *Pray for me and your ſelf, that we may be taught, and made able by the Spirit of* Chriſt *in us, to reſign and conform to our Fathers Good-will, that when Gods time is come, I may depart in Peace, unto that longed for everlaſting Reſt, which the* Lord Jeſus *hath purchaſed for me, and to which he will bring me: Even ſo Amen.* And in an other Letter he wrote thus: *I deſire your Prayers for me whilſt I live, that I may abide ſteadfaſt in the Faith of the Lord* Jeſus, *whoſe I am, and by whom alone I expect Salvation: And that I may by Faith in the Lord* Jeſus *have power from him, by his Spirit to ſubmit and conform to his Will, both in life and death.*

Soliloquies.

In the time of his ſickneſs he was full of Holy *Ejaculations*, and *Soliloquies*. He often uſed that paſſage of *Hezekiah*, *I am oppreſſed; Lord undertake for me.* And that of *David: In the multitude of my thoughts within me, thy Comforts delight my Soul.* He often cauſed the *16th. Pſal.* and the ſix firſt verſes of the *26th.* of *Iſaiah* to be read to him; And ſpeaking to himſelf alone, he often repeated theſe words, (*Iſa.* 12. 2.)

The Lord Jehovah *is my ſtrength and my Song; He alſo is become my Salvation.* Sometimes he would ſay, *Come Lord Jeſus*; and then would anſwer himſelf, Yea, *he doth come: He comes leaping over the Mountains, and skipping over the Hills.*

—That which greatly comforted him was to think that he ſhould immediatly be with the Lord as ſoon as his Race was at an end. A Chriſtian Friend that viſited him, uſing ſuch an expreſſion as this: That the bodies of the Saints ſhould reſt in the Grave as in a Bed of Down: Yea (ſayd he) *But this day thou ſhall be with me in Paradiſe.* Intimating; That tho it were matter of Joy to think that his body ſhould reſt in peace till the General Reſurrection; Yet his greateſt comfort lay in this, to think that at the inſtant of diſſolution, his Soul ſhould enjoy the immediate ſight of God. This appeared in his many ardent breathings which he uſed, ſaying: *Come Lord* Jeſus. *O how doth my Soul thirſt for God! Go forth my Soul to meet thy God.*

Death deſired. —He was not only willing to die, but he longed to be diſſolved and to be with *Chriſt*. The laſt *Sabbath* but one before his death, he ſayd: *O what a bleſſed* Sabbath *would this be, if this might be my entrance into my everlaſting* Sabbath! At an other time he ſayd, *Why ſhould we not be willing to die?* Chriſt *came from Heaven to the Earth to free us from ſin and miſery: And why ſhould not we be willing to go from Earth to Heaven to be freed from ſin and miſery?*

—Two or three days before he dyed, he had a ſore fit, and thought that he ſhould then have died: But reviving a little, he called for his Wife and Children, to whom he ſayd: *This is the true Grace of God, wherein I ſtand; that I expect Salvation by* Jeſus Chriſt, *and by him alone.* And this he repeated again, and withal exhorted them; that they ſhould give up themſelves to *Chriſt*, and live upon him. A day or two before he dyed, when he ſaw his Children weeping about him, he ſayd, *Weep for your ſins*: And when his Wife was lamenting, ſaying, what ſhould ſhe do, when God took him away? He ſayd, *You muſt Repent for that word. Did* Joſeph *ſay, without me God ſhall provide for the Life of* Pharoah, *and ſhall not God provide for you? Yes he Will: Only caſt your ſelf upon him.*

—His underſtanding and memory continued with him to the laſt, inſomuch that he wrote a Sheet or two of Paper a few days before his Death, for the better directing of thoſe that were to diſpoſe of things after his Death. His *Will* was made long before for the ſetling of his Eſtate. And having finiſhed this, he ſayd, *Now I know not any thing more that I have to do.* And among theſe directions he gave a particular charge that there ſhould be no Blacks worn at his Funeral.

—The day wherein he dyed fel out to be on the Lecture day in that Town. And a near Relation coming to ſee him, he would not ſuffer him to ſtay with him, but ſeemed to put him off with his Hand, ſaying, *Away, Away; You will come too late.* For he would not have him loſe the Sermon, tho it were the laſt time he was like to be with him.

—When his End drew neer, one that ſtood by, ſayd: You ſee that a Holy Life brings a bleſſed Death: Whereupon he, lifting up his Hands, ſayd, *Yea: Yea: Yea:* And a little before he dyed, he ſayd: *Lord* Jeſus *receive my Soul.* His time being now come, that he muſt leave the World, and go to the Lord, he called for ſomething that he uſed to take in his ſickneſs, which being brought, he (as his manner was) ſet himſelf to lift up his heart to the Lord in a ſhort *Ejaculation*, and in that poſture he breathed out his laſt, with his Hands claſped together, *February* the *7th. Anno Chriſti.* $16\frac{1}{60}$. And of his age the ſeventy ſecond.

His Death.

Laus Deo.

The

The Life and Death of Sir Matthew Hale, *Knight, ſometimes Lord Chief Juſtice of His Majeſties Court of the* Kings Bench, *who Died*, Anno Chriſti 1676.

His Parentage.

Matthew Hale was born at *Alderly* in *Glocesterſhire*, *November* the firſt, *Anno Chriſti* 1609. His Grandfather was *Robert Hale*, an eminent Clothier in *Wotten Under-Hedge*, where he, and his Anceſtors had lived for many Deſcents, and had given ſeveral parcels of Land for the uſe of the poor, which they enjoy to this day.

This *Robert* had got an Eſtate of Ten thouſand pounds, which he divided almoſt equally among his five Sons, beſide the Portions he gave with his Daughters. His ſecond Son was *Robert*, who married *Joan*, the Daughter of *Matthew Poynts* of *Alderly*, Eſq; of which Marriage there was no other iſſue, but this one Son, whoſe Grandfather by the Mothers ſide, was his Godfather, and gave him his own name of *Matthew*.

His Father was a man of ſuch a tender Conſcience, that he gave over the practice of the Law, whereunto he had been bred, becauſe of ſome things commonly practiſed by Lawyers, which ſeemed to him contrary to that exactneſs of Truth and Juſtice which became a Chriſtian; whereupon he withdrew himſelf from the *Inns of Court*, to live on his Eſtate in the Country. And thus we ſee what care he had of his Soul, which made him forſake ſo gainful a Profeſſion, which might have enabled him to have raiſed his family much higher.

He was in the Country, very charitable to his Poor Neighbours whilſt he lived, and at his death, he left out of his ſmall Eſtate (which was but an hundred pounds *per annum*) twenty pound *per annum* to the poor of *Wotton*, which this his Son confirmed to them, with ſome Addition of his own, and with this direction, that it ſhould be diſtributed among poor Houſe-keepers, not to ſuch as received Alms from the Pariſh. For to give to ſuch, was only to eaſe the Rich, who by Law are bound to relieve them.

But our *Matthew* was ſoon deprived of the happineſs of his Fathers care, and inſtruction. For as he had loſt his Mother before he was three years old, ſo now his Father died before he was five: So early he was caſt upon the Providence of God, which providence ſoon made up this loſs in ſome good meaſure. For after ſome Oppoſition, he was committed to the care of *Anthony Kingſcot* of *Kingſcot*, Eſq; who was his next Kinſman after his Uncles by the Mothers ſide.

Education.

Great care was taken of his Education, and his Guardian intended him for a *Divine*, and being of thoſe who were then called *Puritans*, he put him to ſuch School maſters as were of that party: And in the 17*th*. year of his Age, ſent him to *Magdalen-Hall* in *Oxford*, where Mr. *Obediah Sedgwick* was his Tutor.

Corruption.

During his being at School, and for ſome time after his coming to *Oxford* he was a hard Student, and an extraordinary proficient; till ſome Stage-players coming thither, he was ſo much corrupted by ſeeing their Plays, that he almoſt wholly neglected his Studies. By this he, not only loſt much precious time, but found that his heart came thereby to be fill'd with ſuch vain Images of things, that were at beſt unprofitable, if not hurtful unto him: And being afterwards ſenſible of the miſchief of this, he reſolved of never ſeeing any more Plays, which he conſtantly adhered to.

His mind, being thus corrupted, he ſet himſelf to many other vanities which youth is addicted to. He loved fine Cloths, and delighted much in Company, and being of a ſtrong body, he became a great Maſter in all thoſe Exerciſes that required much ſtrength. He learned alſo to Fence, and to uſe his Weapons, and grew ſo expert therein, that he worſted many of the Maſters in thoſe Arts.

He was now ſo taken up with thoſe Martial matters, that inſtead of proceeding in his Studies, he reſolved to be a Soldier; and his Tutor *Sedgwick* going into the *Low-Coun-*

Countries, as a Chaplain to the Renowned Lord *Horatio Vere*, he resolved to go along with him and to trail a Pike in the Prince of *Oranges* Army. But a happy stop was put to this resolution. For he was engaged in a suit at Law with Sir *William Whitmore*, who laid claim to some part of his Estate, and his *Guardian* being of a retired temper, He was forced to leave the University, having been only three years in it, and to go to *London* to solicite his own business there: And being recommended to Serjeant *Glanvil* for his Counsellor, and he observing in him a clear apprehension, and a solid Judgment, and a great fitness for the Study of the Law, took pains to divert him from his thoughts of being a Soldier, and to apply himself to Study the Law, which so far prevailed, that when he was above twenty years old, *November* 8*th*. 1629, he was admitted into *Lincolns-Inns*, and being deeply sensible how much time he had lost, he resolved to redeem it, and for many years after he Studied sixteen hours in a day. He laid aside fine cloths, and used a plain fashion, which he mostly continued to his dying day.

Study of the Law.

—Yet he did not at first break off from keeping Company too much, till a sad accident drove him from it. For he, with some other young Students, going to be merry out of Town, one called for so much Wine, that Mr. *Hale* could not prevent it, but he drank so long till he fell down as dead among them. This much affected Mr. *Hale*, who going to another room, and shuting the door, upon his Knees begged earnestly of God that his friend might be restored unto life, and that himself might be forgiven for countenancing such excess: And he vowed unto God that he would never so keep Company again, nor drink an Health while he lived. His friend recovered, and he religiously observed his Vow. And though he was oft pressed to drink *Healths*, yet would not he Dispence with his Vow, though he was sometimes treated roughly for it.

Industry.

—Now he forsook all vain Company, and divided his time between the duties of Religion, and the study of the Law. He took a strict account of his time, for which end he drew a *Scheme* for a *Diary*, wherein he set down what his first work must be in the morning; what his days Imployment; what his Refreshments, whether alone, or in Company; what his Evening duties.

—Mr. *Noy*, the Attorney General, one of the Greatest men of that Profession, took early notice of him, call'd for him often, and directed him in his studies, and shewed such friendship to him, that he was called young *Noy*.

—Whilst he was thus busie in his studies, he kept the hours of the Hall constantly in *Term time*, and seldome put himself out of Commons in the *Vacation* time, but continued his studies with unwearied diligence. And he was soon found out by the great and learned Antiquary Mr. *Selden*, who came to such a liking of him, that he continued a close friendship, and at his death made him one of his Executors.

—It was this acquaintance which first set Mr. *Hale* on a more enlarged pursuit of Learning, which he before had confined to his own Profession: But soon becoming a great Master in it, he who could never lose any part of his time, found leisure to attain to as great a measure of knowledge, in as comprehensive a manner as most men have done in any Age.

—He studied the *Roman Laws*, and judging a readiness in *Arithmetick* as a thing that might be useful to him, he became very exquisite therein, and in all other *Mathematical* Sciences, sparing no cost to get exquisite Instruments. He read, observed, and writ much upon these Subjects, which he called his *Diversions*. He had good skill in *Physick and Chirurgery*.

—He searched greatly into Ancient History, and particularly into the crabbidest part of *Chronology*. But above all, he applied himself to the study of *Divinity*: So that it is almost incredible that one man in no great compass of years should have acquired such a variety of knowledge, and learning. His industry was almost indefatigable. His parts were quick, his apprehension lively, his memory great, and his judgment strong. He rose constantly very early, and was never idle.

Temperance.

—He spent little time in eating and drinking: For as he never went to publick Feasts, so he gave no intertainment but to the Poor. He always ended his Meal with an Appetite. When our unhappy Wars began, he not only avoided all publick Imployments, but the very talking of News, and was always both favourable and charitable to the depressed party, and would never provoke any in particular by reflecting on their Actions.

—He was imployed in his practice by all the Kings party, and was assigned Counsel to the Earl of *Strafford*, to Arch-bishop *Laud*, &c. Afterwards being Councel for the Lord *Craven*,

Craven; he pleaded with that force of Argument, that the then *Attorny General*, threatened him for appearing againſt the Government: To whom he anſwered, that he was pleading in defence of thoſe Laws, which they declared they would maintain, and that he was doing his duty to his *Client*, and therefore not to be daunted with Threats.

Advancements.

—*Cromwel* ſeeing him poſſeſt of ſo much practice, and being one of the eminenteſt Lawyers, reſolved to take him off, by raiſing him from the *Bar* to the *Bench*. Mr. *Hale* ſaw well the ſnare that was laid for him; for he had a Commiſſion ſent him to be a Judge in the *Common Pleas*, which he at firſt ſcrupled to receive from a *Uſurper*: But having conſidered well of it, he Judged that it being abſolutely neceſſary to keep up *Juſtice*, and *Property* in all times, it was no ſin to take a Commiſſion from Uſurpers, if he made no Declaration of his acknowledging their Authority, which he never did. He was thus made a Judge, *Anno Chriſti*. 1653.

—Sometime after he was choſen a *Parliament Man* by his Country. For there being at this time no *Houſe of Lords*, Judges might be choſen to ſit in the Houſe of *Commons*, and thither he went, on deſign to obſtruct the Mad and Wicked projects then on foot. And he continued Adminiſtring Juſtice till *Oliver* dyed: But then he both refuſed the Mourning that was ſent to him, and his Servants, as alſo to accept a New *Commiſſion* that was offered him by *Richard*.

—He lived a private Life till the *Parliament* met that called home the King, to which he was returned Knight of the Shire for the County of *Gloceſter*. And in that Parliament he bore his ſhare, in the happy period then put to the Confuſions that threatned the ruine of the Nation. His great prudence and excellent temper led him to judge, that the ſooner an Act of *Indemnity* were paſſed, and the fuller of graces and favours, it would ſooner ſettle the Nation, and quiet the minds of the People; and therefore he applied himſelf carefully to the framing, and carrying it on till it was compleated.

—Preſently after when the Courts in *Weſtminſter-Hal*, came to be ſetled, he was made *Lord Chief Baron*: And when the Lord *Chancellor* delivered him his *Commiſſion*, he told him, that if the King could have found out an honeſter and fitter Man for that Imployment, he would not have advanced him to it. Its ordinary with ſuch ſo promoted, to be Knighted, but he ſtudiouſly avoided it, till the Lord *Chancellor* obſerving it, on a time when the King was at his Houſe, ſent for him, and when he came, told his Majeſty, that his Modeſt Lord *Chief Baron* was there, whereupon he was unexpectedly Knighted.

—He continued eleven years in that Office, mannaging all the proceedings in it with ſingular Juſtice. He was alſo one of the Principal Judges that ſat in *Cliffords-Inn* about ſetling the differences between Landlord and Tenant, after the Conflagration in *London*, in which he behaved himſelf ſo to the ſatisfaction of all; ſo that the ſuddain, and quiet Building of *London* is in no ſmall meaſure due to him. For he, firſt by way of *Scheme*, contrived the Rules, upon which he and the other Judges afterwards proceeded, in which his readineſs in *Arithmetick*, and his skill in *Architecture*, were of great uſe to him.

—It will not ſeem ſtrange that he behaved himſelf ſo well as he did in his place, if we conſider what Religious and excellent Rules he drew up, and propoſed to himſelf to walk and act by in all his Imployments in the Station and Calling wherein God and his King had ſet him, which he ſtiled *Things neceſſary to be continually had in Remembrance.*

—1. That in the Adminiſtration of Juſtice, I am intruſted for God, the King and Country. 2. That it be done. 1. Uprightly. 2. Deliberately. 3. Reſolutely.

—2. That I reſt not upon mine own underſtanding or ſtrength, but implore, and reſt upon the direction and ſtrength of God.

—3. That in the Execution of Juſtice, I carefully lay aſide mine own Paſſions, and not give way to them, however provoked.

—4 That I be wholly intent upon the buſineſs I am about, *&c.*

—5. That I ſuffer not my ſelf to be prepoſſeſſed with any Judgment at all, till all the buſineſs, and both parties are heard. Divers other ſuch like excellent Rules he ſet down, which for brevity ſake are here omitted.

—He would never receive private Addreſſes, or Recommendation from the Greateſt Perſons, in any matter in which Juſtice was concerned. Once, one of the firſt *Peers*

of

of *England*, went to his Chamber, and told him, that having a Suit of Law to be tryed before him, he was come to acquaint him with it, that he might the better understand it when it should be heard in the Court.

Courage.] —Upon this the *Lord Chief Baron* interrupted him, and sayd, *he did not deal fairly to come to his Chamber about such Affairs. For he never received any Information of Causes, but in open Court, where both parties were to be heard alike*, and so he would not suffer him to go on.

—Hereupon his Grace (for he was a Duke) went away not a little dissatisfied, and complained of it to the King, as a rudeness which was not to be endured. But his Majesty bid him content himself that he was no worse used, and sayd: *He verily Believed, he would have used himself no better, if he had gone to Sollicite him in any of his own causes.*

Prudence. —One of his Rules was still to favour those that were lowest. Besides his great Charities to *Non-Conformists*, who were then as he thought too hardly used; he took care to cover all he could from the Severities sore designed against them, and discouraged such as inclined to stretch the Laws too much against them. He thought many of the *Non-Conformists* had merited highly in the matter of the Kings Restauration, and at least deserved that the terms of *Conformity* should not have been stricter than they were before the War: And he lamented the too Rigorous proceedings against them, saying, they were good Men, but they had narrow Souls, who would break the peace of the Church for such inconsiderable matters.

Piety. —He was a strict observour of the *Lords Days*, in which, besides his constant attendance upon the Publick service of God twice a day, in the Evening he called all his Family together, and repeated to them the heads of the Sermons, with some additions of his own, which he fitted for their Capacities, after which, he constantly shut himself up for two or three hours, which he spent in his secret Devotions and profitable Meditations. Of which contemplations two Volumes in *Octavo* were printed a little before his Death.

Advancement. —*Anno Christi* 1671. The Lord Chief Justice *Keyling* Dyed, and *May* the 18*th*. He was promoted to be the *Lord Chief Justice* of *England*, with the great Applause of the People. One thing was highly commended in him, that when there was a great inequality in the Ability, and Learning of Counsellors that pleaded before him, he thought that it became him to enforce what the weaker Counsel managed but indifferently, not to suffer the more Learned to carry the business by the advantage they had over the other, by their quickness and skill in the Law, till all things were cleered, in which the merits and strength of the ill defended cause did lie.

—And in this Court did he spend the rest of his Publick Life and Imployment: But about four years and an half, after this advancement, he that had hitherto enjoyed a firm health, to which his great Temperance and equality of his Mind did much conduce, he on a suddain was brought very low by an Inflammation in his *Midriff*, which in two Days space brake the Constitution of his health, which he never after Recovered.

His Sickness. —And he became so *Asthmatical*, that he could not fetch his breath, without great difficulty, which determined in a Dropsy, of which he afterwards dyed. He had so much skill in *Physick*, that considering his age, he concluded that his disease must carry him off in a little time, and therefore he resolved to have some of his last Months to himself, that being freed of all worldly cares, he might be preparing for his change.

—Now the businesses of his Profession were become ungrateful to him, and he desired wholly to apply himself to better purposes, as appeared by a paper which he wrote on this Subject, which for brevity sake I omit.

—By this we may see that he continued in his Station upon no other consideration, but that being set in it by the Providence of God, he durst not leave the Post assigned him by God, without preferring his own inclination to the choise of God: But now that same Providence having by this great change disenabled him to the execution of it, he was resolved to Resign it: Which so soon as his Friends discovered, they endeavoured all that possibly they could, to disswade him from it: But all in vain. For he applyed himself to the Kings Majesty for a *Writ of Ease*, which the King was very unwilling to grant, and offered to let him hold his Place, doing what business he could in his Chamber: But he sayd, he could not with a good Conscience continue it, not being able to discharge the duty belonging to it.

At

—At laſt having wearied himſelf and all his friends with his importunate deſires, and growing ſenſibly weaker in his body, ~~he died *February* 21*th.* 167⅙~~. Therefore before a *Maſter of the Chancery*, with a little Parchment Deed, and there Sealed, and Delivered it, acknowledging it to be Enrolled, and afterwards bringing the Original to the Lord Chancellor, formally ſurrendred his Office.

—He had the day before ſurrendred it to the King in Perſon, who heartily wiſhed him the return of his Health, aſſuring him that he would ſtill look upon him as one of his Judges, and would have his advice, and in the mean-time would continue his *Penſion* to him during his Life. The good man thought this bounty too great, and an ill Preſident to the King, who yet ordered it to be paid Quarterly.

—When the firſt payment was received, he ordered a great part of it to charitable Uſes ſaying he would do the like with the reſt ſo long as he received it: And dying upon a Quarter day, ſome queſtioning whether that Quarter were due, the King decided the matter, and ordered it to be paid to his *Executors*.

—Having left his place, he returned home with as much chearfulneſs as his want of health could admit, being eaſed of a burden which he had lately groaned under, and ſo was made more capable of enjoying that which he had much wiſhed for, according to his Elegant Tranſlation or *Paraphraſe* of thoſe excellent lines in *Seneca's Thyeſtes*.

Stet quicunque volet Potens
Aulæ culmine Lubrico;
Me Dulcis ſaturet quies, &c.

—Let him that will aſcend the tottering Seat
Of Courtly *Grandeur*, and become as Great
As are his mounting wiſhes: As for me
Let ſweet Repoſe, and reſt my Portion be.
Give me ſome mean, obſcure Receſs; a Sphere
Out of the Road of buſineſs, or the fear
Of falling lower, where I ſweetly may
My ſelf, and dear retirement ſtill enjoy:
Let not my Life, or Name be known unto
The *Grandees* of the Time, toſt too and fro
By Cenſures, or Applauſe: But let my Age
Slide gently by, not overthwart the Stage
Of publick Actions, unheard, unſeen,
And unconcerned, as if I ne'r had been.
And thus while I ſhall paſs my ſilent days
In ſhady privacy, free from the noiſe,
And buſtles of the mad World, then ſhall I
A good old innocent *Plebeian* die.
Death is a mere ſurpriſe, a very ſnare
To him that makes it his Lifes greateſt care
To be a publick Pageant, known to all,
But unacquainted to himſelf doth fall.

—Having now attained to that privacy which he had no leſs ſeriouſly, than piouſly deſired, he called all his Servants that had belonged to his Office, and told them that he had now laid down his Place, and ſo now their Imployments were at an end, adviſing them to provide for themſelves, and gave to ſome of them very conſiderable rewards, and to every one of them a Token, and ſo diſmiſſed all but his *Domeſticks*. From *February* 15. he lived till the *Chriſtmas* day following, but all the while in ſo ill a ſtate of Health, that there was no hope of his recovery. Yet he continued ſtill to retire often, both for his Devotions, and Studies, and when his infirmities ſo encreaſed that he could go no longer, he cauſed his Servants to carry him thither in a Chair.

—His Pains ſo encreaſed on him, that no ſtrength inferior to his own could have born them: yet to the laſt he expreſſed a great ſubmiſſion to the Will of God: Deſiring to *be diſſolved, and to be with Chriſt*. He could not lie down in his Bed above a year before his death, by reaſon of the *Aſthma*, but rather ſat, than lay in it. When ever a godly Miniſter of the Pariſh prayed with him, he forbore his Complaints and Groans; But Patience.

with his eyes and hands lifted up, he was fixed in his Devotions.

—He had some secret Presages of his death, saying, that if he did not die on such a day, he should live a Month longer. He injoyed the free use of his Reason and Sense to the last minute, which he had often prayed for during his Sickness. He had for many years a particular devotion in Celebrating the day set a part to Commemorate *Christs Nativity*, and commonly Wrote a Paper of Verses in honor of his Saviour: Seventeen whereof were formerly Printed, and others not Printed before was this which follows, being a *Paraphrase* on *Simeons Song*.

Blessed Creator, who before the Birth
Of Time, and e're the Pillars of the Earth
Were fix't, or form'd, did'st hug that great *Design*
Of mans Redemption, and did'st Define
In thine Eternal Counsels all the *Scene*
Of that stupendious Business, and when
It should appear, and tho the very day
Of its *Epiphany* concealed lay
Within thy Mind, yet Thou wast pleas'd to shew
Some glimpses of it unto Men below
In *Visions*, *Types*, and *Prophesies* as we
Things at a distance in *Perspective* see:
But Thou was pleas'd to let thy Servant know
That that bless'd hour that seem'd to move so slow
Through former Ages, should at last attain
It's time, e're my few Sands, which yet remain
Are spent, and yet these Aged eyes
Should see the day when *Jacobs Star* should rise.
And now thou hast fulfilled it, Bless'd Lord,
Dismiss me now, according to thy Word,
And let my Aged Body now return
To Rest, and Dust, and drop into an Urn.
For I have liv'd enough, mine Eies have seen
Thy much desir'd Salvation, that hath been
So long, so dearly wish't, the Joy, the Hope
Of all the Ancient *Patriarchs*, the Scope
Of all the *Prophesies*, and *Mysteries*;
Of all the *Types* unveil'd, the *Histories*
Of *Jewish* Church unridled, and the Bright,
And Orient Sun arisen to give Light
To *Gentiles*, and the joy of *Israel*,
The Worlds Redeemer, blest *Emanuel*.
Let this sight close mine Eyes, 'tis loss to see,
After this *Vision*, any sight but Thee.

—And truly this day which he, with so much Spiritual Joy, had frequently spent, proved to be the day of his *Jubilee*, and Deliverance. For between two and three a clock in the Afternoon of that Day, he breathed out his pious Soul. His end was Peace. He seemed not to be in any pangs in his last moments. He was interred in the Churchyard of *Alderly* among his Ancestors. —He used to say, that Churches were for the Living, and Churchyards for the Dead.

His Death.

—His Monument was plain, and decent, a black Marble Stone, upon which he ordered to be engraven this Inscription.

Hic Inhumatur Corpus Matthei Hale, *Militis*: Roberti Hale, & Joannæ, Uxoris *ejus*, *Filii Unici*.
Nati in hac Parochia de Alderly, *Primo Die* Novembris, Anno Domini, 1609.
Denati vero Ibidem Vicessimo Quinto Die Decembris, Anno Domini, 1676.
Ætatis suæ. 67.

His Motto and Character.

His *Motto* was, *Festina Lentè*, which he ordered to be engraven upon the head of his Walk-

Walking-ſtaff, and often heard to ſay, that he found many Witty men to run into great Errors, becauſe they did not give themſelves time to *think*: But the heat of imagination making ſome Notions to appear in good colours to them, they without ſtaying till that cooled, were violently led by the impulſes it made upon them; whereas calm and ſlow men, who paſs for *Dullards* in the common eſtimation, could ſearch after *Truth* and find it out, as with more deliberation, ſo with greater certainty.

Charity. He laid aſide the tenth Penny of all he got, for the Poor, and took great care to be well informed of proper Objects for his Charity. And when he was made a Judge, many of the *Perquiſites* which belonged to his Place, as his *Divident of the Rules, and Box mony*, he ſent to the Jayl to diſcharge poor Priſoners, who never knew from whence their relief came.

It's a cuſtom for the Marſhal of the *Kings Bench* to preſent the Judges of that Court with a piece of Plate for a *New years-gift*, that for the *chief Juſtice* being larger than the reſt: This he intended to have refuſed; But the other Judges told him, that it belonged to his Office, and that his refuſing of it would be prejudicial to his Succeſſors: So he reſolved to take it; but ſent word to the Marſhal, that inſtead of the Plate he ſhould bring him the value of it in money, which ſo ſoon as he received, he ſent it to the Priſons for the relief and diſcharge of the poor there.

He uſually invited his poor Neighbours to Dine with him, and made them to ſit at his own Table: And if any of them were ſick that they could not come, he would ſend them warm meat from his own Table. And did not only relieve the poor of his own Pariſh, but ſent ſupplies to the neighbouring Pariſhes, as there was occaſion for it: And he treated them all with the tenderneſs, and familiarity that became one, who conſidered that they were of the ſame Nature with himſelf, and were reduced to no other neceſſities, but ſuch as himſelf might be brought unto.

For common Beggars, if any ſuch came unto him as he was in his Walks, when he was in the Country, he would ask ſuch of them as were capable of working, why they went about ſo idly? If they anſwered, becauſe they could get no work, he would ſend them to ſome Field to gather Stones, and lay them on heaps, and then would pay them liberally for their pains, and would afterwards ſend his Carts to carry them into ſuch places in the Highways which moſt needed mending.

When he was in the City he liberally extended his Charity, even unto ſtreet Beggars, and when ſome told him, that thereby he encouraged Idleneſs, and that moſt of them were notorious Cheats, his Anſwer was: That he believed moſt of them to be ſuch; But among there were ſome that were great Objects of Charity, and preſt with grievous neceſſities; and that he had rather to give his Alms to twenty that might haply be Rogues, than one of the other ſort ſhould periſh for want of the ſmall relief he gave them.

A good Landlord. He was a merciful Landlord to all his Tenants, and was ever ready, upon juſt complaints, to abate their Rents: and a poor Widdow that lived in *London*, and had a ſmall Eſtate, near his Land in the Country, from which her Rent was ill paid, and with ſome charge returned to her, ſhe bemoneing her Caſe to him, he ordered his Bailiff to receive it, and to return it for her without any ſuch charge. And when there was a general falling of Rents, and of hers among others, he would have this abatement to lie upon him, and ſo ſhe had her full Rent as formerly.

Juſtice. His Juſtice did notably appear in this, that when any ill money was put into his hands, he would never ſuffer it to be put off, judging that would be no excuſe to him to put off falſe money to others, becauſe ſome had ſo deluded him. He had gathered much of this together: For many had ſo abuſed his goodneſs, as to mix corrupt money in the Fees which they gave him. Probably he had intended to deſtroy it: But ſome that had ſeen that great heap, brake into his Chamber, and ſtole it, which he uſed to ſpeak of with ſome pleaſure, conceiting how the Couzeners were couzened themſelves.

Prudence. When he was made a Judge, he would ever pay more for his purchaſes, and other commodities than they were prized at: and being told that he made ill Bargains, he anſwered, that it became Judges to pay more for what they bought than the true value, that ſo thoſe with whom they dealt, might not think that they had any right to their favour, by having ſold them ſuch good Penny worths.

How little minded to raiſe to himſelf a great Eſtate, may appear by this: whereas, at the firſt he had a hundred pound *per annum*, he never advanced it to nine hundred *per*

annum: which, considering the great practice he had whilst a Counsellor, and his constant frugal, and retired way of living, was but a small Fortune: and of this a very considerable part came in by his share in Mr. *Seldens* Estate, who had made him one of his Executors.

—He valued Books, and *Manuscripts* above all things in the world: and himself had made a great, and rare Collection of *Manuscripts*, belonging to the Laws of *England*. He was Forty years in gathering them, and they cost him about fifteen Hundred pounds.

Liberality. These all he left to *Lincolns-Inn*, where had most of his Education.

Piety. —Having thus Mastered things without him, his next care was to overcome his own corrupt inclination. He was (as he said) naturally passionate; yet this appeared not to any about him, save only at some times his Colour would rise a little: But he so governed himself, that those that lived long with him, never saw him disordered with an-

Prudence. ger, though he met with some great Trials of his patience, which the nature of man is as little able to bear as any whatsoever.

Forbearance. —One that had done him a very great injury, some time after came to him for advice about setling his Estate: And he gave it him very freely, and would take no Fee of him for the same; and thereby shewed, both that he could forgive as a Christian, and that he had the Soul of a Gentleman in him, not to take money of one that had wronged him so hainously: and being asked, how he could use a man so kindly, that had wronged him so much? His Answer was, he thanked God that had taught him to forget injuries.

Family Government. —In his Family he was a very gentle Master. He was tender of all his Servants; he never turned any away except they were so faulty, that there was no hope of reclaiming them. When any of them had been long out of the way, or had neglected any part of their duty, he would not see them at their first coming home, or till the next day, lest when his displeasure was quick, he should chide them undecently. —And when he did reprove them, he did it with that sweetness and gravity, that it appeared that he was more concerned that they had done evil, than for the offence given by it to himself: But if any were immoral, or unruly, he then turned them away, saying, that he, who by his Place ought to punish disorders in others, must by no means suffer them in his own Family. He advanced his Servants, according to the time they had been about him, and never gave occasion of envy among them, by raising the younger Clerks above those that had been longer with him. He treated them all with great affection, rather as a Friend than a Master, frequently giving them good instructions. Such of them as had more profitable places under him, he caused to give some of their profit to such as had no more than their Wages. In his Will he left Legacies to every of them; and one of them, in whom he put much Confidence, he made him one of his Executors.

Compassion. —He was of a most tender, and compassionate nature, which evidently appeared in his Trials, and passing Sentence upon Criminals, in which he was very careful, that not a circumstance should be neglected, which might any way clear the fact. He behaved himself with that regard to the Prisoners, as became, both the gravity of a Judge, and the Pity which was due to men, whose lives lay at the stake, and no jeering or extreme severity fell from him. He took care that Witnesses should be put under no confusion that might disorder their memories. When he came to give Sentence, he did it with that composedness and decency, and his Speeches to the Prisoners to prepare them for Death, were so weighty, so free from all Affectation, and so seriously devout, that many were much edified by his Speeches, and behaviour therein.

—The passing of this Sentence of Death, was the most against the grain of all his Imployments, yet therein could he never be mollified to any tenderness which might hinder Justice. His Mercifulness extended even to his Beasts. When his Horses which had done him much service were grown old, he would not suffer them to be sold, or put to any hard labour; and he used his old Dogs with the same care.

—He was a great encourager of young Persons that diligently applied themselves to their Books, and would give them directions about the method of their studies, with much humanity and sweetness, and with smiling and pleasant ways he would admonish them, if he saw any thing amiss in them. —As if they were too fine in their Cloths. He disliked to see young students to wear long Perukes, or for Atturnies to wear Swords.

—He was very free, and communicative in his discourse, which mostly fixed upon some good and useful subject, and loved for an hour or two at Night to be visited by his friends,

and

and herein he uſed a ſimplicity that was both natural to himſelf and very eaſie to others. He never ſtudied *Modes* of Courtſhip, yet he knew not what it was to be rude, or harſh with any, unleſs he were impertinently addreſſed to in matters of Juſtice. For then he would raiſe his voice a little, and ſo ſhake off thoſe importunities.

In his Furniture, and Service at his Table, he liked the old plaineſs ſo well, that as he would introduce no new faſhions, ſo he rather affected a courſneſs in the uſe of the Old, which was more the effect of his Philoſophy, than that of his diſpoſition. For at firſt he loved finery too much. He was always of an equal temper, rather cheerful than merry. Many wondred to ſee the evenneſs of his Deportment in ſome ſad paſſages of this Life.

Having loſt one of his Sons, the manner of whoſe death had ſome grievous circumſtances attending it, a Friend coming to ſee him, and to condole his loſs, He ſaid to him, thoſe were the effects of living long: For ſuch muſt look to ſee many ſad, and unacceptable things; and having ſaid that, he went to other diſcourſes with his ordinary freedom of mind. For he gave no occaſion by idleneſs to *melancholy*, to corrupt his Spirit; but by the perpetual bent of his thoughts, he knew well how to divert them from being oppreſſed with the exceſs of Sorrow.

He had a generous and noble *Idea* of God in his mind, and this he did find, above all other conſiderations to preſerve his quiet. And indeed that was ſo well eſtabliſhed in him, that no accidents, how ſuddain ſoever, were obſerved to diſcompoſe him.

He would never Diſcourſe of publick matters in his private Converſation. But in Queſtions of Law, when any young Lawyer put a Caſe to him, he was very Communicative, eſpecially whilſt he was at the Bar: But when he was promoted to the Bench, he grew more reſerved, and would never ſuffer his opinion in any Caſe to be known, till he was obliged to declare it judicially. And he concealed his opinion in great Caſes ſo carefully, that the reſt of the Judges in the ſame Court could never perceive it. His reaſon was, becauſe every Judge ought to give Sentence according to his own perſwaſion and Conſcience, and not to be ſwayed by any reſpect of another mans opinion. And by this means it hath faln out, that when all the *Barons of the Exchequer*, have delivered their Opinions, and agreed in their Reaſons and Arguments, yet he coming to ſpeak laſt, and differing in Judgment from them, hath expreſt himſelf with ſo much weight and ſolidity, that the *Barons* have immediately retracted their Votes, and concurr'd with him.

He hath ſat as a Judge in all the Courts of Law, and in two of them as Chief; but ſtill, wherever he ſat, all buſineſſes of conſequence followed him, and no man was content to ſit down by the Judgment of any other Court, till the Caſe were brought before him to ſee whether he were of the ſame mind. And his Opinion being once known, all did readily acquieſce in it: And it was rarely ſeen that any attempted to bring it about again; and if any did it, he was lookt upon as a very contentious perſon.

Nor was his Opinion and Judgment Reverenced in Courts of Law only: But his Authority was Great in Courts of Equity alſo, and the ſame reſpect and ſubmiſſion was paid to him there too: And this appeared not only in his own Court of Equity, in the *Exchequer* Chamber, but in the *Chancery* too, for thither he was often called to adviſe and aſſiſt the Lord *Chancellor*, or Lord *Keeper* for the time being; and if the Cauſe were of difficult Examination, or intricated, and entangled with variety of Settlements, no man ſhewed a more cleer and diſcerning Judgment. If it were of a great value, and Great Perſons interreſſed in it, no man ever ſhewed greater Courage and Integrity, in laying aſide all reſpect of perſons.

When he came to deliver his Opinion, he alwayes put his Diſcourſe into ſuch a method, that one part of it gave light to another; and where the proceedings in *Chancery* might prove inconvenient to the Subject, he never ſpared to obſerve, and reprove them. And from his Obſervations, and Diſcourſes, the *Chancery* hath taken occaſion to eſtabliſh thoſe Rules, by which it governs it ſelf at this day.

He did look upon Equity as a part of the *Common Law*, and one of the Grounds of it: and therefore as near as he could, he did always reduce it to certain Rules and Principles that men might ſtudy it as a *Science*, and not think that the Adminiſtration of it, had any thing Arbitrary in it. Thus Eminent was this worthy man in every Station; and into what Court ſoever he was called, he quickly made it appear, that he deſerved the chief Seat there.

As Great a Lawyer as he was, he would never ſuffer the ſtrictneſs of the Law to pre-

prevail againſt Conſcience: As Great a Chancellor as he was, he would make uſe of all the niceties and ſubtilties in Law, when it tended to ſupport Right, and Equity, But nothing was more admirable in him than his patience. He did not affect the Reputation of quickneſs and diſpatch, by an haſty, and captious hearing of the Counſel. He would bear with the meaneſt, and gave every man his full ſcope, thinking it much better to loſe time than patience. In ſumming up of an Evidence to a Jury, he would always require the Bar to interrupt him if he did miſtake, and to put him in mind of it, if he did forget the leaſt Circumſtance. Some Judges have been diſturbed at this as a rudeneſs, which he alwayes looked upon as a ſervice, and reſpect done unto him.

His whole Life was nothing elſe but a continued courſe of Labour and Induſtry: And when he could borrow any time from the publick Service, it was wholly imployed, either in *Philoſophical* or *Divine* Meditations; and even that was publick Service too as it hath proved, For they have occaſioned his Writing of ſuch Treatiſes as are become the choiceſt entertaiment of wiſe and good men.

He that conſiders the Active part of his Life, and with what unwearied diligence and application of mind he diſpatched all mens buſineſs which came under his Care, may juſtly wonder how he coul find any time for Contemplation. Again, he that conſiders the various ſtudies he paſt through, and the many Collections and Obſervations he hath made, may as juſtly wonder how he could find any time for Action. But no man can wonder at the Exemplary Piety and Innocence of ſuch a Life, ſo ſpent as his was; wherein as he was careful to avoid every idle word, ſo it appears that he never ſpent an idle day. But men who deſpair of attaining ſuch perfection, are not willing to believe that any man elſe did ever arrive at ſuch an heigth.

He was the Greateſt Lawyer of the Age wherein he lived, and might have had what Practice he pleaſed: But though he did moſt Conſcientiouſly affect the Labour of his Profeſſion, yet at the ſame time he deſpiſed the gain of it. He took more pains to avoid the Honours, and preferments of the Gown, than others do to obtain them. His modeſty was beyond all Example: He was the moſt obliging man that ever practiſed. If a young Gentleman happ'ned to be retained to Argue a Point in Law, where he was on the contrary ſide, he would often mind the Objections, when he came to repeat them, and would always commend the Gentleman if there were room for it; and one good word of his Mouth was of more advantage to a young man, than all the favour of the Court could be.

He was twice Married. His firſt Wife was *Ann*, Daughter of Sir *Henry Moor* of *Faly* in *Berk-ſhire*; by her he had ten Children, whereof the four firſt died young, the reſt lived to be all Married, yet he outlived them all, except his Eldeſt Daughter, and his youngeſt Son. His ſecond Wife was *Ann*, the Daughter of Mr. *Joſeph Biſhop* of *Faly* in *Berk-ſhire*, by whom he had no Children. In his Will he gave her a great Character, as a moſt dutiful, faithful and Loving Wife, to whoſe care he committed the breeding of his Grand-Children, and left her one of his Executors.

This Life was Written, and Printed far more largely by the Reverend, and Learned Doctor Burnett, Anno Chriſti, 1682.

THE

THE LIVES Of Several Excellent LADIES AND GENTLEWOMEN IN THIS LATER AGE.

The Life and Death of Mrs. Mary Gunter, *who died about the year,* 1633.

MRS. *Mary Gunter* was by Birth a Gentlewoman, but deſcended of *Popiſh* Parents, who dying in her infancy, ſhe was committed to the Tuition of an old Lady, honourable for her place, but a ſtrong *Papiſt*, who nurſed this Orphan in *Popery* till ſhe came to be about fourteen years of Age: At which time this Lady dying, it pleaſed God (who had a merciful purpoſe towards her Converſion) by his good Providence, that ſhe was brought into the Family, and ſervice of that Religious, and truly Honou- Lady, *Leitice*, Counteſs of *Leiceſter*, who entertained her with more than ordinary reſpect, both becauſe of her young and tender years, as alſo becauſe ſhe was allied unto Sir *Chriſtopher Blunt*, then Husband to this honourable Counteſs, at whoſe requeſt, this Lady had taken her into her care.

To this honourable Counteſs ſhe came a moſt zealous *Papiſt* (according to principles of her Education) and was reſolved, ſo ſoon as poſſibly ſhe could meet with a fit opportunity, to convey her ſelf beyond the Seas, to become a *Nun*. For ſhe then thought that that was the ſureſt, and moſt likely way to get to Heaven; which, as ſhe had an earneſt deſire to attain, ſo ſhe would take the neereſt way, which ſhe thought would bring her thither.

But ſhe could not ſo cloſely carry on her ſecret devotions or intentions, but that by the vigilant, and careful eye of that Honourable Lady, they were ſoon diſcovered, and not ſooner diſcovered than wiſely prevented. For preſently her Lady took from her all her *Popiſh* Books, Beads, and Images, and all ſuch Trumpery, and ſet a narrow Watch over her,

prevail against Conscience: As Great a Chancellor as he was, he would make use of all the niceties and subtilties in Law, when it tended to support Right, and Equity. But nothing was more admirable in him than his patience. He did not affect the Reputation of quickness and dispatch, by an hasty, and captious hearing of the Counsel. He would bear with the meanest, and gave every man his full scope, thinking it much better to lose time than patience. In summing up of an Evidence to a Jury, he would always require the Bar to interrupt him if he did mistake, and to put him in mind of it, if he did forget the least Circumstance. Some Judges have been disturbed at this as a rudeness, which he alwayes looked upon as a service, and respect done unto him.

His whole Life was nothing else but a continued course of Labour and Industry: And when he could borrow any time from the publick Service, it was wholly imployed, either in *Philosophical* or *Divine* Meditations; and even that was publick Service too as it hath proved, For they have occasioned his Writing of such Treatises as are become the choicest entertaiment of wise and good men.

He that considers the Active part of his Life, and with what unwearied diligence and application of mind he dispatched all mens business which came under his Care, may justly wonder how he coul find any time for Contemplation. Again, he that considers the various studies he past through, and the many Collections and Observations he hath made, may as justly wonder how he could find any time for Action. But no man can wonder at the Exemplary Piety and Innocence of such a Life, so spent as his was; wherein as he was careful to avoid every idle word, so it appears that he never spent an idle day. But men who despair of attaining such perfection, are not willing to believe that any man else did ever arrive at such an heigth.

He was the Greatest Lawyer of the Age wherein he lived, and might have had what Practice he pleased: But though he did most Conscientiously affect the Labour of his Profession, yet at the same time he despised the gain of it. He took more pains to avoid the Honours, and preferments of the Gown, than others do to obtain them. His modesty was beyond all Example: He was the most obliging man that ever practised. If a young Gentleman happ'ned to be retained to Argue a Point in Law, where he was on the contrary side, he would often mind the Objections, when he came to repeat them, and would always commend the Gentleman if there were room for it; and one good word of his Mouth was of more advantage to a young man, than all the favour of the Court could be.

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THE

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MRS. *Mary Gunter* was by Birth a Gentlewoman, but deſcended of *Popiſh* Parents, who dying in her infancy, ſhe was committed to the Tuition of an old Lady, honourable for her place, but a ſtrong *Papiſt*, who nurſed this Orphan in *Popery* till ſhe came to be about fourteen years of Age: At which time this Lady dying, it pleaſed God (who had a merciful purpoſe towards her Converſion) by his good Providence, that ſhe was brought into the Family, and ſervice of that Religious, and truly Honou- Lady, *Leitice*, Counteſs of *Leiceſter*, who entertained her with more than ordinary reſpect, both becauſe of her young and tender years, as alſo becauſe ſhe was allied unto Sir *Chriſtopher Blunt*, then Husband to this honourable Counteſs, at whoſe requeſt, this Lady had taken her into her care.

To this honourable Counteſs ſhe came a moſt zealous *Papiſt* (according to principles of her Education) and was reſolved, ſo ſoon as poſſibly ſhe could meet with a fit opportunity, to convey her ſelf beyond the Seas, to become a *Nun*. For ſhe then thought that that was the ſureſt, and moſt likely way to get to Heaven; which, as ſhe had an earneſt deſire to attain, ſo ſhe would take the neereſt way, which ſhe thought would bring her thither.

But ſhe could not ſo cloſely carry on her ſecret devotions or intentions, but that by the vigilant, and careful eye of that Honourable Lady, they were ſoon diſcovered, and not ſooner diſcovered than wiſely prevented. For preſently her Lady took from her all her *Popiſh* Books, Beads, and Images, and all ſuch Trumpery, and ſet a narrow Watch over her,

her, that she might be kept from her *Popish* Prayers, and not absent her self from the daily Prayers used in the Family, which were constantly and Religiously observed therein. Farther also she required her to read those Prayers which her Honour daily used to have in her private Chamber with her Women.

Her Ladiship also carefully prevented her meeting with any of her *Popish Companions*, or intercourse with them by Letters, not suffering her either to Write or Receive any Letter without the view or consent of her Honour.

She also caused her to give an account of the Sermons, which were Preached in the Family, which were constantly two every *Lords day*, that thereby she might attain to sound knowledge, which is the great Hammer to beat down, and enervate *Popery*. And it pleased God so to bless these means in a short time, that she became helpful unto others, by Communicating to them the substance of those Sermons which she heard; and she had the greater opportunity to do this, because it was constantly observed by all the Women in that honourable Family, to come together after the Evening Sermon, and to improve their time by repeating both Sermons.

But all this she as yet did out of fear, keeping still this reserve that she would devote her heart to *Popery*, and (as *Naaman*) trusted that God would be merciful, because she did all through fear, and constraint. But God (who in his own due time, and by his own means) bringeth about his own purposes, began to work in her a staggering first, about her former old way. For when she saw, and observed the grave and holy Conversation of that Reverend man of God, who then was Chaplain to the Countess [Mr. *J. W.*] she began to apprehend and perswade her self, that surely this mans godliness must needs bring him to Heaven: And hereupon, the Reverend respect which she did now bear to the man, made her to lend a better ear, and give more heed to his Doctrine, to examine his proofs, and to reverence his Ministry, whereby (in a short time) she came to embrace the Truth in the Love of it, and to renounce her former superstitions, and to bewail her ignorance.

And, as it is the property of a true Convert, being Converted her self, she much endeavoured the Conversion of others, and was a great help, and furtherance to the publick Ministry, in her place and station. And this was a thing which that honorable Family took special notice of, and there were many that had great cause to bless God for her, for the benefit which they received by her.

But presently after Satan (that subtile Serpent that watcheth to devour every man-child that is born unto God) began to rage, and roar upon her, by strong, and Hellish temptations: First, terrifying her with an apprehension that she had committed the sin against the Holy Ghost, having been a deep dissembler; For that, having been in heart a *Papist*, yet had she joyned in worship with the *Protestants* whom she held to be *Heretick*s, and did all this against her knowledge and conscience: And so incessantly, and violently did he pursue her with this Temptation, that she was brought to believe that it was impossible that this sin should, or could be pardoned. And this Temptation was edged and sharpened with that foul and unnatural suggestion of making away her self by murther; as if the remedy of the sin against the Holy Ghost, were to destroy ones self.

While she was tossed and molested long with this Satanical suggestion, she (by concealing her grief) was brought so low, by bodily distempers, that she almost despaired of recovery. But in the nick of time, it pleased God to direct that Reverend Minister (who was her Father in *Christ*, and whom she ever after embraced with the most intire Love of the most natural Child) to discourse, and treat of this sin, and to shew what it was, and by whom, and in what manner it was committed. To this Doctrine she attended with great diligence, and by examining it, and comparing her self and her own condition with what she had heard of it, and finding that she had not so sinned after illumination, nor with obstinate malice against God and his Truth (for that was it, when she was most superstitiously devoted, she desired to find out) it pleased God to calm and quiet her mind for that, and so freed her from that Temptation.

But Satan (who departed from our Head, the *Lord Jesus Christ*, only for a season) was not long absent before he again set upon her with new suggestions, and upon his return brought with him seven other spirits (if it were possible) worse than himself, and now his name might fitly by called *Legion*. For now he cast other *fiery Darts* at her, to confound and destroy her: And this he endeavoured by injecting multitudes of blasphemous thoughts into her head. For now she must believe that there is no God:

That

That the ſacred Scriptures are not the Word of God, but a humane policy to keep men in order: Or if it were Gods Word, who muſt interpret it? Or how could ſhe, a ſilly woman, get the underſtanding of ſuch deep Myſteries as were contained in the ſame? Beſides, as ſhe was of mind that ſhe was gotten out of one Error, ſo ſhe knew nothing but that ſhe was miſled into another? For how could ſhe be aſſured that this was the Truth which ſhe now embraced, and profeſſed, ſeeing there are as many, or more Learned men of the one Opinion as of the other; and all of them defend, and maintain their Opinions by the Scriptures?

Thus was ſhe vexed and moleſted with Armies of roving, and unſetled conceits for the ſpace of five, or ſix years together, till God (whom ſhe often implored and importuned by fervent prayer, for direction and aſſiſtance in the Combate) brought her to this reſolution, that ſhe would hold theſe Concluſions whatſoever Diſputes Satan might vex and weary her withal.

1. That there was, not only a God in himſelf, but a God that was her God: 2ly, That whatſoever Opinions there were in the World, that yet there was but one *Truth*, and that was to be Learned out of the Scriptures: And that, though there was much in the *Bible* which ſhe did not underſtand, yet ſhe was perſwaded, that if ſhe would diligently read, and ſearch the Scriptures, with earneſt prayer unto God for a good underſtanding in them, ſhe ſhould attain thereby, ſuch a meaſure of knowledge, as would be ſufficient to bring her to Heaven. And holding ſtrongly to theſe grounds, ſhe found her Temptations to vaniſh and wear away by degrees, and was her ſelf daily more confirmed, and ſetled upon the foundation.

Neither was ſhe only (through Gods Grace,) a Conqueror over theſe Temptations; but (as the Apoſtle *Paul* ſpeaketh) *Rom.* 8. *more than a Conqueror* by them. For God (who bringeth Light out of darkneſs) made theſe Temptations a ſweet ſeaſoning of her; by occaſion whereof, ſhe tied her ſelf to an exact, and ſtrict courſe of godlineſs, and to the conſtant practice of Chriſtian duties, which ſhe religiouſly obſerved and practiced even till her dying day.

For firſt, That ſhe might be eſtabliſhed in the Truth, and confirmed againſt her former waverings, and weakneſſes, ſhe reſolved that (God aſſiſting her) ſhe would every year read overy the whole *Bible* in an orderly courſe, which courſe ſhe conſtantly obſerved for the ſpace of fifteen years together, beginning her task upon her *Birth day*, and reading every day ſo many Chapters as to bring it about juſt with the year: By which exerciſe ſhe gained a great encreaſe and meaſure of knowledge, and no leſs ſtrengthening of her Faith. For ſhe did not read careleſly and negligently, but always kept a Note of ſuch Places as ſhe did not underſtand; and would be ſtill enquiring after the meaning of them, as ſhe met, either with Miniſters, or with other underſtanding Chriſtians, who as ſhe thought, were able to help her therein. And her cuſtom was, ever before ſhe opened her *Bible*, to direct, and ſend up a ſhort Prayer unto God for the opening of her blind eyes to the underſtanding of thoſe ſacred Myſteries, that they might be as a *Lamp* to guide her feet in the ways of holineſs, until ſhe ſhould attain the end of her Hope, and Faith, even *the ſalvation of her Soul.*

And yet not herewith content, as a good *Mary*, ſhe pondred the good Word of God in her heart. For by her great induſtry in the Scriptures, ſhe had gotten by heart many Select Chapters, and more of the *Pſalms:* and in every Book of the Scripture one choice Verſe; all which ſhe repeated every week in a method and order which ſhe had propounded to her ſelf. And being asked, why ſhe took ſo much pains in getting and retaining thoſe Scriptures in memory? Her Anſwer was, that ſhe knew not what dayes and times of Trial, and Perſecutions might come, wherein ſhe might be deprived of her *Bible*, and other good Books and helps; But ſo much of the Scriptures as ſhe could get into her heart, ſhe knew that no Tyrant, or Enemy could bereave, or rob her of them.

Secondly. For that time of her trouble, ſhe reſolved upon *Daniels* Practice, wherein ſhe was conſtant alſo; namely, that beſides Family duties, which were performed twice every day, by the Chaplain in the Religious houſe in which ſhe lived, till within one year of her death: And beſides the private Prayers which ſhe daily read in her Ladies Bed-Chamber, ſhe was thrice on her Knees every day before God in ſecret, like a true worſhipper, whoſe delight was frequently to preſent her ſelf before the Lord: And by means of this days exerciſe (beſides all other comfortable fruits) ſhe attained to a ſingular ſweet gift in prayer, whereby ſhe could both ſtrongly wreſtle, and happily

prevail with God, whose gracious disposition inclines him to be prevailed with, yea, to be overcome by the Prayers of his weak Servants.

—She also knowing that religious *fasting*, is the Whetstone of Prayer, she tied her self to set apart six dayes in every year, wherein she did in an extraordinary manner humble her self before God by fasting and prayer for her own sins, and for the sins of the times wherein she lived. At all which times she was in a special manner earnest with the Lord, that he would be pleased farther to reveal his whole Truth, needful for her Salvation, and keep her constant in the Obedience thereof unto the end.

—And because she knew that the right and worthy receiving of the *Sacrament of the Lords Supper*, did afford to a Christian some special strength, and much stability in the course of Godliness; as she diligently laid hold on every opportunity, wherein she might partake thereof; so for many years she laid a bond upon her self never to receive it, but the day before, to sit, and examine her self seriously, and deeply to humble her self before the Lord in *fasting and prayer* all the day long.

—Thirdly. The troubles of her Conscience made her ever of a tender Conscience, so that she was ever fearful of offending God and her own Conscience, for which end she always kept a strict and narrow watch over her heart. And to keep her self in the greater awe, for the space of about five years before her death, she kept a *Catalogue* or *Register* of her daily slips, yea, she set down the naughty thoughts which she observed in her self, that one day in every Week she might extraordinarily humble her self for all the failings of that Week; and at such times her abstinence was more than ordinary, using only so much food as might best fit her weak body to humble and fervent prayer. All these private duties of Religion were carried on with so much fervency, that none in the family, besides her bosom friend, knew of their performance.

—And as she was fearful of sins present and to come, so was her Conscience as tender in respect of sins past, as will appear by this memorable instance. Whilst she was a Child, bred up in the Family of that afore-mentioned old Lady, she was enticed by some lewd Servants, who fed her with Figs, and such other Toys, fit to please Children withal, to steal for them money out of her Ladies Cabinet, which often stood open in her Chamber, and which they knew, she of all others had the fittest opportunities to do: And her childishness giving way to these enticements, she found that it was not missed, and therefore was encouraged to continue it, for about the space of seven years, without any great check of Conscience: But when the Light of Gods Word shone into her soul, and made a privy discovery of the secrets of her heart, and thereby made her able to take her self with the Fact; Now she was ashamed and confounded in her self, and her awaken'd Conscience gave her no rest; neither could she concieve any hope of quiet, because she saw that she had done that which she could no way undo.

—When she looked at the Sums of money taken by her, and given to those wicked Enticers, she conceived that by continuing in that course, for so many years together, she might have wronged that Lady of Thirty, or Forty pounds. If she thought of making Restitution, she was no way able to do it. And thus she groaned under the burden of this sin for a long time, easing it as well as she could, by taking up a firm resolution, that if God pleased ever to make her able, she would make full Restitution to the Heirs of the deceased Lady, which afterwards she did accordingly.

—For when that honourable Lady, whom she had long served, at the time of her Marriage, gave her a large and bountiful Portion, she soon after made choice of a Reverend Minister, to whom she enjoyned secrecy; and because she would be sure to make full Restitution, she delivered to him Threescore pounds to make tender of it to the Ladies heir, as from a concealed Servant of the Ladies, who had unjustly taken it away from her. And when the Gentleman returned Ten pounds of it again, such was the tenderness of her Conscience, that she would receive none of it to her own use, but gave it away to the poor, and pious uses. And this childish miscarriage God turned to her good. For in all the two and twenty years service to that honourable Lady, she never made use of any thing which was under her charge, whether small or great, but she set it down in Writing, and once every day did make it good, either in the very kind, or in some other thing which she bought for her Ladiships use.

—Fourthly. The sense of her own weaknesses and wants made her of a pitiful and charitable disposition towards the wants and miseries of others. She had ever a very large heart to the poor, especially to the *godly poor*. She did never see or hear of any that

that were in want, but her heart did mourn if ſhe had not wherewithal to relieve them: Neither yet was her hand ſhut; for ſhe did yearly lay aſide a portion of mony, to the uttermoſt of her ability (if not beyond it) for their relief. Thus ſhe lived, and therefore happily, and deſiredly. Neither could ſo gracious a Life be concluded, but by an anſwerable, that is, a happy death and diſſolution, which accordingly, through Gods mercy, ſhe attained.

—True it is that the Life of a Chriſtian ſhould be a continual meditation of death, as it is a continual motion towards Death. And ſuch was the latter part eſpecially of the Life of this gracious woman, who was of a weak and ſickly conſtitution for many years before her death, which made her the more and better prepared for her laſt combate and ſickneſs, which continued for the ſpace of ten Weeks; in all which time ſhe certainly apprehended, and expected her approaching diſſolution, it being the principal, and almoſt only ſubject of her diſcourſes, for ſix Months before it came to paſs. But Thirty days before her departure, ſhe finding her pains increaſing and growing very ſharp and tedious, ſhe ſpent an hours diſcourſe with her Husband, concerning her deſire about the things of this Life. And having imparted to him what ſhe purpoſed, ſhe thus concluded her Speech. *And now ſweet-heart, no more words between you and me about any worldly thing, only let me earneſtly requeſt you, and charge you, that as you ſee my weakneſſes to encreaſe, you will not fail to aſſiſt me, and to call upon me to follow the Lord with prayer and patience. For now, I know, that Satan will ſhew all his malice, becauſe his time is but ſhort againſt me, and he will eaſily eſpy my weakneſs, and make his advantage of it; and therefore now eſpecially help me with your counſel, comfort, and prayers.*

—In all the time of her ſickneſs, her gracious God, who, as a faſt friend, ſtandeth cloſe to his Servants, when they have need of him, ſhewed his merciful preſence with her, as in all other comfortable ſupplies, anſwerable to the depth of her diſtreſs; ſo eſpecially in hearing, and anſwering her prayers, and deſires of her heart. For

—There were four things, which in her prayers, ſhe eſpecially begged of God, in the time of her ſickneſs, and in none of them was ſhe denied.

—Firſt: That ſhe might be armed with ſtrength againſt Satans aſſaults, and temptations which ſhe expected would be very fierce and frequent: From whom (according to her requeſt) ſhe was mercifully freed. Only about three days before her death, ſhe began to be dejected in the ſight and ſenſe of her preſent dulneſs, and hereupon began to call in queſtion, the love of God towards her, and the truth of Gods Grace in her. For (ſaid ſhe) were I the Lords, why ſhould not I now lift up my head with Joy, ſeeing the time of my diſſolution draweth on ſo near?

—But, through Gods mercy, theſe complaints continued not above ſix hours, before ſhe had much comfort and chearfulneſs again, which ſhe expreſſed in earneſt and excellent prayers (wherein her Gift was more than ordinary for her Sex) as alſo in many hearty and chearful Praiſes, and Thankſgivings unto God for his great mercy, in that he had ſo chained up Satan, at this time of her great weakneſs; whereas ſhe had been formerly moleſted, and daily vexed with his *Buffetings, and fiery Darts*, for above the ſpace of ſix years together; yet now, God would not ſuffer him to ſpit out his malice againſt her for above the ſpace of ſix hours.

—Her ſecond requeſt was, that the Lord would ſupport and ſtrengthen her, patiently to endure, and cheerfully to undergo all the pains he ſhould lay upon her, even to the end. And herein alſo was ſhe graciouſly heard, as well as in the former. For though ſhe was full of great pains, and endured many ſtrong fits, in which no part of her body was exempted from racking, and deadly torments, and every of theſe fits continued for many hours, yet was ſhe never heard to utter any impatient word concerning her ſelf, or of diſcontent to any that were imployed about her: Much leſs did ſhe charge God fooliſhly, in whoſe hands ſhe judged her ſelf to be, as the Clay in the hands of the Potter.

—Her third requeſt to God was, that ſhe might in all her ſorrows be ſupported with ſome ſenſe and evidence of his Love, and with the aſſurance of the pardon of all her ſins. And that God was comfortably found of her in this requeſt, alſo was very apparent in her joyful expectation of death; the time whereof ſhe truly foretold five days before it came to paſs: And as this time approached, her Joy encreaſed, ſo as ſhe was able to comfort her mournful Husband and Friends, ſaying: *Mourn not for me, but for your ſelves: For I ſhall very ſhortly be more happy than the wiſhes of your hearts can make*

me; and therefore ceaſe your mourning, and help me thither by your prayers as faſt as you can.

—Her fourth and laſt requeſt was, that ſhe might have her memory continued to her until the laſt period of her life, that ſo by no idle or light ſpeech, ſhe might diſhonour God, or bring a ſcandal upon her profeſſion. For ſhe ſaid, *If I through pain, or want of Sleep* (which indeed ſhe much wanted) *ſhould have any fooliſh, or idle talk, I know what the Speech of the world uſeth to be. This is the end of all your preciſe Folks, they die mad, or not themſelves*, &c.

—And as ſhe prayed, God gave her her memory to the laſt gaſp, ſo that ſhe died praying. For a little before her departure, ſhe called her Husband, and her Friends that were about her, and haſted them to prayer: For now (ſaid ſhe) *I ſhall be gone preſently* (which words they then believed not) but prayer being ended, ſhe ſaid with more ſtrength than ſhe had ſpoken any thing for four hours before, *Amen, Amen. Into thy hands, O Lord, I commend my ſpirit, Lord Jeſus have mercy on me, and receive my Soul.* And thus with her breath and words, ſhe breathed out her ſoul, which by the Angels was carried into *Abrahams boſom* in the higheſt Heavens, to which her eyes and hands were lifted up. About the year of our Lord, 1633.

Praiſed be God.

The Life and Death of the Lady Alice Lucy, *who Died,* Anno Chriſti 1648.

HEr Birth was none of hers, and therefore cannot be either her vertue or her praiſe. High deſcent, and glorious Names, far fetcht, are but *Names*; and the Names of others too---- *Vix ea noſtra voco.* —Scarcely can we call *ours* what our ſelves are not the Authors of. —And, not many Generations, and a multitude of mouldy ſtatues, but Virtue only gives the Character of true Nobility, as ſome of the Heathen hath ſaid: —How far then ſhould Chriſtians be from committing of Idolatry with Stocks, and worſhipping of Images! Aſcribing ſo much to Families, and eſteeming themſelves or others truly Noble, if their Progenitors have been ſo. —Nobility is not *Hereditary*, but *Inherent*; not *Relative* and tranſmitted, but *Moral*, and *Perſonal*; or at leaſt, not ſo much: —Though we are very apt to give much honour to the very ſhadow of Nobility. —But when to the ſhadow there is added the ſubſtance; Nobility *Inherent* to Nobility *Hereditary*, there truly we owe a debt of double honor. —And ſuch a debt was due to this noble Lady, ſo conſpicuous in both.

Her Marriage. —Her entrance was early into the *Conjugal* State and Condition (ſuch Fruit ſo rare, ſo ſoon ripe, could not continue long ungathered) yet not ſooner than ſhe was fit for it.

Her Humility. She knew that her taking of a *ſecond ſelf*, was a ſelf-denying work; and therefore ſhe reſigned both her *reaſon*, and her *will* unto her *Head*, and *Husband*; to whom ſhe was, as *Monica*, the Mother of Saint *Auſtin*, was to her Husband *Patricius*, Reverently amiable, and admirable: And from whom, for all the Virtues which an Husband can wiſh for in his Wife, ſhe received as much honor as ſhe could expect, or deſire.

A good Wife.

Her Husband, Sir *T Lucy* of *Charlcot*, dies. —After they had drawn together in one yoke for about the ſpace of Thirty years, with much mutual dearneſs, and delight, it pleaſed God to diſſolve the Knot; by taking away her ſupport and honour, far dearer to her than her very Life. —But then it pleaſed God alſo, to ſhew himſelf abundantly gracious unto her. For when he had made her a *Widdow*, he made himſelf her *Husband*; ſupporting her, comforting her, and enabling her prudently to mannage her great Eſtate, and to order her numerous Family, with ſo much Wiſdom as was admirable; eſpecially if we conſider that her bodily infirmities did moſt commonly confine her to her Chamber, and ſeldom permitted her to ſtir abroad. —Its no wonder that the *Turkiſh Baſſa's*, and Privy Counſellors carry themſelves ſo regularly and exactly towards him, though he never come amongſt them; For he hath his *dangerous Window* (as 'tis called) where he can hear their Words,

Her Prudence.

and

and ſee, and obſerve all their behaviour, though none of them can ſee him: And wonderful it was that all in ſo great a Family as this Ladies, ſhould be ſo regular, ſo diligent in their places, ſo faithful to her, who, as ſhe ſcarce ever came among them, ſo had no Window through which ſhe might over-look them. *Gods Wiſdom is every where viſible, though himſelf be not:* So her Influence extended to all her affairs, though her ſelf were ſo retired. Good Servants.

—She continually carried about her the burthen of a weak body; but ſhe did bear it with ſingular Patience, and improved it to her ſpiritual advantage. *Its a bleſſed weakneſs which cauſeth us to make God our ſtrength: A bleſſed Confinement, which ſets the ſoul at liberty, and ſet it a longing after more Communion with God.* Her great affliction it was that ſhe could not viſit the houſe of God and attend upon the Publick Ordinances, where God hath promiſed his preſence, and where we may expect his bleſſing What many in thoſe giddy days departed from, ſhe moſt earneſtly deſired to repair to, and enjoy; But becauſe ſhe could not go from her houſe to Gods houſe, ſhe made a Church of her houſe, where for ſundry years, ſhe every *Lords day* in the Evening (unleſs ſhe were hindred by extroardinary weakneſs) heard the Preaching of the Word; ſtrictly requiring the preſence of all her Family, and ſhewing her ſelf an example of great reverence, and ſingular attention. Her great weakneſs. Her Piety.

—It was obſerved that ſhe never removed out of one Room into an other, but ſhe uſed ſome ſhort *Ejaculations*, with lifting up her Eyes and hands to God. Prayer.

—Her firſt imployment every day, was her humble Addreſſes to Almighty God in ſecret: Her next was to read ſome part of Gods Word, and of other good and profitable Books: And indeed ſhe had a great Library, well ſtored with moſt of our choice *Engliſh* Authors. No ſooner could ſhe hear of any pious Book made publick, but ſhe endeavoured to make it hers, and her ſelf the better for and by it. Secret duties.

—Much ſhe was in reading, and able to give as good an account of what ſhe read as moſt are: She had an excellent underſtanding, as in *ſecular* ſo in *ſpiritual* things. And finding the benefit of this courſe, and practice to her ſelf, ſhe commended it to her Children, whom ſhe cauſed, every day to read ſome Portions, both of the *Old and New Teſtament* in her own preſence and hearing. In the Afternoon ſhe ſpent ſome time in the ſame manner as ſhe had done in the Morning. Children well Educated.

—About an hour before Supper, ſhe appointed ſome one of her Children to read ſome godly and uſeful Sermon in the preſence of her ſelf and of her other Children: Frequently taking occaſion of inſtilling into them ſome ſweet and profitable Inſtructions, and of exhorting them to a conſtant religious walking with God. In the Evening a little before ſhe betook her ſelf to repoſe, ſhe commanded them all to come into her Lodgings, where they joyned in ſinging of a *Pſalm* (as the Servants did alſo conſtantly after Supper, before they roſe from the Table; the men-ſervants in the Hall, and the Maid Servants in a more private Room) And whence, after many pious Exhortations, and her Motherly *Benediction*, ſhe diſmiſſed them: And then cloſed the day, with ſecret duties, as ſhe began it; begging Gods bleſſing upon her ſelf: And thus ſhe did conſtantly every day.

—By what hath been ſaid, we may obſerve that ſhe was of a precious, and gracious ſpirit her ſelf, and as caretul to leave ſuch holy and gracious impreſſions upon her Children after her. A very *Fruitful Vine* ſhe was, and many were her *Olive Plants* about her Table. Some of them taſted of death before their dear Mother, yet ſhe left Ten living after her; the ſame number of either Sex, who were all preſent at her Funeral. Whilſt ſhe lived, they daily fell down and craved her bleſſing: They alſo roſe up, and (with the Children of *Solomons* Virtuous woman, *Prov.* 31.28.) *called her bleſſed.* Her fruitfulneſs.

—Next to her golden Chain of Graces, mentioned by Saint *Peter* (1 *Pet.* 1. 5, 6, 7.) wherewith ſhe was eminently Beautified) *and the Ornament of a meek, and quiet ſpirit,* (1 *Pet.* 3. 4.) ſhe accounted (with *Cornelia*, that noble *Roman* Matron) her Children to be her chiefeſt Ornaments; and therefore her deſire, and earneſt endeavours were to beautifie and adorn them with all virtuous Habits, and to make them the true Children of God. She knew, and would have them know too, that if they would be happy, to their *Great Birth* there muſt be added the *New Birth*: To great Kindred and Allies, there muſt be Relation to the Family of Heaven: To a great Eſtate, the State of Grace, or elſe it would come to paſs that they would one day wiſh, that they had never been born. She often inculcated into them, *That true Grace is true Greatneſs;*

and

— And that the more any of them feared and ſerved God, the greater portion of Love they might expect from her.

Her Charity. —The laſt Link in Saint *Peters* Chain is *Charity*. And this *Elect Lady* (2 *John* 1.) was much in thoſe gracious practices, whereby ſhe might *make her Calling and Election ſure*. Much ſhe was in the duties of Piety: Much in the duties of Charity: Many Coats and Garments did this *Dorcas* make whilſt ſhe was alive: She had not a hard heart, nor a withered Hand. She was none of thoſe, who *having this worlds goods, and ſeeing their Brother have need, do yet ſhut up their bowels of Compaſſion from him.* She may be a Pattern to all that come after: God gave her the bleſſing of a great Eſtate: Yea, he gave her a greater bleſſing than that, an heart to make a right uſe of it.

—Every day *ſhe ſtretched out her hand to the poor; yea, ſhe reached out her hands to the needy.* A great number ſhe relieved at her Gates, and gave her charge to her Porter, that when there came any that were very Aged, or that complained of great loſſes in thoſe diſmal Times of our Civil Wars, eſpecially if they ſeemed honeſt, that he ſhould come and certifie her of it, that ſhe might enlarge her Charity to ſuch; which if he had neglected at any time to do, and ſhe had known of it, probably ſhe would have been as much diſpleaſed with him, as once ſhe was with another of her Servants, for neglecting a Command which ſhe had given him in reference to the refreſhment of ſome poor.

—In thoſe Times of ſcarcity, every Week ſhe ſent many Loaves of Bread to many Neighbour Towns: She cauſed her Corn to be ſold in the Markets (as it were) by Retail, in ſuch ſmall quantities as might not exceed the Poors abilities to purchaſe. She allowed certain Meals in her Houſe to ſundry poor Neighbours, whoſe empty Bellies were diſcernible in their pale Faces; and when hereby they had recovered their former Complexion, and received (as it were) a new Life by her means, ſhe with Joy profeſſed, that the ſight of ſuch an alteration in them, did her as much good, as any thing which ſhe her ſelf had eaten.

Her Prudence. —She continually imployed many poor old men and women in ſuch works as were fit and ſutable to their skill and ſtrength.

—When the *Phyſitian* came at any time to her houſe, ſhe uſed to make inquiry whether any were ſick in the Town; That if any were, they might partake of the ſame benefit with her ſelf: But at all times when any wanted health, ſhe preſently had intelligence of it, and moſt chearfully Communicated whatſoever ſhe conceived conducible to their recovery; having, not only great ſtore of *Cordials* and *Reſtoratives* always by her, but great Skill and Judgment in the Application of them.

—And as our Saviour *Chriſt* ſaid unto the *Woman of Canaan* (*Matth.* 15.28.) *great is thy Faith*, ſo may we ſay of this Virtuous, and Religious Lady, Great was her Charity. For ſhe knew right well, and conſidered;

—That Faith is but a fancy without the *Labour of Love*. For true Faith cannot be idle, its never out of work, 1 *Theſ.* 1.3. And it *worketh by Love*, Gal.5.6.

—That the greater any are, the better they ſhould be: The more Goods they have, the more Good they ſhoud do: *And as they have opportunity they ſhould do good to all*, Gal.6.10.

—That ſuch as are rich in this world, have a great charge. For they are charged, *not to be high minded*, and cloſe handed (which they are too apt to be) *But to do good, to be rich in good works, ready to diſtribute, willing to Communicate; So laying up in ſtore for themſelves, a good foundation againſt the time to come, that they may lay hold on eternal life*, 1 Tim.6 17,18,19.

—That *the Wiſdom that is from above*, as 'tis *pure, and peaceable, gentle and eaſie to be intreated:* So 'tis *full of mercy, and good fruits; without partiality, and without Hypocriſie*, Gal. 3.17.

—That *pure religion, and undefiled before God and the Father, is this: To viſit the Fatherleſs and Widdows in their affliction, and to keep himſelf unſpotted from the world*, Jam.1.27.

—Thus unſpotted ſhe ever kept her ſelf. As the Apoſtle S. *Paul* ſaith; *Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth*, &c. *Rom.* 8.33. So may we ſay, who can lay any thing to the charge of this Elect Lady? God had ſanctified her: Yet not ſo as to free her from the *Inherency* of ſin (for ſo he ſanctifies none in this Life), but

ſo

ſo, as to free her from the *Regency* of it, and from all ſuch acts as would have proved a ſpot, and blemiſh to her, which all that knew her muſt needs acknowledge. And this alſo, that ſhe, like unto a choice and dainty Garden, was free not only from eminent Weeds, but richly furniſhed with all manner of fragrant Flowers and delicate Fruits. Or like the glorious Sun, not only free from *ſpots*, but full of *Light*.

All the Countrey knew her; as *Boaz* ſaid of *Ruth*, all the City knew her to be a Virtuous woman.

At her entrance into her laſt ſickneſs (which was about a fortnights length) ſhe conceived her Life to be but of a very ſhort continuance, and therefore prepared and compoſed her ſelf for her diſſolution. Yet durſt ſhe not but make uſe of her *Phyſitians*, whoſe ſingular ability and fidelity ſhe had frequently experienced, having been raiſed up by them, when ſhe was faln almoſt as low as the very Grave. And now, had ſhe been recoverable, they (by Gods bleſſing) would have recovered her. But as he ſaith; Her laſt ſickneſs. Death prepared for.

Non eſt in Medico ſemper relevetur ut æger:
Interdum Doctâ plus valet Arte malum.

Ovid. de Pont.

The moſt able and learned *Phyſitians* cannot keep Life when God calls for it. There is no *Antidote* againſt death: No *doſes* will free us from paying our laſt debt. Go we muſt when our *Life-Lord* bids us come. The laſt words of this virtuous Lady were; *My God I come flying unto thee.* Preſently after which, her Soul took its flight from hence, and ſhe quietly ſlept in the Lord in *Auguſt*, *Anno Chriſti* 1648. Her Death.

Such was her humility and modeſty, that although in that Magnificent Monument which ſhe made for her Husband, Sir *Thomas Lucy* of *Charlcot* in *Warwick-ſhire*, ſhe cauſed her ſelf to be laid by him in her full proportion; yet would ſhe not ſuffer her *Epitaph* to bear any proportion with his; She conceived the moſt that could be ſaid of him was too little, and the leaſt that could be ſaid of her ſelf was too much. Unwilling ſhe was to have any thing at all ſaid of her ſelf; But when that might not be, ſhe would by no means allow of any more than this; Her obſervance of her deareſt Husband while ſhe enjoyed him; her remembrance of him by that Monument, when ſhe had loſt him. Only one thing more was added, but full ſore againſt her will; Namely, that her other exquiſite Virtues were forbidden by her exceſſive modeſty, to make their appearance in that Marble. Her Humility.

See her Funeral Sermon Preached by Mr. *Thomas Dugard*, *Auguſt* 17*th*. 1648.

THE



THE HONOURABLE Y.^E LADY MARY VERE

F.H. Van. Houe. Sculp:

The Life and Death of the Right Honourable, the Lady Mary Vere, *who Died, Anno Domini* 1671.

Her Parentage. THis Noble Lady was born of high and Ancient Families on both ſides. For by her Mothers ſide ſhe ſpringed from the beſt Family of the *Throgmortons*, and by the Fathers ſide, ſhe was extracted from the Ancient family of the *Tracies*, at *Todington* in *Glocesterſhire*.

Her Birth. She was the youngeſt of fiften Children, and was born *May* the eighteenth, *Anno Chriſti* 1581. being the three and twentieth year of Queen *Elizabeth* of bleſſed memory. Her Mother died three days after ſhe was born: And her Father when ſhe was but eight years old.

Her Motto. Thus ſhe was ſoon left an *Orphan*: But indeed, they only are *Orphans*, who have not an heavenly Father. So *when her Father, and Mother thus forſook her, the Lord took her up.* And the experiences which ſhe had all her life-long, of Gods moſt tender care over her, miniſtred occaſion to her to chuſe this for her *Motto* (which was found written by her in the Front of moſt of her Books in her Cloſet) *God will provide.*

Her Marriages. She took much delight in ſpeaking of one of her Anceſtors, as one of the greateſt honours, to her Family, [*William Tracy* of *Toddington*, Eſquire] mentioned by Mr. *Fox* in his *Martyrology* [See the Story of it in my *Engliſh Martyrology*, p. 395.] who in the Reign of King *Henry* the eighth, for the ſound profeſſion of his Faith, ſet down by him in his Laſt *Will* and *Teſtament*, was, two years after his Deceaſe, condemned to have his body taken up, and burnt, which Sentence was Executed accordingly.

This virtuous Lady was twice married: Firſt, to Mr. *William Hobby*, her firſt Huſband, when ſhe was nineteen years old, and by him ſhe had two Sons, who were by her relgiouſly educated, and the happy, and comfortable fruit of this her care ſhe reaped at their pious deaths (they going both of them, young to heaven, having lived long

in

in a ſhort time) the younger died in the fourteenth year of his Age, and the Elder in his three and twentieth, who in his Life was much admired for his parts, and as much beloved for his piety.

Her ſecond Husband was Sir *Horace Vere*, afterwards Baron of *Tilbury*, a Perſon not to be named without ſome Honorable Character, a Man whoſe *Coat Armour* made more Renowned than his *Coat of Arms*, and whoſe Perſonal Atchievements in the field (eſpecially at the battel at *New-port*) ennobled more, than the high blood derived from his Anceſtors. But his unſtained piety gave him the higheſt *Character* of all. By the other indeed, he purchaſed a *Great Name*, like unto the *Great Men* that are in the Earth [2 *Sam.* 2. 19.] But by this, he procured a *Good Name*. And even *Tacitus* himſelf, (the *Roman* Hiſtorian) prefers the praiſe gotten by *Goodneſs*, before that which is obtained by *Greatneſs*. And therefore ſpeaking of a noble *Roman*, he ſaith, that he was, *inter claros potius, quam inter bonos cenſendus*: Rather to be numbred amongſt the *Famous*, than among the *good* men. L. Veres Character.

This noble Lord was one, that could as well wreſtle with God, as fight with men, and may be thought to have gotten his Victories upon his knees in his *Cloſet*, before he drew his Sword in the *Field*. And when he had overcome his Enemies, he could overcome himſelf alſo, being one of the humbleſt ſouls, in whom ſo much true worth lodged, that we have heard of.

His good Lady uſed to ſay, that ſhe honoured him for his valour, but moſt, for the grace of God which ſhined in him. And hence it was, that ſhe did *Coruſcare radiis Mariti*, ſhine by the Rays of her Husbands excellencies: But yet not only with theſe; for ſhe had rare, and radiant beams of her own, by which ſhe caſt the like honour upon him. So happily was this noble couple ſuited, as in the high extraction of both their Births, ſo alſo in the reſt of their accompliſhments, that they mutually illuſtrated each the others honour.

But paſſing by all her *Civil*, and *Secular Prerogatives*, we will now preſent her in ſome of her *ſpiritual excellencies*. Theſe indeed are thoſe that give an intrinſick value to a perſon. For he that would take the true heigth of a man, muſt not meaſure him with the advantage ground he ſtands upon. We may ſay of this gracious Lady, what *Nehemiah* ſaid of a noble perſon in his time: *She was a faithful woman, and feared God above many*, [*Nehemiah* 7. 2.] Some there are ſo prodigiouſly wicked, and profligate, that they ſeem to have wedded the Vices of many others: But this good, and virtuous Lady may be ſaid to have collected, and eſpouſed the excellencies of many Chriſtians. For in her might be ſeen theſe various Graces, which grow to an eminency, but ſeverally in others, met in her altogether in one *knot* or *Noſegay*. To inſtance in ſome few of them. Her Piety.

Firſt, *The Fear of the Great God was very great in her*: Wonderful tender ſhe was of offending him by any known ſin. She hath often been heard to ſay, and that very ſolemnly. *Oh! I would not ſin againſt my God.* She profeſſed that ſhe dreaded Hell moſt, as a place wherein God was *blaſphemed*. O precious Saint! To dread Hells Sin, more than Hells Fire. 1. Her fear of God.

Secondly, Her *Zeal to the worſhip of God*, was very eminent. Firſt to the Publick: This was evidenced many ways. 2. Her Zeal.

Firſt. By her great care and Zeal to get able, and faihtful Miniſters for thoſe Livings whereof ſhe had the diſpoſal, and by her improving her utmoſt intereſt to procure the like for the Pariſh wherein ſhe lived, in its ſeveral vacancies. And herein the noble Patron, did moſt kindly gratifie her by giving her the nomination, thereby deeply obliging, not only her Honour, but the whole Pariſh alſo: So that they which lived in that place, enjoyed a *Goſhen of Goſpel Light* for a long ſeaſon together, and are able alſo to tell, how comfortably ſhe ſpake to them who preached the good Word of God among them, which countenance, and real encouragement ſhe gave them in carrying on the Lords work, without ſparing her Purſe to do it.

Secondly. By her conſtant attendance on the publick worſhip, ſo long as the Lord vouchſafed her health to do it: yea, ſhe did not only attend on it her ſelf, but took care that her Family ſhould do the like alſo: And they that would not ſerve God with her, were no Servants for her.

Thirdly, *She was not leſs devout, than conſtant at the publick worſhip.* She durſt not trifle with holy things, nor in holy duties, which gave occaſion to one to ſay of her: *That the Lady* Vere *by her ſolemn, and reverend deportment in Divine Worſhip, would make* Her holy walking.

— *one believe that there is a God indeed.* — And as for the Sacrament of the *Lords Supper*, — which is so wofully neglected by too many, her desires were eager, and ardent to partake of it frequently: Saying, *that she durst not neglect, no not any one opportunity that was offered for the enjoying of this Sacred Ordinance.* And Oh! How serious, and intent was she in her preparation for it? The whole preceding week, was taken up by her for that work; in which week also she would always have a private Fast kept for her Family, or a secret one in her Closet. Hereby she declared, that she meant to storm Heaven, and *to take it by violence.*

Private Devotion. — Secondly, *For her private Worship of God*, let us follow her from the Church to her — own House, and we shall find that she brought her Religion and Devotion home — with her, and did not leave them in her Pue behind her, till she returned thither a- — gain the next *Lords Day*, as too many do. — For some there are that can Complement — Almighty God, before their Neighbours on the *Sabbaths*, but care not to acquaint — themselves with God at home all the week after. — But if ever any private dwelling, might be called a *Chappel*, or *little Sanctuary*, Hers much more. — There you might find her, and her Family twice every day upon their knees, solemnly worshiping the Great God: — There you might see them humbly sitting, at his feet, to hear Gods most — Holy word read unto them: Concluding constantly their Evening Service with one — of *Davids Psalms*; what strangers soever were there present, there was no putting by, or adjorning the Service of God to a more convenient time.

Sabbaths Sanctified. — On the *Lords day*, you might hear the Sermons Preached in publick, repeated to — the Family: The Servants called to give an account before her, of what each of — them remembred: — And the high praises of God sounded forth by the whole Family joyntly, and together. — Also after Supper, you might hear the Servants in their — Room, exercising themselves in the like Heavenly duty of singing *Psalms*: — And no — sooner did this good Lady hear them begin their *Melody*, but away she would go — to joyn with them in that duty.

— If you followed her up the Stairs, there you should be sure to find her, twice every day, shut up for some hours, in her Closet, (which was excellently furnished with pious books of Practical Divinity.) Here she redeemed much precious time, in reading the sacred Scriptures, and other good books, that might give her further light into them, and edifie her in her most holy Faith. Here she poured out her devout Soul, with such fervour of Spirit in Prayer, as could not be hid (at least sometimes) from those of her attendants, and Maidens, whose occasions, drew them at any time, near unto her Closet door. And yet are we not at an end of this choise, and pious Ladies Devotions. — For every night she used her self to pray with her — Maidens before she went to Bed. And now, is it any wonder, that she grew so rich — in Grace, who drove so great, and constant a Trade in the use of the means of Grace, and that had so many ways to bring her in Spiritual gains?

Love to God. — Thirdly, *Her Love to God*, (beside what hath been already sayd) did many ways make it self evident to be in a high degree in her.

— First, By her mournful complaint which she frequently made, because she could Love God no better. The reason indeed of which was, because she loved him so much: Therefore she thought she loved him so little, because she knew that she could never love him enough. The truth is, she had such raised apprehensions of Gods glorious Excellency, as caused her to think her highest affections unworthy of him. For none indeed that have such high apprehensions of the Divine greatness, and goodness, can love him little, or think their Love, when highest, to be great.

— Secondly, By her vehement desires and longings that she had to be gone hence, that she might be with *Christ*, which she accounted *best of all.* She was one of those very few Christians, which stood in need of old Mr. *John Dods* Use of Exhortation, which he would make to the Saints in his Preaching; That they would be content, and patient, tho they were not taken up to Heaven so soon as they desired. — This Good Man (who was one of the most Heavenly Souls that this Age brought forth) having lived to a great Age, and finding that to do this was something difficult in himself, thought that it was ordinary with others to do the like: Whereas (God knows) that most Christians, are of a lower form in *Christs* School: Prone rather to linger too much here, than to be too hasty of going hence; So that they rather need a Spur than a Bridle, — and Ministers have more reason to take hold of them, with the strongest Arguments they can invent, and find out, to draw them from the Love of Life, and the world

(As

(As the Angels drew *Lot* out of *Sodom*) than to perſwade them to be willing to continue here.

—But this gracious Lady knew, and enjoyed ſo much of Heaven, as made her ſtay here below, tedious unto her. The earneſt option of her Soul was, *Come Lord Jeſus; Come quickly.* For ſhe found to her great grief, that her imperfect State on Earth, made it impoſſible for her, to ſerve God here as ſhe would, and heartily deſired; and therefore did oft wonderfully complain, that ſhe was unprofitable, and unſerviceable; and her deep ſenſe of her unſerviceableneſs (even whilſt others admired her fruitfulneſs, and uſefulneſs) did ſtill encreaſe her deſires to be, where all theſe infirmities and imperfections would be perfectly cured, and where ſhe knew her abilities ſhould perfectly correſpond with the largeſt of her deſires which ſhe had to ſerve and glorifie God. Death deſired

—Thirdly, By her love to the Saints, who were born of God, and had his lively Image ſtamped upon them. And this in Scripture is made one of the faireſt evidences of our Love to God. For *every one that loveth the Father that begat, loveth him that is begotten,* [1 Joh. 5. 1.] A man may love the Child, and yet not love his Father: But he cannot love him becauſe he is his Child, and becauſe he is like his Father, but he muſt needs love his Father. Yea, love him firſt and moſt, becauſe his love to the Child ſprings from his love to the Father. Love to the Saints.

—This good, and gracious Lady then, was doubtleſs a great Lover of God himſelf, becauſe ſhe had ſo dear an affection for his Children.

—She did not praiſe the dead Saints, and Perſecute the living. She did not pretend love to thoſe that lived far from her; but ſhewed kindneſs to thoſe that lived near her. She did not factiouſly love ſome of one Party, and reproach thoſe of another. In a word, ſhe did not love the Saints in an equality with others, from a natural tenderneſs, which diſpoſes ſome to be kind unto all, good and bad: But her love was a Cordial, ſpiritual, ſpecial, and uniform Love to them; where ever ſhe ſaw any thing of God, her Love was drawn out towards them, and ſhe had the moſt Love for thoſe, that diſcovered moſt of God in them. She loved them ſo as to delight in Converſe, and Communion with them; yea, and the chiefeſt of her Charity was extended to them.

—As for the faithful Miniſters of *Chriſt*, whoſe Office and Function liſts them up above private Chriſtians, few ever exceeded her, in loving and honouring of them: yea, ſhe loved firſt the Miniſtry, and then the Miniſters; profeſſing ſeriouſly, the great love, and high eſteem ſhe had for them, was for their dear Maſters ſake, whoſe *Ambaſſadors* they were: So that what was ſaid, concerning her worthy Son-in-Law, in *Norfolk* [Sir *Roger Towſend*], that for his love to the Miniſtry, he obtained the Title of being called *Deliciæ Cleri*, The Miniſters delight; May be truly given unto her. Love to Miniſters.

—Fourthly, By her *works of Charity*, which were remarkable upon many accounts.

—Firſt, By the largneſs of her Charity: ſo great indeed it was, that it may well be admired, how this Tree ſhould not long ago have killed it ſelf with overbearing. The Trees in our Orchards yield us Fruit but once a year: And take ſo long a time to recover heart before they can bear again: But her Charity was as Fruit dropping all the year long. Many ways it diffuſed it ſelf. She had mony for the empty Purſe, meat for the empty Belly; Medicaments for the Sick; Salves for the Wounded, or that had Sores. Abundance of good ſhe did this way in Town and Country. She was not only liberal, *but deviſed liberal things.* If her Servants knew of any that were in great need, and did not acquaint her with it; when afterwards, by other ways ſhe came to hear of it, ſhe would be very angry with them for it: It fell out that an honeſt poor Neighbour died, before ſhe knew of his ſickneſs; for which being troubled, ſhe asked her Servant that attended her, whether he had wanted in his ſickneſs? Adding, *I tell you I had rather part with my Gown from my back, than that the poor ſhould want.* Her Charity.

—Secondly. In the *Prima objects of her Charity*: She did indeed caſt her Seed upon all ſorts of Ground, but eſpecially upon Gods encloſure. The *Houſhold of Faithful* had her fulleſt Handfuls. To ſuch ſhe never thought that ſhe gave enough.

—Thirdly. She was *wonderful ſecret in what ſhe gave.* For when ſhe could do it, ſhe did not give her Charity as ſome throw there mony into a Baſin at a Collection, ſo as that it might Ring again: but it fell like Oil into a Veſſel, without any noiſe.

—Fourthly. We may take notice of her *ſelf-denying ſpirit* in all this. She (good Lady) was no Merit-monger. She never thought to purchaſe Land in Heaven, with

the money which ſhe gave on Earth. She was no Merchant to ſell her Charity, but a faithful *Steward*, acknowledging that what ſhe gave, was not her own, but her Lords Money. She was, notwithſtanding all her Charity, carried out to a naked *Chriſt*, deſiring to be found alone in him, and his righteouſneſs, as earneſtly as if ſhe had not done any one good work in all her Life.

Her Sincerity. —Fifthly. *By her Sincerity.* This indeed was as her under Garment, which ſhe wore neareſt to her, and which gave an excellency to all her other Graces. And truly, many notable Teſtimonies there were to demonſtrate the ſingleneſs and ſoundneſs of her heart.

—As Firſt, *The uniformity of her holy walking*: Her Religion was not like the driſt ſnow, which lies thick in one place, and leaves the ground bare in another. The hypocrite hath always ſome naked plot in his Converſation, that gives others ſome juſt cauſe to ſuſpect him. You may (with *Herod*) perſwade him *to do many things*: But can never, make him (with S. *Paul*) *willing in all things to live honeſtly.* But this Pious Ladies Converſation, one part did admirably correſpond, and agree with another. An happy *Symetry* appeared in her whole courſe, both towards God and man, both abroad, and at home; among her Domeſtick Relations, thoſe that lived conſtantly with her, who ſaw her (as we uſually ſay) hot, and cold; In her Night-cloths, as when dreſſed to go abroad. Surely few have had an higher Teſtimony for Piety, from thoſe that have lived near, and long with them, than ſhe hath from all that lived under her Roof.

—Secondly, *The great freedom* which ſhe gave to her Friends in ſpeaking to her of what they ſaw amiſs in her. She uſed much to applaud that priviledge, and advantage of having a faithful Friend; ſaying, that *others might ſee more by us than we could by our ſelves:* She alſo uſed to ſay, *That it was a great mercy to be convinced of any ſin.*

Her Faith. —Thirdly, *Her Faith*, which uſed then to be ſtrongeſt when death ſeemed to be neareſt. Like that great Soldier we read of, who would tremble every joint of him, whilſt his Armour was puting on in his Tent, but was dauntleſs when he came to fight in the Field. And to a Captain in *Ireland*, who uſing to wear his Sword, if any, though but a Child handled it, he would fall a trembling, yet in a Battel, he would fight like a Lion. Somewhat more than a twelve month before her death, ſhe fell into a long ſwound, which continued about half an hour, without any ſenſible hopes of recovery: But as ſoon as ſhe came again to her ſelf; ſhe ſaid, *I know that my Redeemer liveth*, &c. And being conveyed to her Chamber, there again ſhe ſaid: *I know whom I have truſted:* whereas an Hypocrites hope is compared *to the giving up of the Ghoſt*, [*Job* 11.20.] And in this particular, is not unlike it. For as in a dying man his breath grows ſhorter and ſhorter, till at laſt its quite puffed out; ſo commonly the Hypocrites hope leſſeneth, as death groweth nearer, and uſually expireth before the man himſelf dies. *Impius dum ſpirat ſperat: Juſtus cum expirat ſperat.*

Her Humility. —Sixthly. *Her Humility* was rare, and ſignal. This we may call her upper Garment, with which ſhe ſtrove to cover her other excellencies, though their beauty was rendred the more conſpicuous and amiable, by caſting this Veil over them. Grace indeed is like a precious ointment, which the cloſer its held in a mans hand, the more ſtrongly it ſends forth its ſweet Savour. O! How meanly did ſhe think of her ſelf? She ſaw not how brightly her own Face did ſhine, whilſt others beheld, and admired it. Her frequent complaint was, *that ſhe was uſeleſs, and unprofitable, and that ſhe did no good.* She did never ſpeak of her perfections; but frequently of her imperfections, wants, weakneſs, and unworthineſs. Yea, ſhe would often ſay, I *abhor my ſelf: Indeed I do.* How eaſie of acceſs, even for the meaneſt to come into her preſence? How affable, courteous, and lowly was her deportment to the pooreſt? many times when her very Servants had done a buſineſs well, which ſhe had ſet them about, ſhe would thank them for it. *The Law of kindneſs was in her Tongue* to whomſoever ſhe ſpake.

Her laſt ſickneſs and patience. —But we are now come to her gracious behaviour in her laſt ſickneſs, wherein her pains were very ſtrong, but her patience were ſtronger. Never was ſhe heard to mutter, or to utter any one repining word: But ſtill ſhe juſtified God in all his Diſpenſations towards her, and dealings with her. Yea, more, ſhe was much in admiring, and bleſſing God for his mercies, in her accuteſt pains, and greateſt Agonies. How doth this bleſſed Soul now Carol forth the Praiſes of God in Heaven? who could

Sing

Sing them ſo ſweetly whill[e] Honourable,
keep her heart in tune for th[e] Lady Vere.
— She was not wholly ſee from
if he had not conſidered this p
diſturbance at this time, whom
and his Kingdom of darkneſs. B[u]nd
to add more *Trophies* to all her [s]pend?
which were obſerved to be ſpoken
her poor, weak, and out worn body
this world unto a better) were: *How*
praiſe my God? Thus ſhe ended her life h[e]
to be her conſtant, and endleſs work in th[e]
to. She thus bleſſedly dyed *December* 25*th.*
of her age.

In Obitum Nobiliſſimæ, Lectiſſimæque *Heroinæ*,
Ducis Horatij Vere, Baronis de *Tilbury*, Viduæ:

Nobilitas tibi *Vera* fuit; *Prudentia Vera*;
Vera tibi *Pietas*; & tibi *Vera Fides*.
Vera Dei cultrix fueras, & *Vera Mariti*:
Quæque nitent, aderant omnia *Vera* tibi.
Acciderit tandem quod Mors *tibi* Vera, *dolendum*:
Excepto hoc, de te ſingula *Vera juvant*.

Simon Ford. S. T.

Embroiders Records with his Name;
Out-bids the narrow mouth of fame.
Gurnal diſplay thy *Magazine*,
Here thy *whole Armour* may be ſeen
Bright and well us'd, well buckled on,
A *Curaſhier*, who having won
Many a battel, now receives
The Crown which her great Captain gives.

Maria Vere } *Anag.*
Jam re Vera }

Jam re Vera feror ſuper Aſtra, beata Triumpho,
Expectanſq; diu ſpeſq; Fideſq; ſatur.

Anthony Withers.

An Epitaph.

ket of this Jewel rare,
aments we here inter
which yet grows
e womb,
thy.

— Dr. *Sibs* Dedicated his Book which he calls *The Bruiſed Reed*, [to] Honourable, Sir *Horatio Vere*, Knight, Lord *Vere* of *Tilbury*, and to his [Dead ariſe,] ſort, the Lady *Mary Vere*, whoſe Virtuous Life, and Bleſſed Death, you [althy prize:] ſcribed; And in his Epiſtle Dedicatory, he thus writes.

They that follow the Wars are generally taken to be men not moſt Religious,
Rara Fides, Pietaſque viris qui caſtra ſequuntur.

The more reſpect therefore (ſaith he) do thoſe of that profeſſion deſerve that ha[ve] learned upon what terms to Live and Die; that are ſure of a better Life, before they leave this, that have laid up their Lives in *Chriſt*: Among whom (Right Honourable) the world hath long taken notice of you, in whom both Religion and Military imployment, meekneſs of Spirit, with heigth of Courage, Humility with Honor, by a rare and happy Combination have met together. Whereby you have much vindicated your profeſſion from the common imputation, and ſhewed that piety can enter into Tents, and follow after Camps, and that God hath his *Joſhua's* and *Cornelia's* in all Ages.

— And (Elect Lady) I would not divide you from your Honourable Lord and Husband, both being one, as in other bands, ſo in that above nature, in hearty love to the beſt things: Both exemplary in all Religious courſes: Both, in your places, having been imployed in great ſervices for the common good: So that, not only this, but forraign States, are bound to bleſs God for you both. Go on in theſe ways, and you will find God making good his promiſe of honouring them that honour him.

An Epitaph *upon the Right Honourable, and Religious, the Lady* Vere; *Wife to the moſt Noble, and Valiant Lord* Horatio Vere, *Baron of* Tilbury, *who Dyed,* December *the* 25*th. Anno Chriſti.* 1671. In the nintieth year of her Age.

BEneath this Marble ſtone doth lye
Wonder of Age, and Piety.
So Old, ſo Good, 'twas hard to ſay
Which ſtriving in her won the day,
Or had moſt power to bow her down,
Her age, or her Devotion.
Her piety made the world confeſs
Old age no bar to fruitfulneſs.
Her age again ſo wonderous great,
Prov'd piety ne're out of date.

Well

the money which ſhe gave on Earth. She was no Merc
faithful *Steward*, acknowledging that what ſhe gave, weaven, thoſe only we confeſs,
Money. She was, notwithſtanding all her Charity, called *Th' United Provinces.*
ſiring to be found alone in him, and his righteouſneſs
any one good work in all her Life.

Charles Derby.

Her Sincerity. — Fifthly. *By her Sincerity.* This indeed was as
nearest to her, and which gave an excellency *on the Death of the Right Honourable*
many notable Teſtimonies there were to demon *Lady* Mary Vere.
heart.

—As Firſt, *The uniformity of her holy walking*, WHat Marble heart can chuſe but
which lies thick in one place, and leaves t drop a tear
hath always ſome naked plot in his Con At the ſad Funeral of the Lady *Vere*!
to ſuſpect him. You may (with *Herod* Whoſe Death's a Publick loſs. Our *Spring*
make him (with S. *Paul*) *willing in al* is dry
verſation, one part did admirabl d That many an Empty *Ciſtern* did ſupply.
Symetry appeared in her wholog dy'd. God deck't her Heaven-born Soul with
at home; among her Domeſs Cup, Gems divine
ſaw her (as we uſually rank all up Of various luſtre, which did make her
to go abroad. Sx with foot explore ſhine.
that have ſcam, then venture o're. That all that ſtood about her ſaw the light;
her R*Martyr*, for a trial, firſt She made it day, even in the darkeſt night.
—Sene fire his Finger thruſt, Her bounteous hand, and truly noble heart
what pa pattern of the flame, Did noble gifts to multitudes impart.
tage cloths his body with the ſame. She was a flowing *Spring*, a *Mine* of Tre-
could Spies in *Canaans* Land are ſent, ſure;
ſin. w the Countries ere they went. To ſerve her Lord, and do good was her
Her Faith. —Thirdly he *Mask*, in which ſhe ſaw Pleaſure.
neareſt. L'd Land, *Incognita.* Pattern of goodneſs, and a Pillar too:
him, while, ſhe only wak't to tell A few ſuch loſſes may the world undo.
to fight is that ſhe lik't it well. She gave her ſelf to *Chriſt*, with heart and
any, th Reader, if thou wondreſt at might,
fight ree days ſleep: Remember that And was with him in Spirit day and night.
to ee days to view the Triple Heaven, And when his *Feſtival* began on Earth,
r one day in each Court) makes even. But kept in Heaven with purer Joy and
But, Reader, when thou think'ſt upon Mirth,
Her third days Reſurrection, She longed to be there, which made her
If th' art amaz'd, wonder no more: ſing
Her Saviour did ſo before. Her *Nunc Dimittis*, and her Soul took wing,
To ſing her *Carol* among thoſe that are
On her dying juſt upon the day of Chriſts Without Temptation, fault, offence, or
Nativity. Jar.
Her But when arriv'd, no mortal can declare
Long time ſhe ſleeping lay, but could What joys in Heaven; And what wel-
not Dye coms are.
Until the day of *Chriſts Nativity.* For this devoted Saint whilſt here on Earth
No wonder then ſhe ſlept and ſlumbered; We mix ſin with our Songs; tears with
It was becauſe the *Bridegroom tarried.* our mirth.
She's gone, but never periſh ſhall her
On her Nobility. name,
Her works abide to Eternize her Fame.

ANAGRAM.
Vere mira.

Noble her ſelf; more Noble, 'cauſe ſo neer Mirrour of bleſſings! For what Tongue
To the thrice Noble, and Victorious *Vere.* can tell,
That *Belgick* Lion, whoſe loud fame did For Grace and Greatneſs wher's her Pa-
roar, rallel?
Heard from the *German* to the *Britiſh* ſhoar.
His *Trophies* ſhe was Joyntur'd in (ſo ſay *Edward Thomas.*
The Lawyers) *Wives ſhine by their Hus-*
bands Ray.
See therefore now, how by his ſide ſhe
ſtands,
Tryumphing 'midſt the Graves, thoſe *Ne-*
therlands.

On

On the Death of the Right Honourable, and truly Religious, the Lady Vere.

Anag. *Marie Vere*
Ever I arme.

A Tribute who can here pretend
To pay, but he that hath to ſpend?
Whole *Indies* of refined Ore,
Ready to bring out of his ſtore;
Which after all will prove to be,
Too mean; yea, Bankrupt Beggary.
See Name, Relation, State of grace
Do march in correſpondent pace,
Daring all Enemies to withſtand
Her generous Soul, or Countermand
Its reſolution ne're to yield,
But ſtill to fight, and win the field.
Ever I arm, and ſo do wait
My Captains Word, on foes deceit:
Or when he Muſters up his ſtrength,
Hoping to vanquiſh me at length:
Yet then I faint not, but being Arm'd
Thro Grace I ſtood, and was not harm'd.
Here, here's a *She* maintain'd the fight,
Remained Conquereſs in deſpite
Of all his forces, till at laſt,
Praiſes, and thanks were her repaſt.
Thus Faith, and Hope, and Patience
Tryumphant rode ith' Chariot hence.
But how ſounds this, *Ever I arm*,
Suiting a Lady once 'ith' Arm
Of ſuch a General, whoſe ſtory
Embalms our Nations dying Glory;
Embroiders Records with his Name;
Out-bids the narrow mouth of fame.
Gurnal diſplay thy *Magazine*,
Here thy *whole Armour* may be ſeen
Bright and well us'd, well buckled on,
A *Curaſhier*, who having won
Many a battel, now receives
The Crown which her great Captain gives.

Maria Vere } *Anag.*
Jam re Vera }

Jam re Vera feror ſuper Aſtra, beata Triumpho,
Expectanſq; diu ſpeſq; Fideſq; ſatur.

Anthony Withers.

An Epitaph.

THe Casket of this Jewel rare,
With deep Laments we here inter
In hallowed ground which yet grows proud,
Of purer Earth to be the ſhroud.

And thou fair ſhrine, in whoſe cloſe womb,
This holy Relick we intomb;
Preſerv'd with care, and on it try
What may be done by *Chymiſtry*.

That when the Trump ſaith, *Dead ariſe*,
Thou mai'ſt ſend forth thy wealthy prize:
Ev'ry particle well *Calcin'd*,
And ev'ry Duſt double refin'd.

Richard Howlett.

—Beſides what is ſaid before of this Honourable Lady, ſome of her neer Relations have informed me that every *Friday* night ſhe cauſed her Family to be Catechiſed, and that on *Saturday* in the Evenings, ſhe had ſolemn Preparatory Duties for the *Sabbath* enſuing: And that ſhe was in the ninety firſt year of her age when ſhe dyed.

The L. *Veres* Motto was, *Vero nil Verius.*

THE



M.rs KATHERINE CLARKE

F. H. van Houe Sculp:

The Life and Death of Mrs. Katherine Clark *who Died, Anno Domini* 1675.

Her Parentage and Birth.

Katherine Overton (for ſo was her Virgin Name) was born at *Bedworth* in the County of *Warwick*, four miles from *Coventry*, *February* the Twenty fifth, *Anno Chriſti*, 1602. of Godly, and Religious Parents. Her Father was Mr. *Valentine Overton*, Rector of *Bedworth*, where he lived a conſtant, and painful Preacher of Gods Holy Word, till he was almoſt Eighty two years old. Her Mother was Mrs. *Iſa. Overton*, a gracious Woman, and an excellent Huſwife, who took off the whole burden of Family affairs, both within, and without Doors from her Husband, that he might with the more freedom attend his Holy Calling.

Her Education.

Early working of Grace.

—Our *Katherine* was, by theſe her Parents brought up Religiouſly, and it pleaſed God betimes to plant the Seeds of Grace in her Heart, which firſt diſcovered themſelves, when ſhe was about fifteen years Old: At which time God was pleaſed to diſcover unto her the corruption of her nature, and ſome common miſcarriages which are incident unto youth: And theſe made ſuch a deep impreſſion upon her tenders years, that whereas ſhe was naturally of a chearful *Sanguine* Conſtitution, ſhe now became ſerious,

Her Temptations and ſupport.

and ſomewhat *Melancholy*. Hereupon Satan, that Old Serpent, and Enemy to our Souls, aſſaulted her with many, and various Temptations, whereby he ſought to quench theſe Heavenly Sparks, to ſtifle this New Creature in its firſt Conception. But by frequent reading the ſacred Scriptures, diligent attending to the Word Preached, and ſecret Prayer, it pleaſed the All-wiſe God to ſupport, and ſtrengthen her againſt him, and all his Devices. Yet did theſe conflicts continue the longer, becauſe ſhe had none to whom ſhe durſt unboſom her ſelf, and make her Caſe known.

More Troubles.

—When ſhe was about ſeventeen years old, ſhe was by her Parents ſent to *Sirel* in *Northampton-ſhire* to wait upon a young Lady, that was ſomewhat Related to her.

Yet

—Yet this kind of life was so tedious and irksome to her, that at the end of Six Months she prevailed with her Parents to send for her home again. Hear the Narrative of it in her own Words as they were found Written in her Cabinet after her Decease. 'When (saith she) I was but young, my Father being at Prayers in his Family, I many times found such sweetness, and was so affected therewith, that I could 'not but wish that my Heart might oftner be in such a frame. But Childhood, and 'the Vanities thereof soon cooled these Heavenly Sparks. But my Father caused me to 'write Sermons, and to repeat the same; As also to learn Mr. *Perkins* his *Catechism*, 'which I oft repeated to my self when I was alone; And therein especially I took no-'tice of those places wherein he had set down the Signs and Marks of a strong, and 'weak Faith, being convinced in my Conscience that without Faith I could not be sa-'ved; And that every Faith would not serve turn to bring me to Heaven.

Her return home.

Her own account of her Conversion.

—Hereupon I fell to Examination of my self, and though I could not find the Marks 'of a Strong, (through Gods Mercy) I found the marks of a true, though but weak 'Faith, which was some Comfort, and support to me. And that God which began 'this good work in me, was pleased to quicken and stir me up to a diligent use of such 'means as himself had ordained and appointed for the encrease thereof: As hear-'ing the Word Preached, Receiving the Sacrament of the Lords Supper, and use of 'other private Duties.

—'But when I was about seventeen years old my Parents sent me to wait upon a young 'Gentlewoman in *Northamptonshire*, the only Daughter of Sir *W. W.* At which time 'being sent so far from my near and dear Relations, and meeting with some other dis-'couragements in the Family, through want of the means of Grace, which I formerly 'enjoyed, I grew very *Melancholy*.

—'I began also to have great workings of Conscience in me, and Satan (that deadly 'Enemy to the health, and welfare of our Souls, who like a Roaring Lion walks a-'bout continually seeking whom he may devour) took his advantage (through my Ig-'norance of his devices) to raise up fears, doubts, and terrors of Conscience in me, by 'reason of my manifold Sins, and for walking so unworthy Gods Mercies whilst I did 'enjoy them, and for being so unfruitful under the means of Grace, and so unable to 'obey God, and to keep his Commandments.

—'And by reason hereof I had no Peace, nor rest in my Soul, Night nor Day, but was 'perswaded that all the threatnings contained in the Book of God against Wicked 'and Ungodly men, did belong unto me, and were my Portion, as being one of them 'against whom they were denounced; Insomuch as when I took up the Bible to read 'therein, it was accompanied with much fear and trembling; Yet being convinced 'that it was my Duty frequently to read Gods Word, I durst not omit, or neg-'lect it.

—'Thus I continued a great while, bearing the burden of grievous Temptations, and inward Afflictions of Conscience, yet durst I not open the wound, nor reveal my con-'dition to any, as thinking and judging my condition and case to be like no Bodies else: 'But God who is rich and infinite in Mercy, and Jesus Christ, who bought his Elect at 'so dear a rate, would not suffer any of his to be lost, and therefore he was graciously 'pleased to preserve, strengthen, and uphold me by his own power from sinking into 'Hell through Despair, and from running out of my Wits.

—'Thus by reason of my continual grief and anguish of Heart Night and Day, I was 'so weakned and changed within the compass of these six Months, that when I came 'home my Dear Parents they scarce knew me.

—Some years after her return, she (for the most part) continued in her Fathers Family, where by a diligent and conscientious use of the means, both publick and private, she did thrive and grow in Grace and in the knowledge of our Lord and Saviour Jesus Christ, as she increased and grew in Days and Years; and therewith also learned and exercised all parts of Huswifry, which might fit her for the Government of a Family, when God should call her thereunto.

Her growth in Grace.

—*February* 2, *Anno Christi*, 1625. Which was the same Day on which King *Charles* the first was Crowned, she was, with the consent of Parents on both sides, married to Mr. *Sa. Clark*, who at that time was Minister at *Shotwick*, four miles beyond *West-Chester*, who looked upon this Match as the greatest outward temporal Blessing that ever God bestowed upon him; whereby he could experimentally say, That a *Prudent Wife is the Gift of God:* And that in the enjoyment of her, he enjoyed more Mercies than he could

Her Marriage.

well enumerate. But to descend to particulars, and to take notice of some of those Virtues and Graces wherewith God had beautified, and adorned her Soul.

Her Piety. —First her Piety was signal and exemplary from her first Conversion to the Hour of her Death: Her life was not stained with any scandalous Sin, which might be a blemish, either to her Person, Profession, or Relations. She was a constant, and diligent attender upon the publick Ministry of Gods Holy Word; And when she lived where she had the opportunity of hearing Lectures in the week day, she made choice to attend upon those who were most plain, practical, and powerful Preachers, from whose Sermons, and Gods blessing upon them, she always sucked some spiritual nourishment and came home refreshed from them. And when days of Humiliation, or Thanksgiving came, she never failed to make one among Gods People in the Celebration of them.

Sabbaths Sanctified. —The Lords Days she carefully Sanctified, both in publick and in private; rising earlier upon them than upon other's, especially when she had many young Children about her, that so she might have opportunity, as well for secret, as for Family duties, before she was called away to the publick. She was like unto *Davids* Door-keeper, One of the first in, and last out of Gods House. Her constant Gesture at Prayer was Kneeling, thinking that she could not be too humble before God. Her usual manner was to write Sermons to prevent drowsiness and distractions, and to help Memory, whereof she hath left many Volumes, and her practice was to make good use of them, by frequent reading and Meditating upon them; And if at any time she was cast into such Places, and Company as were a hinderance unto her in the strict Sanctification of this Holy Day, it was a grief and burden to her.

Scriptures read. —There was no Day that passed over her head (except Sickness, or some other unavoydable necessity hindred) wherein she did not read some portions of the Sacred Scriptures, both in the *Old*, and *New Testament*, and of the Psalms; and in Reading she took special notice of such passages as most concerned her self. She was frequent, and constant in Secret Prayer, and Meditation. She also read much in other good Books, especially, in the works of those Eminent, and excellent Divines, Mr. *Ambrose*, and Mr. *Reyner*: And in reading of them she used to transcribe such passages as most warmed her heart.

Sacrament preparation. —She never neglected any opportunity of receiving the Sacrament of the *Lords Supper*, and before her coming to it, was very strict, and serious in the Duty of *Self-Examination*, and for her furtherance therein, at those times she read some of those Books that treated upon that subject. And the Fruits of her holiness manifested themselves in the exercise of those Graces which God required of her. She was not a Wordy, but a Real Christian: A true *Israelite*, in whom was no guile. Her endeavour was to yield universal, constant, cheerful, and sincere Obedience to all Gods Commandments, and wherein she failed, and came short, it was her grief, and Burden. Her Meditations upon what she heard and read were frequent: And her heart having *indited a good matter, her tongue was as the Pen of a ready Writer*, taking opportunities to speak to the Edification of those with whom she conversed.

—She filled every Relation with the Exercise of such Graces, and Duties as were suitable thereunto, knowing that where Relative duties are neglected, and not made Conscience of, there also our pretended Religion is in Vain.

A good Wife. First, As a Wife: She was singular, and very Exemplary in that reverence and obedience which she yeilded to her Husband, both in Words, and Deeds. She never rose from the Table, even when they were alone, but she made courtesie. She never drank to him without bowing. His word was a Law unto her; She often denyed her self to gratifie him; And when in her sickness, and weakness he mentioned her Case in particular unto God in his Prayers, the Duty being ended, she would make him courtesie, and thank him. In case of his absence she would pray with her Family Morning, and Evening: The like she would do in his presence, in case of his Sickness, and inability to perform the Duty himself. Her Modesty, and Chastity were rare, and remarkable: But fitter to be conceived by those which know what belongs to them, than to be expressed in words. For there is a conjugal, as well as a Virginal, and Vidual Chastity.

—In Case of her Husbands Sickness, she was a tender, diligent, and painful Nurse about him; Skilful, and careful in making him Broths, and what else was needful for him. If at any time she saw him in passion, with sweet and gentle words she would mollifie

mollifie and moderate it. She was often a Spur, but never a Bridle to him in thoſe things which were good.

—She was always well pleaſed with ſuch Habitations, as (in their many removes) he provided for her; And with ſuch Apparel, and Diet as his means (which was ſometimes ſhort) would allow. She never grutched, nor grumbled at any of thoſe Diſpenſations which Gods All-wiſe Providence carved out unto them.

—Secondly, As a Mother to her Children (whereof God gave her nine, four Sons, and five Daughters) ſhe nouriſhed them all with her own breaſts; was very handy and handſome about them in their minority; Kept them ſweet and cleanly; In neat and modeſt Habits; Knew how to order them both in Health and Sickneſs. She loved them dearly without fondneſs; Was careful to give them Nurture as well as Nouriſhment, not ſparing the Rod when there was juſt occaſion. And as ſoon as they were capable, ſhe was vigilant and diligent to ſeaſon their tender years with Grace and Vertue, by inſtilling into them the firſt grounds, and Principles of Religion; And as they grew up, ſhe did more freely diſcover her tender Affections to them, by Inſtruction, advice, and good Counſel as there was occaſion; And when they were diſpoſed of abroad, by her gracious letters, and hearty Inſtructions at their meetings, ſhe laboured to build them up in grace and godlineſs: And God was pleaſed to let her ſee (to her great Joy and Comfort) the fruit of her Prayers, and pains in keeping them from ſcandalous Courſes in theſe corrupt times, and in working Grace in moſt of their Hearts. When they were married, and had Children, ſhe was frequently making one thing or other for them. As a Mother.

—Thirdly, As a Miſtreſs to her Maids: She was careful (ſo far as ſhe could) to bring ſuch as were Religious, at leaſt, ſeemingly, into her Family; And having occaſion to be much in their Company, ſhe would take all occaſions, and opportunities to manifeſt her love and care of their Souls, by frequent dropping in good Counſel and wholeſome Inſtructions; By Chatechiſing; Enquiring what they remembred of the Sermons they heard; Reading her Notes to them; Encouraging them in what was good, and with the Spirit of meekneſs blaming them for what was evil. And for Huſwifery, and Houſhold Affairs, ſhe inſtructed their Ignorance, commended and incouraged what they did well, and her ſelf (being of an active, and ſtirring diſpoſition, and having her hand in moſt buſineſſes) ſet them a Pattern, and gave them an Example how to order the ſame. She was careful (ſo far as poſſibly ſhe could) to prevent all ſpoil, and to ſee that they did not eat the Bread of Idleneſs. As a Miſtreſs.

—Towards her friends, and her own, and her Husbands Relations ſhe was courteous and amiable in her deportment, free and hearty in their entertainment. She would have plenty without want, and competency without ſuperfluity; And all ſo neatly and well ordered, that none which came to her Table (whereof ſome were Perſons of Honor and Quality) but Commended her Cookery, and were well pleaſed with their entertainment. As a Friend.

—In her Houſhold Furniture ſhe loved not to want, nor deſired more than was needful. It was, though not coſtly, yet cleanly, and ſhe was frequent in repairing and mending decays, and what was amiſs, both in Linnens, and Woollens. Her Houſ-wifery.

—For her Apparel, ſhe was never willing to have that which was coſtly for the matter, or gairiſh for the manner: Rather under than above her Rank. For the Faſhion of it, was grave and Exemplary, without Newfangledneſs and Levity. She followed *Peters* directions which he gave to Chriſtian Women in his time [1 *Pet.* 3. 3 &c.] *whoſe adorning, let it not be that outward adorning of plaiting their Hair, and of wearing of Gold, or of putting on of Apparel. But let it be the hidden man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the ſight of God of great price. For after this manner in old time, the holy Women who truſted in God adorned themſelves being in ſubjection unto their own Husbands.* Her Habit.

—And whatſoever Apparel ſhe had, ſhe was careful to keep it from ſtains, and rends, and ſo ſoon as any thing was amiſs, preſently to amend it, inſomuch as ſhe made it laſt long, and yet it was always whole and neat. All her own, and Husbands linnens, ſhe made her ſelf, and much of her other Apparel: And at leiſure times ſhe imployed her ſelf in knitting Stockings for her ſelf and Grand Children; and was as careful, and handy in mending her Husbands Cloaths, as her own.

—She was very Charitable to the Poor where ever ſhe lived, according to that Eſtate wherewith God had entruſted her. She was ready to relieve ſuch as were Objects of Her Charity.

Charity, with Meat, or Drink, and to lend them Mony, and to minister some *Physical* things (whereof her Closet was never empty) according as their necessities required.

Her Sympathy. —She had a very melting Heart, and truly Sympathized with the Church and People of God, whether at home or abroad, in all their sufferings, and rejoyced in their Prosperity. —She was much affected with, and afflicted for that great loss which the Church of Christ had, when so many able, Godly, faithful, and painful Ministers were ejected; not thrust forth into, but thrust out from labouring in Gods Harvest; wherein her Husband, and two Sons were co-sufferers, to the loss of their livelihoods; yet —the loss of their Liberty lay nearer to her Heart, and was a far greater Grief to her than the outward wants they were exposed to.

Her Humility. —Her Humility was not inferior to her other Graces. She had always a very low esteem of her self, and was ready to prefer others before her self, and would not take it ill when her inferiors were set above her; She well remembred the Apostle *Peters* charge, *All of you be subject one to another, and be cloathed with Humility. For God resisteth the Proud, and giveth Grace to the Humble.* And that of S. *Paul*, Rom. 12. 10. *In honour prefer one another.*

Her Love to God and Man —Her Love to God, to his Ordinances, and to his Children was hearty, and without Dissimulation. *She abhorred that which was evil, and clave to that which was good.* She was of so sweet and meek a disposition that she never used to speak evil of any, but was ever prone to forgive and forget wrongs.

Her Prudence. —She was very prudent in managing her Houshold affairs to the best advantage. —She —would have divers Dishes of Meat with little cost; yet so dressed and ordered as made —them geateful and pleasing unto all: When they were alone, she had such variety of —Dishes and Dresses as prevented nauseousness. —She was careful to see that nothing was —lost or spoiled. —By her wise and frugal managing her Houshold, though her Husband —had never much coming in, yet at the years end he could always save something: So —that *her price to him was far above Rubies: His Heart trusted in her.* For she *did him good, and not evil all the Days of her Life*, Prov 31.10,11,12.

Her Activity. —In her Younger Days she was healthful; Of a cheerful and active Spirit, and abhorring Idleness; She would have her Hand in every business. In her Old Age, though she was crazie, yet whilst she could stand, she would be about one kind of work or other. —She bore her weakness and Afflictions with much Patience and holy submission

Her Patience. to the will and good pleasure of God; she was so uniform in the frame of her Spirit, and so maintained her Peace with God through her Holy and humble walking, that when Death, many times in her sickness, threatned to seize upon her, She feared it not, as knowing that it would be gain and advantage to her: Concerning which hear what she her self left in writing which was found after her Decease.

—'In my younger Days (saith she) my spiritual Afflictions, and inward troubles con-'tinued long before I could attain to any assurance of my Salvation: But of late years 'it hath pleased God of his infinite Mercy, and Free Grace to give me more Assurance 'of his unchangeable Love to me through Faith in his Rich and free Promises of Life, 'and Salvation, through *Jesus Christ*, who is pretious to my Soul, and who is the Au-'thor and finisher of my Faith; God blessed for evermore: To whom be Praise and 'Glory World without end *Amen.*

Her amiableness. —In her converse with her Friends *She opened her Mouth with Wisdom, and in her Tongue was the Law of Kindness* (*Prov.*31.26.) which made her Company grateful unto all, and burdensom, or undervalued by none.

—Divers years before her Death, upon catching Cold, she had many fits of sickness, and weakness, and some of them were so violent, as brought her near unto Death; Yet the Lord had mercy upon her Husband and Family in raising her up again almost beyond

Afflictions sanctified. hopes, and expectation: And she was always a Gainer by her Afflictions, God making good that Promise to her, *Rom.*8.28. *All things shall work together for good to them that love God, To them who are Called according to the purpose.* For after those fits she walked more humbly, holily, fruitfully, and faithfully, both in her General, and particular Calling, as one that waited daily for the appearing of her Lord, and Master. The Winter before her Death, she enjoyed better Health than she had done for some Winters before.

—*May* the 25*th. Anno Christi*, 1675. Some Friends came from *London* to dine with her, and that morning (according to her usual custom in such Cases) She was careful,

ful, and buſie in providing for their kind entertainment: But it pleaſed God whilſt they were at Dinner to ſtrike her with a kind of Shivering, which made her look paler than ordinary, and after Dinner her Diſtemper continued, ſo that ſhe was ſoon confined to her Chamber, and not long after, for the moſt part to her Bed. But herein God ſhewed her great mercy, and had reſpect to her weakneſs, in that, during all the time of her languiſhing ſhe was free from Sickneſs, and pain, only ſometimes ſhe was troubled with ſome Stiches, which yet were tolerable, not violent: She was alſo troubled with ſome Vapours which made her Breath very ſhort; Yet had ſhe a pretty good Stomach, and ſhe reliſhed her Food well till about two Days before her Death; But then, though ſhe did eat, yet ſhe found little taſt in her Meat. Her ſleep was pretty good, and always very quiet. She was never ill either after Food or Sleep. Only two Days before her Departure ſhe ſlept little, by reaſon of the continual ratling of Flegm in her Throat, when ſhe wanted ſtrength to expectorate it.

Her laſt ſickneſs.

Gods Mercy.

—As for the State of her Soul during all the time of her ſickneſs, ſhe enjoyed conſtant Peace and Serenity, and had (through Gods Mercy) much Joy, and Peace, by believing; Satan (that Roaring Lion) who uſes to be moſt ſtrong when we are moſt weak being ſo chained up by God, that he had no power to moleſt her. She often cryed out *Hold out faith and patience*; She told her neareſt Relation, when ſhe ſaw him mourning over her, that ſhe was going to be joyned to a Better Husband.

—Her youngeſt Son, taking his leave of her the Day before her Death, ſhe gave him much Heavenly Counſel for the good of his Soul, and Bleſſed him, and all his, as ſhe did the reſt of her Children and Grand-Children. She earneſtly deſired to be Diſſolved, and breathed after a fuller enjoyment of *Jeſus Chriſt*, which ſhe accounted *beſt of all*: She would ſometimes ſay, *that it was a hard thing to die*: And *this is a hard work*. Her Underſtanding, Memory, and Speech continued till within two Minutes of Death; And a little before, her Daughter ſpeaking to her of *Jeſus Chriſt*, She replyed, *My God and my Lord*: And ſo *June* the 21, about five a Clock in the morning, She fell aſleep, exchanging this Life for a Better, without any alteration in her Countenance, but only that her colour was gone. She cloſed up her Eyes her ſelf, as who ſhould ſay, *It is but winking, and I ſhall be in Heaven*. She *changed her place, but not her Company*. She ſickned *May* the 25th *Anno Chriſti*, 1675. She concluded her Days *June* the Twenty Firſt, being *Munday*, about five a Clock in the Morning; when having ended her laſt *Sabbath* upon Earth, ſhe began to Celebrate an Everlaſting *Sabbath* in Heaven. She was Aged Seventy three years and about four Months, and had been married almoſt Fifty years.

Death.

—Thus did this Holy Woman wear out, not ruſt out: Burn out, was not blown out: Yea, ſhe flamed, not ſmothered out, ſhe ſerved God in her Generation, and then retired into that Place where is Health without Sickneſs: Day without Night: Plenty without Famine: Riches without Poverty: Mirth without Mourning: Singing without ſighing: Life without Death: And theſe, with infinite more to all Eternity. There is unſpotted Chaſtity: Unſtained Honor: Unparalleld Beauty. There is the Tree of Life in the midſt of this *Paradiſe*. There is the River that waters the Garden: There is the Vine flouriſhing, and the Pomegranate budding: There is the Banqueting Houſe where are all thoſe Delicacies, and Rarities wherewith God himſelf is delighted. There ſhall the Saints be adorned, as a Bride, with rare Pearls, and ſparkling Diamonds of Glory. A Glory fitter to be Believed, than poſſible to be Diſcourſed. An *Exceeding, Exceſſive, Eternal weight of Glory* (2 *Cor.*4.17.) Even ſuch a weight, as if the Body were not upheld by the Power of God, it were impoſſible but that it ſhould faint under it: as an eminent Divine ſpeaketh.

—After Mrs. *Clarkes* Deceaſe, there was found in her Cabinet a Paper, which by frequent uſing, was almoſt worn out. It contained a Collection of theſe ſeveral Texts of Scripture which he had recourſe unto in times of Temptation, or Deſertion.

Promiſes to ſtrengthen her Faith.

—Who is among you that feareth the Lord: That obeyeth the Voice of his Servant: That walketh in darkneſs and hath no Light: Let him truſt in the Name of the Lord and ſtay upon his God, *Iſa* 50.10.

For the Name of the Lord is a ſtrong Tower; The Righteous run unto it, and are ſafe, *Prov.*18.10.

Thou wilt keep him in perfect peace, whoſe Mind is ſtayed on thee, becauſe he truſteth on thee, *Iſa.*26.3.

Bleſſed is the Man that maketh the Lord his truſt, *Pſa.*40.4.

Bleſſed

Bleſſed is the Man to whom the Lord imputeth not Sin, *Pſa.*32.2.

Though our hearts may fail us, and our fleſh fail us, yet God will never fail us, *Pſa.*73.26.

For he hath ſaid, I will never leave thee nor forſake thee, *Heb.*13.5.

And again: I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty, 2 *Cor.*6.18.

I, even I am he that blotteth out thy Tranſgreſſions for mine own ſake, and will not remember thy Sins, *Iſa.*44.25.

My Grace is ſufficient for thee: For my ſtrength is made perfect in weakneſs, 2 *Cor.* 12. 9.

By Grace you are ſaved through Faith, and that not of you ſelves, *Eph.*2.8.

I give unto them Eternal Life, and they ſhall not periſh, neither ſhall any man pluck them out of my Hand, *Job* 10.28.

Who are kept by the Power of God, through Faith unto Salvation, 1 *Pet.*1.5.

The foundation of God ſtandeth ſure, having this Seal; The Lord knoweth who are his, 2 *Tim.*2.19.

There is therefore now no condemnation to them which are in *Chriſt Jeſus*, who walk not after the Fleſh, but after the Spirit, *Rom.*8.1.

Chriſt is the end of the Law for Righteouſneſs to every one that believeth, *Rom.* 4. 10.

It is God that juſtifieth; who is he that condemneth? *Rom.*8.33,34.

The promiſe is to you, and to your Children, and to all that are afar off; Even as many as the Lord our God ſhall call, *Act.*2.39.

The Gifts, and Calling of God are without Repentance, *Rom.*11.29.

—Theſe Texts of Scripture having been as ſo many Cordials unto her in Times of Temptation, it is hoped that they may prove ſo to others, and therefore for their ſakes they are here ſet down. And hereby it appears that ſhe was not without ſome ſhakings, but through Gods Mercy, they were ſuch as made her root the faſter: And by her prudent, and ſeaſonable holding forth the Shield of Faith, and the Sword of the Spirit, ſhe became more than a Conqueror, through him that had loved her.

—In another little Book, which was found after her Death, ſhe gives this account of her ſelf and of Gods gracious dealing with her.

Her Converſion.

—From the beginning (*writes ſhe*) of Gods ſhewing me Mercy in my Converſion.

—I here ſet down Gods gracious dealings with me, not for mine own Praiſe, but for the Glory of God, and to ſtir up my Heart unto true Thankfulneſs for ſuch invaluable Mercies. And then ſhe ſet down the time, manner, and means of her Converſion: And afterwards proceeds thus.

—*What have been my Experiences of Gods gracious dealings with me at ſeveral times under Afflictions:* As

—'Firſt when Perſonal Afflictions have lain upon me, in regard of Bodily Sickneſs or 'Spiritual Diſtempers.

'Secondly. Or, Family Afflictions, when God hath taken away my dear Chil-'dren.

'Thirdly: Or, when I have been under fears that God would take away my dear Huſ-'band, by ſome dangerous ſickneſs which he lay under.

'Fourthly, Or when I have been under great fears in the time of our Civil 'Wars.

'Fifthly, Or when I have been under ſpiritual Deſertion, by Gods hiding his Face, 'and Favour from me. Or by reaſon of weakneſs, and wants in Grace: Or by reaſon 'of ſtrong, and prevailing Corruptions. Or by reaſon of Satans Temptations: In all 'which Caſes ſhe left a memorial of Gods gracious diſpenſations towards her. I ſhall ſet 'down only a few of them.

—'It pleaſed God (ſaith ſhe) for many years, to keep me (for the moſt part) in a ſad 'and diſconſolate Eſtate, and condition, not clearly Evidencing the certain Aſſurance 'of his Love to my Soul: So that many times I queſtioned whether I was a Child of 'God or no: Whether I had part in *Chriſt Jeſus* or no: Whether I ſhould ever attain 'to Life and Salvation or no: And this made me walk with a drooping, and diſconſo-'late Spirit, ſo that I could take no true comfort in any thing: But though *heavineſs 'endured for a Night, Yet joy came in the Morning*, when the Lord cauſed the Light of his 'Countenance to ſhine upon me, which was better than Life.

'It

'It pleaſed God upon the Death of my youngeſt Child, that it lay very heavy upon my Spirit, inſomuch as I was brought oft upon my Knees to beg ſupport from God and to crave his Grace and aſſiſtance that I might not break out to ſpeak, or act any thing whereby Gods Name might be diſhonoured, or the Goſpel diſcredited: And that he would be pleaſed to make up this outward loſs, with ſome more durable, and ſpiritual Comforts. And I found a ſeaſonable, gracious, and ſpeedy anſwer to theſe my Requeſts. For though I lay long under the burden of that loſs, yet in this time did the Lord ſweetly manifeſt his ſpecial Love to my Soul, aſſuring me that he was my gracious and reconciled Father in Chriſt; whereby my Love to him was much encreaſed, and even inflamed; ſo that, by his Grace, it wrought in me more diligence, and carefulneſs to maintain and preſerve theſe Evidences of his Love, and to yield a holy ſubmiſſion unto his Will, as well in ſuffering, as in doing: As alſo by avoiding whatſoever might provoke him to withdraw the Evidences of his Love from me, without the ſenſe whereof I could take little or no comfort in any thing.

'And furthermore, I bleſs God for it, and ſpeak it to the praiſe, and glory of his rich and free Grace, my Prayers, and earneſt deſires have been anſwered, by Gods giving me comfortable Aſſurance, both from the Teſtimony of his holy word, and the witneſs of his Bleſſed Spirit, of my Eternal, and Everlaſting Salvation in, and by *Jeſus Chriſt*. Yet have I not been without fears, and doubtings many times, through want of looking over my Evidences, or by neglecting to keep a narrow watch over my heart: Or from weakneſs of my Faith, and all through my own default and negligence. The Lord pardon it, and make me more circumſpect for the time to come.

'By all theſe I have gained this Experience.

'*Firſt*: That God is true and faithful in making good all his Promiſes ſeaſonably unto us: As, That all things ſhall work together for our Good. And that God will never fail us, nor forſake us *&c.*

'*Secondly*: That it is not in vain to wait upon God, and to ſeek unto him in our ſtraits, who is more ready to hear than we are to ask.

'*Thirdly*: That I deſire to ſee: Yea, and the Lord hath ſhewed me the vanity, and incertainty of the moſt ſatisfying Comforts that this world can afford, and what an emptineſs there is in them, that ſo I may, and I deſire ſo to do, keep weaned affections towards them and to ſit looſe from them, that I may be ready to part with them, when God calls them from me, or me from them.

'Again in regard of Bodily weakneſs and ſickneſs, my *Experiences* have been theſe.

'*Firſt*: That as a broken Shoulder can bear no burden; ſo the leaſt Diſtemper, when the heart is not in an holy frame and temper is a burden inſupportable. If God hides his Face from us, and withdraws the Evidences of his Love, and denies to aſſiſt us by his ſtrength, we can neither do, nor ſuffer any thing. And on the Contrary, I found by *Experience*, that I could with much cheerfulneſs, holy ſubmiſſion and willingneſs, bear great Diſtempers, when I enjoyed the favour of God in them: So that then I could readily ſay, *Good* is the work of the Lord as well as is his *Word*. And, *I will bear the Indignation of the Lord becauſe I have ſinned againſt him. Mich.* 7. 9. And, *Though he ſlay me, yet will I truſt in him. Job.* 13. 15.

'*Secondly*, I found by *experience* alſo, that by my pains and ſickneſs I was the better able to *Sympathize* with, and to pity and pray for others in the like caſe.

'*Thirdly*, Hereby I learned the more to prize Health: And that: Firſt, Becauſe in Health we have liberty, and opportunity to enjoy the Publick Ordinances with others of Gods People, whereby the Graces of Gods people are quickned, ſtrengthened, and encreaſed in us, which otherwiſe (by reaſon of our corrupt natures) are apt to grow cold and languiſh, as will our bodies when they want food.

'*Secondly*, Becauſe in health we injoy the benefit and the comfort of ſweet, and quiet ſleep, which much refreſhes and cheers, and which commonly we want in ſickneſs.

'*Thirdly*, Becauſe in Health we find ſweet ſatisfying comfort in the uſe of Gods good Creatures, whereas in ſickneſs the daintieſt food is lothſome and troubleſome. The conſideration of theſe things made me the more to prize Health; To be very thankful for it, and the more careful to imploy, and improve Health and ſtrength, to Gods glory, and the furtherance of mine own ſalvation.

In

—In regard of Publick Dangers I have had a great deal of *Experience* of Gods goodneſs towards me and mine ſeveral ways, and at ſeveral times. For

'First, When in the beginning of our Civil Wars and diſtractions I was ſometimes 'overwhelmed with baſe and diſtruſtful fears, occaſioned by my not acting faith upon 'the promiſes, and not remembring my former *Experiences*, nor conſidering Gods love, 'power, and fidelity to his Children, in performing his ſo many gracious promiſes, 'made unto them in all eſtates, and conditions, and to me among the reſt: Hereupon I 'reſolved, by Gods grace and aſſiſtance not to give way to this diſtruſt and diffidence, 'praying God to aſſiſt me therein, and found more courage than formerly, ſo far as I 'know mine own Heart (though truly the Heart is very deceitful, as I have found by 'ſad experience) The Lord teach and enable me to rely upon him with more courage 'and conſtancy, and more to live by faith upon his promiſes than formerly I have 'done.

'Indeed I have been apt to fall into new fears upon approaching dangers; Yet upon 'ſucceſſes, and glorious deliverances, I have oft reſolved never to diſtruſt God again, 'and yet my naughty heart hath deceived me, and made me ready to faint. But this I 'found by *Experience*, to the praiſe of my Gods free grace, that as troubles have aboun-'ded, my conſolations have much more abounded. For God brought ſeaſonably into 'my mind many pretious promiſes, which were as ſo many ſweet Cordials, which much 'ſupported and comforted my heart, and upheld my Spirit, when alſo new ſtorms have 'ariſen, and unexpected deliverances have followed, I have, and do reſolve, by Gods 'grace, not to diſtruſt him any more. Yea, though more and greater dangers ſhall a-'riſe, yet will I truſt in, and ſtay my ſelf upon him, though (as *Job* ſaid) *he ſhould 'ſlay me.* The good Lord eſtabliſh my heart in this good and holy reſolution, who is 'able to keep us to the end, and hath promiſed that he *will preſerve us by his power, through 'Faith to the Salvation of our Souls.*

—In regard of Satans Temptations; Eſpecially concerning my coming to the Sacrament of the *Lords Supper*, my *Experiences* have been theſe.

'Finding often that I was very unable to fit and prepare my ſelf for a comfortable ap-'proach to that Sacred Ordinance, I uſed to deſire the Prayers of the Congregation un-'to God in my behalf, and I uſed the beſt endeavours I could in private, as God ena-'bled me, though I came far ſhort of what was required, and of what I deſired: So that 'I did truſt, and hope, through Gods mercy, to find a comfortable day of it, and to have 'it a Sealing Ordinance to my Soul. But on the contrary, I found much deadneſs, 'and little ſpiritual taſt, reliſh, and comfort in the uſe of it: So that my ſpirit was oft 'much troubled, and caſt down in me; fearing leſt I had ſome ſecret ſin undiſcovered, 'and unrepented of, which cauſed the Lord thus to hide his face from me.

'But then my gracious God brought this into my mind, that the Lord doth ſome-'times afflict us for the exerciſe, and improvement of our graces, as well as to humble 'us for our ſins. I alſo conſidered, that as the Lord doth tender great Mercies to us in 'this Sacrament, renewing his Covenant of grace, and ſealing unto us the Pardon of 'our ſins in the blood of *Chriſt*: So he gives us leave to engage our ſelves (by renew-ing our Covenant with him) to believe in him, and to truſt upon *Chriſt* for Life and Salvation: And it pleaſed God to give me faith to apply this in particular to my own Soul: And a while after, to ſhew me, and to make good to my Soul that pretious, and comfortable promiſe, That though *he hide his face from us for a little moment, yet with Mercy, and Loving kindneſs he will return to us again.* This was a wonderful comfort, and ſupport to my dejected Heart: Bleſſed be the Lord for ever, I deſire to treaſure up theſe *Experiences*, that for the future, I may reſolve in the like caſe to put my whole truſt and confidence in him, that ſo Satan may not entrap me in his ſnares through unbelief, but that I may reſiſt *him ſteadfaſt in the faith*: For I am not altogether ignorant of his *Devices.* Gods promiſe is, that *in all theſe things we ſhall be more than Conquerours, through him that hath loved us*: And hath ſaid *that this is the Victory which overcomes the World, even our faith*, 1 *Joh.* 5. 4.

—In the year 1669. There came to us the ſad news of the Death of my ſecond Son Mr. *John Clarke*, a godly, faithful, and painful Miniſter, ſometimes before ejected out of the Rectory of *Cotgrave* in *Nottingham-ſhire*, who died the 18th. of *September.*

—Thus as the Waves of the Sea follow one another, ſo God is pleaſed to exerciſe his Children with one Affliction after another. He ſees that whilſt we carry about with us this Body of ſin, we have need of manifold *Trials*, and *Temptations*, as ſaith the A-poſtle,

Apoſtle. 1 Pet. 1. 6. —— *now for a ſeaſon ye are in heavineſs (if need be) through manifold Temptations*; to keep us under, and to make us the better to remember our ſelves.

Indeed it hath been the Lords courſe and dealing with me ever ſince he ſtopped me in the way as I was poſting to Hell, to raiſe up one Affliction or other, either inward or outward, either from Satan, the World, or from mine own corrupt Heart, and nature, not having Grace and Wiſdom to behave and carry my ſelf as I ought under his various Diſpenſations and Providences, as appeared at this time by his laying ſo great and grievous an Affliction upon me in taking away ſo dear a Son, from whom I had much Soul-comfort, and ardent Affections, which he manifeſted by his fervent Prayers for me, and by his ſpiritual Letters, and Writings to me, wherein he applied himſelf ſutably to my Comfort in thoſe inward troubles of Heart and Spirit which lay upon me. This cauſed my Grief and Sorrows to take the greater hold on me, upon the loſs of one who was ſo uſeful to me: Yet hereby I do not derogate from my Elder Son, from whom I have the like help, and Comfort.

—Upon this ſad occaſion my Grief grew ſo great that I took no pleaſure of any thing in the World: But was ſo overwhelmed with Melancholy, and my natural ſtrength was ſo abated, that little Food ſerved my turn, and I judged that I could not live long in ſuch a condition.

—Hereupon I began to examine my Heart why it ſhould be ſo with me, and whether carnal and immoderate Affections were not the great Cauſe of my trouble, which I much feared; And having uſed many Arguments and laid down many reaſons to my ſelf to quiet and moderate my Paſſions, and yet nothing prevailed to quiet and calm my Heart, and to bow me to the Obedience of his revealed Will: And withal, conſidering that it was God only that could quiet the Heart, and ſet our unruly, and carnal Affections into an holy frame and order, and, That he was a *preſent Help in times of trouble*, I often and earneſtly ſought unto the Lord with many Prayers, and Tears, beſeeching him to quiet my Heart, and to over-power and tame my unruly Affections, ſo as to be willing to ſubmit unto him, and to bear his Afflicting Hand patiently and fruitfully, and to be ready and willing to ſubmit (either in doing or ſuffering) to whatſoever he pleaſed to impoſe upon me: And to be ready to part with the beſt outward Comfort I enjoyed whenſoever he ſhould pleaſe to call for the ſame.

—And it pleaſed God ſeaſonably to hear my Prayer, to regard my Tears, and to grant my Requeſts, by calming, and quieting my heart, and ſpirit, and by giving me much more contentedneſs to ſubmit to his Holy Will, and good Pleaſure, who is a *God of judgment*, and knows the fitteſt times and ſeaſons to come in with refreſhing comforts, and who *waits to be gracious* unto thoſe that truſt in him. Yet ſurely I was not without many Temptations in this hour of Darkneſs from that ſubtile Adverſary who always ſtands at watch to inſinuate and frame his Temptations anſwerable to our Conditions, and like a *Roaring Lyon walks about continually, ſeeking to devour* poor, yet precious *Souls*. Then I *called upon the Lord in my diſtreſs, and he anſwered me and delivered me.*

—*Bleſs the Lord O my Soul; and all that is within me Praiſe his Holy Name.* For he hath remembred me in my low and troubled eſtate, becauſe *his Mercy endureth for ever.*

—Having thus had new experience of Gods readineſs to hear and help when I called upon him; And having found that it is not in vain *to ſeek to, and to depend upon God in all* our Straits, I could not but record theſe things, that ſo *Every one that is Godly may ſeek unto him in a time wherein he may be found*, who is a *preſent help* in times of trouble, and who doth for us *abundantly above what we can aſk or think.*

—The Lord knows that I write theſe things for no other end, but that God may have the Glory, and that others, eſpecially my Relations, may be encouraged to ſeek God in their Straits, and to truſt in him at all times. *Amen.*

— After her Deceaſe there was alſo found in her Cabinet a Paper with this Superſcription.

—My Will and Deſire is (with the leave of my Husband) to beſtow upon my Children theſe things as tokens of my Motherly Affections, and that I may be remembred by them. She began with her Husband, and what ſhe gave to him and all the reſt, were all wrapped up in ſeveral Papers, and each Name endorſed on the outſide to whom it did belong. And then concludes all thus.

—*But above all, my Prayers unto God are, that he would eſpecially beſtow upon you, all needful Sav-*

Saving Graces, whereby you may be enabled to glorifie his Great Name, in thoſe ſeveral places and callings wherein he hath ſet you. Amen, Amen.

She left alſo Legacies to ſome poor Neighbours: As alſo ten ſhillings to Mr. *W.* the Miniſter of the place, to buy him a mourning Ring: Concluding thus,

— If God ſhall pleaſe to bring me to my Grave in Peace, let this be the Text at my Funeral, *Epheſ.*2.8. *For by Grace ye are ſaved, through Faith*, This *S*cripture I was oft put upon to have recourſe to in times of Temptations, and Deſertion.

— In an other little Book ſhe had collected ſundry Texts of *S*cripture, which might miniſter grounds of great Comfort againſt *S*atans Temptations, whereby he labours, by ſetting before us a black Bill of our Sins, and daily Infirmities, and our great inabilities to every Good Duty, to blot out our Evidences, to ſtagger our Faith, and to make us go heavily, and drooping in our way to Heaven.

Iſa. 1.17, 18. Ceaſe to do Evil, Learn to do well: —— And then, Though your *S*ins be as Scarlet, they ſhall be as white as *S*now: Though they be red as Crimſon, they ſhall be as Wool.

*Iſa.*43.25. I, even I am he that blotteth out thy Tranſgreſſions for mine own ſake, and will not remember thy *S*ins.

*Ezek.*16.6. When I paſſed by thee, and ſaw thee polluted in thy Blood, I ſaid unto thee when thou waſt in thy Blood, *Live*: Yea, I ſaid unto thee when thou waſt in thy Blood, *Live*. V.8. When I paſſed by thee, and looked upon thee, behold! Thy time was the Time of Love: And I ſpread my skirt over thee, and covered thy Nakedneſs. Yee, I ſware unto thee, and entred into a Covenant with thee (ſaith the Lord God) and thou becameſt mine. *V.*9. Then waſhed I thee with Water: Yea, I throughly waſhed away thy Blood from thee, and anointed thee with Oyl.

*Ezek.*36.26, 27. A New Heart will I give you, and a New *S*pirit will I put within you: And I will take away the *S*tony Heart out of your Fleſh, and I will give you an Heart of Fleſh. And I will put my *S*pirit within you, and cauſe you to walk in my *S*tatutes, and ye ſhall keep my Judgments and do them.

*Lam.*3.31. The Lord will not caſt off for ever.

Joel 3.16. The Lord will be the Hope of his People.

1 *Joh* 1.9. If we confeſs our *S*ins, he is faithful and juſt to forgive us our *S*ins, and to cleanſe us from all Unrighteouſneſs. He that believes ſhall be ſaved.

Rom. 8.33, 34. Who ſhall lay any thing to the charge of Gods Elect? It is God that Juſtifies: Who is he that Condemneth?

2 *Tim.*2.13. If we believe not (that is, If ſometimes we are not able to act Faith) yet God is faithful: He cannot deny himſelf.

*Eph.*1.4. According as he hath choſen us in him before the Foundation of the World. *V.*5. Having Predeſtinated us to the Adoption of Children by *Jeſus Chriſt* to himſelf, according to the good pleaſure of his Will. *V.*6. To the Praiſe of the Glory of his Grace, wherein he hath made us accepted in the Beloved. *V.*7. In whom we have Redemption through his Blood, the forgiveneſs of *S*ins, through the riches of his Grace.

2 *Theſ.* 5.9. For God hath not appointed us unto Wrath: But to obtain Salvation by *Jeſus Chriſt* our Lord.

Joh. 10.28, 29, 30. I give unto them Eternal Life, and they ſhall never periſh, neither ſhall any Man pluck them out of my Hand. My Father which gave them me is greater then all, and no man is able to pluck them out of my Fathers Hand: I and my Father are one.

Iſa. 50.10. Who is among you that feareth the Lord, that obeyeth the voice of his Servant; That walketh in darkneſs, and hath no Light: Let him truſt in the Name of the Lord, and ſtay upon his God.

Pſa. 32.1, 2. Bleſſed is the Man whoſe iniquity is forgiven; Whoſe Sin is covered. Bleſſed is the Man to whom the Lord imputeth not Sin.

Epheſ. 2.8. For by Grace you are ſaved through Faith, and that not of your ſelves: It is the Gift of God,

*Rom.*6.14. Sin ſhall not have dominion over you: For you are not under the Law, but under Grace.

Rom. 8.1. There is therefore now no Condemnation to them which are in *Chriſt Jeſus*, who walk not after the Fleſh, but after the Spirit.

*Pſa.*73.26. Though our Hearts may fail us, and our Fleſh may fail us, yet the Lord will never fail us.

Jer.

Jer. 31. 3. For he hath loved us with an everlaſting Love.

Iſa. 26. 3, 4. Thou wilt keep him in perfect Peace, whoſe mind is ſtaid on thee, becauſe he truſteth in thee. Truſt in the Lord for ever. For in the Lord *Jehovah* is everlaſting ſtrength.

Promiſes of Protection, Aſſiſtance, Comfort, and deliverance, whereby our Hearts may be upheld in the evil Day.

Ezek. 9. 4. Go through the midſt of *Jeruſalem*, and ſet a mark upon the Foreheads of them that Sigh and Cry for all the abominations that are done in the midſt thereof.

Pſal. 34. 6. This poor man cried, and the Lord heard, and ſaved him out of all his troubles. *v.* 19. Many are the Afflictions, of the Righteous: But the Lord delivereth them out of them all.

Pſal. 46. 1. God is our refuge and ſtrength: A very preſent help in trouble. *v.* 2. Therefore will not we fear, *&c.*

Pſal. 42. 11. My Soul, why art thou caſt down, and diſquieted within me? Hope thou in God: for I ſhall yet Praiſe him, who is the health of my Countenance, and my God.

Iſa. 3. 10. Say ye unto the Righteous, it ſhall be well with him.

Prov. 3. 25, 26. Be not afraid of ſuddain Fear, neither of the deſolation of the wicked when it cometh. For the Lord ſhall be thy Confidence, and ſhall keep thy Foot from being taken.

Pſal. 3. 8. Salvation belongeth to the Lord: Thy Bleſſing is upon thy People.

Pſal. 4. 3. Know that the Lord hath ſet apart him that is godly for himſelf: The Lord will hear when I call unto him. *v.* 8. I will both lay me down in Peace, and Sleep For thou Lord only makeſt me dwell in ſafety.

Nahum. 1. 7. The Lord is good: A ſtrong hold in the Day of trouble, and he knoweth them that truſt in him

2 *Tim.* 1. 12. I know whom I have believed; And I am perſwaded that he is able to keep that which I have committed to him againſt that Day. For, *Gen.* 17. 2. He is God Alſufficient.

Promiſes made to Gods People in the moſt dangerous Times. What confidence we ſhould have in God.

Pſal. 27. 1, 2, 3. The Lord is my Light and my Salvation, whom ſhall I fear? The Lord is the ſtrength of my Life, of whom ſhall I be afraid. When the Wicked even mine Enemies, and my Foes came upon me to eat up my Fleſh, they ſtumbled and fell. Though an Hoſt ſhould encamp againſt me, my Heart ſhall not fear. Though War ſhould riſe againſt me, in this will I be confident. *v.* 4. One thing have I deſired of the Lord, that will I ſeek after: That I may dwell in the Houſe of the Lord all the daies of my Life. *v.* 5. For in the time of trouble he ſhall hide me in his Pavilion: In the ſecret of his Tabernacle ſhall he hide me: He ſhall ſet me up upon a Rock. Therefore. *v.* 9. Hide not thy Face from me. Put not away thy Servant in Anger: Thou haſt been my Help; Leave me not, neither forſake me, O God of my Salvation, *v.* 13. I had fainted unleſs I had believed to ſee the goodneſs of the Lord in the Land of the Living. *v.* 14. Wait on the Lord. Be of good courage, and he ſhall ſtrengthen thy Heart. Wait I ſay on the Lord.

Pſal. 40. 4. Bleſſed is the Man that maketh the Lord his truſt, and reſpecteth not the Proud, nor ſuch as turn aſide to Lies.

Pſal. 32. 1. In thee O Lord, do I put my truſt: Let me never be aſhamed. *v.* 3. For thou art my Rock, and my Fortreſs; therefore for thy Name ſake lead me and guide me. *v.* 23. O love the Lord, all ye Saints: For the Lord preſerveth the Faithful. *v.* 24. Be of good courage, and he ſhall ſtrengthen your Heart, all ye that hope in the Lord.

Pſal. 94. 14. I will ſay of the Lord: He is my Refuge: and my Fortreſs. My God, in him will I truſt.

Pſal 91. 2. For the Lord will not caſt off his People, neither will he forſake his Inheritance. *v.* 19. In the multitude of my Thoughts within me, thy Comforts delighted my Soul.

Pſal. 102. 2. Hide not thy Face from me in the Day when I am in trouble, incline thine Ear unto me. In the Day when I call, anſwer me ſpeedily.

Pſal. 115. 11. Ye that fear the Lord truſt in the Lord. He is their Help, and their Shield.

Pſal. 112. 7. He ſhall not be afraid of evil tidings. His Heart is fixed truſting in the Lord.

Pſal 118. 5. I called upon the Lord in diſtreſs: The Lord anſwered me, and ſet me in a large place, *v.* 6. The Lord is on my ſide, I will not fear, what can man do unto me?

1 *Pet.* 4. 17. The time is come that Judgment muſt begin at the Houſe of God: And if it firſt begin at us, what ſhall the end be of them that obey not the Goſpel of God? *v.* 19. Wherefore let them that ſuffer according to the Will of God commit the keeping of their Souls to him in well-doing, as unto a faithful Creator.

2 *Theſ.* 1. 6, 7. It is a Righteous thing with God to recompence tribulation to them that trouble you. And to you who are troubled, reſt with us, when the Lord *Jeſus Chriſt* ſhall be revealed from Heaven, *&c.*

2 *Theſ.* 3. 3. The Lord is faithful, who ſhall ſtabliſh you, and keep you from evil.

Theſe I have thought fit to tranſcribe, hoping that by Gods bleſſing they may prove Uſeful and Comfortable to many others as they were to her. But beſides ſhe had collected many others, whereof (to prevent tedioufneſs) I ſhall only give you the Heads.

Promiſes to ſtrengthen our Faith.

For Deliverance from all evil.

For aſſiſtance in times of trouble.

For the Reſurrection of our Bodies.

For Eternal Glory with *Chriſt*.

That God will preſerve his Children from Afflictions ſo far as it is good for them.

That God will qualifie, and moderate their Afflictions when they do come; and proportion them to their Strength.

That Afflictions are Soveraign Medicines to kill Luſts, and to cure ſpiritual Diſeaſes.

Promiſes made to ſuch as ſuffer in a Good Cauſe for the Truth.

Promiſes of Deliverances from the Evil World.

Of Comfort to ſuch as fall through Infirmity.

Promiſes made to ſuch as are Ignorant.

Comforts againſt doubts and fears of loſing the Love of God.

Comforts againſt forgetfulneſs of Good things.

Comforts againſt fears of falling from God.

Comforts againſt diſmayedneſs under many and ſtrong Corruptions.

Comforts againſt troubles ariſing from the want of the means of Grace, either in the whole, or in the Power of them.

Comforts to Gods Children in caſe of ſpiritual Diſertion.

Promiſes of the Continuance and Unchangeableneſs, of Gods Love.

Promiſes of Gods ſpecial and gracious preſence with his Children.

Promiſes of Gods Protection and Providence over his.

Promiſes of beſtowing *Chriſt*, and of many Bleſſings with him. As, of Redemption: Effectual Calling, Juſtification: Reconciliation: Adoption: Of beſtowing the Spirit, for their Sanctification; And all Spiritual Grace, as Faith; Confidence in God; Hope; Joy; Love to God, To *Chriſt*, To our Brethren, To Enemies: Of Obedience: Of Repentance: Of Knowledge: Of Audience of their Prayers: Of Mortification of *Sin*, *&c.*

Promiſes of aſſiſtance in Holy Duties.

Promiſes of Gods acceptance of our ſpiritual Sacrifices.

Promiſes of a bleſſing upon Holy Ordinances.

Promiſes made to the conſcientious performance of ſundry Duties. As to, Prayer: To a careful ſeeking of God: To watchfulneſs: To conſcientious Sanctification of the *Lords days*: For the preſervation of his Church, *&c.*

In reading of practical Authors ſhe had collected and ſet down many things which ſhe found uſefull, and Comfortable to her Soul: As

Certain grounds of Comfort to build our Faith upon in times of Temptations.

Signs whereby we may know whether we be in Covenant with God or no.

Rea-

Reaſons why God made this Covenant with faln Man.
What are the Gifts and priviledges of this Covenant.
She hath alſo ſet down many Helps to provoke, and enable us to wait Gods leiſure for the accompliſhment of his rich, and free Promiſes, though his Providences ſeem to run croſs to them.
And how we may be enabled to apply Gods Promiſes.
And in the Concluſion of all ſhe thus Writes.
It was the goodneſs of my God to remember me in my Youth, that ſo I might not forget him, neither in my Youth, nor in my Old Age.
By all this it may appear what were the Gifts and Graces wherewith the Lord had adorned her, and what her inward Beauty was: And as the Jewel was rare, ſo was the Cabinet wherein it was lodged, comely. And the *Poet* tells us

Gratior eſt pulchro veniens è Corpore Virtus.

That Virtue hath the greateſt Grace.
That ſhineth through a Beauteous Face.

And ſuch truly was hers in her younger Days, and ſome Characters, and Lineaments of it continued in her Old Age, even to the laſt, as ſundry Perſons obſerved.

Hallelujah.

What was long ſince ſaid of Mrs. *Katherine Bretterg* may be fitly applied unto her

Katherina { *Pura: Chriſto quam purgata,*
Vita, Chriſto preparata,
Morte, Chriſto dedicata,
Cœlus, Chriſto conjugata.

Prov. 31.30. *Favour is deceitful, and beauty is vain, but a Woman that feareth the Lord ſhe ſhall be praiſed.*

On the Death of my Dear and much Honoured Grandmother, and to my Honoured Grandfather Mr. Samuel Clark, *on her Life written by him.*

I

EArly or late
All things give way to Fate;
Nothing in Nature's laſting found;
Death and deſtruction tread a conſtant Round:
No Heart
Eſcapes the fatal Dart;
Beauty from Death can no exemption bring,
Wit, Wealth, or any other Charming Thing;
No Menaces can work him into fear,
Nor glitt'ring Colours take his eye, no gentle ſounds his ear.

II.

O how it diſcompoſes to behold
The good and bad in one black Liſt enroll'd!
Whatever Admiration can beget,
All that's Noble, All that's Great;
Or that Affection may invite,
All that's moving, All that's Bright;
Mixt with the Croud of worthleſs things, to ſtand
An equal Prey to the Deſtroyers hand!

III.

We'll challenge all that's knowing to declare
What are thoſe Charms, or where they are,
Whoſe mighty Vertue can make Death to ſtand,
Or ſtrike Remorſe into his ſenſeleſs Hand;
If Liberal Natures gifts might find a Place,
Or thoſe Accompliſhments that are acquir'd
Or the Effects of a Celeſtial Grace
In thee, Bleſt Soul, we theſe admir'd
If all that merits Praiſe in Womankind,
Graces of the Body, Beauties of the Mind;
We ſtill had ſat in the diffuſive Beams
Of that Perfection,
Whoſe loſs we die to think upon;
We ſtill had taſted the refreſhing ſtreams
Of that ſweet Nature, and Compaſſion,
Whoſe Fountain now is gone:
Frail happineſs, and putrid Breath,
That lies expos'd to the capricious hand of Death.

IV.

Theſe are our Tears, thus, Sir, we make our moan,
When unexpected blaſts have blown
Our blooming Hopes away, or overthrown
The Tree with riper Fruit thereon;
Thus when we feel the warmer influence
Of ſome brave Soul that ſcorns the Narrow Fence
Which limits common Minds, we bleſs the Ray
That makes ſo fair a Day,
And neſtle in the Sun-ſhine, while we may,
If the cold hand of Death
Stops the beloved Breath
Aſtoniſh't at the mighty Blow
We know not where to go,
Nor what to ſay,
Poor eaſie Prey
To every Evil: paſſive, ſhiftleſs ones we be;
As our Affections lead us ſo go we;
To Love, or Joy, Fear, Hope, or Luſt,
As their reſpective Objects call them out,
Reaſon the Soveraign, nor true, nor ſtout,
Commits the Conduct of his Truſt:
Grief the moſt childiſh Paſſion of the Soul
Here helpleſs Grief commands the whole,
Fills every Corner, Iſſues out in Cryes,

Flows

Flows out in Tears, flys out in ſighs;
Sometimes within the troubleſome Symptoms ſtay,
When by tumultuous thronging out they choak their way;
Hither the ſum of all doth riſe,
A ſtupid ſilence, or an empty Noiſe:
Perhaps we vent our Paſſion in a verſe,
And pin the Inundation to the Herſe;
Here we our Aery wiſhes breath,
Beſtow hard Epithets on Death,
Publiſh our kindneſs for the Soul that's gone;
And this we think is all that can be done.

V.

But your magnanimous Sagacity
Does not ſo tamely yeild,
Death has but half a victory,
And you divide the field:
When the fell Victor manages his dart,
Into its principles the brittle Compound flyes,
Which are not able to ſubſiſt a part,
But that thats mortal dyes;
You can releive the life doom'd to Oblivion,
And give it a new ſubject of Inheſion,
As your immortal Name long lived,
Not, as the former, ſubject to Corruption:
Thus the Grave Heroes of the Church reviv'd
And this ſame Life which once ſo ſhone in its effects,
By your great art retreiv'd,
Still a bright pattern ſtands to all the Sex.

J. CLARK, Ætat. ſuæ 11.

The Life and Death of that Excellent Lady Mary, *Counteſs Dowager of* Warwick, *who died* Anno Chriſti. 1678.

THis Eminent Laday was the ſeventh Daughter of the Right Honourable *Richard*, the firſt Earl of *Cork*, in *Ireland*, who being born a private Gentleman, and the younger Brother of a younger Brother, yea, to no other Inheritance then is expreſſed in the *Motto*, which his humble gratitude inſcribed upon all the Palaces which he built, Her Parentage.

Gods Providence, mine Inheritance.

By which Providence, and Gods bleſſing upon his own Prudent induſtry, he raiſed himſelf to ſuch an honor and Eſtate, and left ſuch a Family as never any ſubject in theſe three Kingdoms did, and (which is more) with ſo unſpotted a Reputation of integrity, that the narroweſt ſcrutiny could find nothing to except againſt, in all the Methods of his riſing, tho they were ſearched into moſt ſeverely.

This Noble Lord was bleſſed with an ample Progeny, having five Sons, whereof he lived

lived to ſee four of them Lords, and Peers of the Kingdom of *Ireland*, and the fifth, tho not equal in Titles, yet as truly famous and honourable for his piety, parts, and learning.

He had alſo eight Daughters, whereof the Eldeſt, the Lady *Alice*, was Married to the Lord *Baramore*. The ſecond, the Lady *Sarah*, was Married to the Lord *Digby* of *Ireland*. The third, the Lady *Lætitia*, to the Eldeſt Son of the Lord *Goring*, who dyed Earl of *Norwich*. The fourth, the Lady *Joan*, to the Earl of *Kildare*, *Primier* Earl of *Ireland*, and of the antienteſt Houſe in Chriſtendom, of that degree, the preſent Earl being the ſixth, or ſeven and twentieth of Lineal deſcent from the ſame. A great *Antiquary* hath obſerved, that the three Antienteſt Families in *Europe* for Nobility, are the *Veres* in *England*, Earls of *Oxford*, and the *Fitz-Geralds* in *Ireland*, Earls of *Kildare*, and the *Momorancies* in *France*.

The fifth, the Lady *Katherine*, was Married to the Lord Viſcount *Ranelaugh*. The ſixth, was the Lady *Dorothy Loftus*. The eighth, the Lady *Margaret* unmarried. But the ſeventh, our Lady *Mary*, which ſhut up, and Crowned this Noble Train, was Married to *Charles*, Earl of *Warwick*, of whom it may be truly ſayd; *Many Dughters, all his Daughters did virtuouſly, but ſhe ſurmounted them all.*

Her Marriage and Character. She was great by her Marriage into the Noble Family of the Earls of *Warwick*, which yet received acceſſion to its *Grandure* by the luſtre of her Name and virtues: For ſhe was great in all natural endowments and accompliſhments of Soul and body, in Wiſdom, beauty, favour and virtue.

Great by her Tongue; for few Women ever uſed one better: For ſhe ſpake ſo gracefully, promptly, diſcreetly, pertinently, and holily, that many *admired the gracious words which proceeded out of her Mouth.*

Great by being the great Miſtreſs and Promotreſs of the Art of obliging; in which ſhe attained that Soveraign perfection, that ſhe raigned over all their hearts with whom ſhe did converſe.

Great in her Nobleneſs of Living, and in her free, and ſplendid Hoſpitality.

Great in the almoſt unparallelled ſincerity, conſtant, faithful, and condeſcending Friendſhip: And for that *Law of kindneſs* which dwelt in her lips and heart.

Great in the managment of her worldly Affairs, and in her great dexterity therein.

Great in her quickneſs to apprehend the difficulties of thoſe her affairs, and to find where the pinch and ſtreſs lay; yea, to untye the knot, and to free them.

Great in the Conqueſt of her ſelf, and maſtery over her paſſions; and this did in a ſpecial manner appear in her deportment at the death of her deer and only Son, wherein her behaviour was ſo ſubmiſs, ſerene, and quiet, that (with holy *David*) ſhe could ſay: *I was dumb, and opened not my mouth, becauſe thou Lord didſt it.*

Great in a Thouſand other things which the world admires; yet did ſhe deſpiſe them all, *and counted them but loſt and dung in compariſon of the excellency of the Knowledge of* Chriſt Jeſus *our Lord.*

Her Education. This Excellent Lady had good Education, and had been principled in the grounds of *Catechiſm* in her Childhood, and yet (as ſhe confeſſed) ſhe underſtood nothing of the Life and Power of Godlineſs till ſome years after her Marriage. She came with prejudice, and ſtrong apprehenſions, as to matters of Religion, when ſhe was engrafted into that Family, wherein afterwards ſhe lived and dyed in ſo much Honour. For ſhe was almoſt frighted, and diſcouraged with the diſadvantagious report which was made of it. But when Gods Providence had brought her into it, and ſhe came to behold the regular performances of Divine Worſhip therein; and had heard the moſt uſeful, and powerful Sermons upon the moſt uſeful, and practical points of Divinity; And withal, had obſerved, the good order, and Government of that Family, and received encouragment from her Right Honourable Father-in-Law, *Robert*, Earl of *Warwick*, (who had always an extraordinary reſpect for her, and affection to her) her prejudice, by degrees, wore off, and an approbation followed thereupon.

God was pleaſed to make uſe of two more remote means of her Converſion, namely, Afflictions, and Retirement: The kind of the firſt, and the occaſion of the ſecond need not here to be named. Only the divine Wiſdom, and grace is very much to be admired and adored, for adapting and fitting ſuitable means to bring his purpoſes to paſs; as theſe alſo were in her circumſtances. For ſhe did afterwards acknowledge, that her great *Remora* and difficulty was her love to the pleaſures, and vani-

ties

ties of the world, which she neither knew how to reconcile to the strictness of Religion, nor yet could she be content to part with for that whose sweets and better pleasures, she was not then acquainted with; God therefore gradually weaned her, by rendring those things more insipid and distrustful, which before had been too much pleasing to her, and by giving leisure, and freedom from distractions, and to acquaint her self more throughly with the things of God: And hereby she was enabled to set her Seal to that Testimony which God gives to Spiritual wisdom, *That all her ways are pleasantness, and all her paths are Peace.* And to her friends she would freely, and frequently assure them, that she had no cause to repent the change which she found of the solid and satisfying Pleasures she met with in Religion, for those empty and dissatisfying ones she had left in the ways of vanity: Thereby encouraging them to try, not doubting but that upon experience, they would become of the same mind.

Her Conversion.

—Two more immediate helps which God blessed to promote the work of grace in her heart, were; The Ministry of the word (*which God hath ordained to be the Power of God to Salvation to every one that believeth, Rom.* 1. 8. 1 *Cor.* 1. 21.) and Christian Conference.

Her Growth.

—Before her Conversion, her Conversation was sweet, and inoffensive, yet would she confess that her mind was vain: But afterwards she walked with God most closely, circumspectly, and accurately: And (with *Mary*) having *chosen the better part*, few have walked with God more resolutely, and devoted themselves more unreservedly to Gods Love and fear, and service, learning to be Good in good earnest, and to encrease *and grow in grace, and in the knowledge of our Lord and Saviour* Jesus Christ.

—And to promote this great and excellent work, like the wise man in the Gospel [*Mat.* 7. 24.] she digged deep to lay her *Foundation on a Rock*. And she made a strict scrutiny into her Soul, and weighed the reasons and motives of this her choise in the ballance of the Sanctuary, and (with the other builder in the Gospel) *she sat down and considered what it might cost her* to carry on and finish her Spiritual Edifice, and whether she were furnished to defray the charges thereof. As also whether the grounds of her hope were firm, and such as *would not abuse her*, and shame her, and her evidences for heaven, such as would bear the test, and that the sacred Scriptures would approve and own: And this she drew up at large with her own hand many years before her Death, judiciously, soberly, modestly, and with humility.

—*Having thus put her hand to the plough, she looked not back*, but minded Religion as her business indeed; and never gave any so much as suspicion of her trifling in so serious a work. And for her practice of it, it was her great design to *walk worthy of the Gospel in all well pleasing*, and to adorn her *Professed subjection to the Gospel*, by a Conversation becoming it; And to shew forth his *Virtues and praises, who had called her out of darkness into his marvelous Light*, and had *translated her into the Kingdom of his dear Son.*

Abstinence.

—First therefore she was circumspectly careful *to abstain even from all appearance of evil*; and in all doubtful cases, her rule was, to take the surest side, saying, *I am sure it will do me no hurt to let such things alone.* And tho none were further from censuring others or passing Judgment upon others liberties, yet for her own practice, she would never allow her self the help of artificial beauty (for she used neither patch nor paint) and was pleased with the saying of one of her Spiritual friends, upon the reading of a book which Apologizes for it (*O Lord I thank thee that thou gavest me not wit enough to write such a Book, unless withal thou hadst given me Grace enough not to write*). Neither would she play at any Games, because besides many other inconveniences, she judged them great wasters of pretious time, of which she was always very thrifty. And tho she was known to be a *Lady* of good understanding, yet, she would say that there were three things which were too hard for her: and would confess that she could not comprehend them.

Prudence.

—First, how those who professed to believe an Eternal estate, and its dependances upon a short inch of time, could complain of time, lying as a dead commodity upon their hands, which they were troubled how to pass away.

—Secondly, how Christians, who would seem devout at Church, could laugh at others for being serious out of it, and slight the very Bible, and turn Religion into a mocking-stock,

—Thirdly, how knowing men could take care of Souls, and yet seldom come among them, never to look after them.

—And though, in the aforenamed particulars she was content only to give an Example of forbearance; yet from the Play-Houses, since the Stage hath taken so great liberty, she would openly dehort her Friends, and that with the greatest earnestness.

A Diary. —She, long before her decease, began to keep a *Diary*, and took Counsel with two, whom she used to call her *Souls Friends* (and ever esteemed such to her best *Friends*) concerning the best manner how to mannage it. At the first, what she set down in it she used to perform in the Evenings; But finding that time inconvenient, by reason of her Lords long ilness (which gave her many inevitable diversions at that season) she changed it into the quiet, and silent morning, and for that end, she used to rise early.

—And therein, among other things, she used to record the daily frame of her heart towards God: His signal providences to her self, and sometimes also, towards others: His gracious manifestations to her soul: Returns of Prayer: Temptations prevailing, or resisted, or whatsoever might be useful for her caution, or encouragement: That might afford her matter for Thankfulness, or Humiliation, *&c.* And by this, and such like means she had arrived to, and attained such a measure of experience, that she could conclude, or at least, make strong conjectures of the issue, and events of such things as she spread before God in prayer, and that by the frame of heart in the performance of that Duty: as might be instanced in many particulars, if it were convenient.

Prayer. —She used to call prayer Hearts-ease, because she often found it so: And though her Modesty was such, and she was so far from a vain affected ostentation of her Gifts therein, yet this may be affirmed, that she was mighty and fervent in Prayer, yea, constant, and abundant in it. For she sometime used her voice in prayer, and thereby hath been overheard, and her own Lord (knowing her hours of prayers) once convey'd a Grave and Godly Minister into a secret place, within hearing, who (being a man very able to judge) much admired her humble fervency; for in praying she prayed, and when she did not use an audible voice, her sighs, and groans, might be heard at a good distance from her Closet. And the very day before she died, she was shut up for above an hour, which time she spent in fervent private prayer, notwithstanding her bodily indisposition, and weakness. And indeed prayer was the Element wherein she lived, and actually died, and it was as the vital breath of her soul, and the Wing that wafted it immediately to Heaven.

Meditation. —But if she excelled her self in any thing, as much as she excelled others in most things, it was in the Divine Art of holy Meditation. This was her Master-piece. For she usually walked two hours daily in the Morning to Meditate alone, in which rare Art she was an accomplished *Mistress*, both in that which was set, as also Occasional. For the first, choosing some select subject, which she would press upon her heart with most intense thoughts, till she had drawn out all its juice, and nourishment: And for the second, like a spiritual Bee, she would suck Honey from all Occurrences; whole Volumns of such she hath left behind her.

—After this Consecrating of the day with reading the Scriptures, Meditation and Prayer, and using but a short dressing, and ordering her Domestick affairs, she spent the rest of the Morning in reading some good Book, till she was called to Family Prayers in the Chappel, from which she was never absent, and at which she behaved her self with much reverence and Devotion, thereby giving an excellent example to the rest of the Family.

—She was a strict observer of the *Lords days*, which is truly, and fitly called, *the Hedg and Fence of Religion*; And though some please themselves in calling it *Judaizing*, to excuse the liberties which they indulge themselves in breaking it, yet our Church hath enjoyned all to cry to God for mercy for the breach of it, and for *Grace to incline our hearts to keep the fourth Commandment*, as well as any of the other nine: And it's not hard to observe, that the streams of Religion are deeper or shallower, according as these Banks are kept up or neglected.

Devotion. —She used great Devotion when she came to the Sacrament of the *Lords Supper*, and seldom omitted to prepare her soul by solemn Fasting and Prayer, and renewing her Covenant with God at that time.

—And to encourage others to such a serious preparation to that sacred Ordinance, to that *Dreadful Table* (as S. *Chrysostom* calls it) which she her self used before it, it will be worth the while to transcribe, and to take notice of the sweet advantages which she reaped hereby, as she her self hath left it upon Record under her own hand in her *Diary*, concerning one of the last Sacrament Days she ever enjoyed in this World; which is as followeth.

No-

November 25th. *Sacrament Day.*

'As soon as I awaked, I blessed God. When I had read in the Word, the Chapters 'of the sufferings of my blessed Saviour, I spent much time in meditating of his dy- 'ing Love: By which thoughts I found my heart much drawn out to love him, and to 'be melted by his love. Then with great awful apprehensions of God upon my heart 'I went to pray. In which Duty, my heart was lifted up in the high praises of God, 'for both Spiritual and Temporal mercies: And my Affections were much drawn out 'in the Duty, in which my heart did follow exceeding hard after God for a nearer Com- 'munion with him in the Sacrament than ever yet I had; I then renewed my Covenant 'with God and made promises, that, by his Grace enabling me, I would walk more close- 'ly with him for the time to come. That which in a special manner I begged of God 'at this Sacrament was, more love to him, more holiness, more contempt of the world, 'and the glories of it: that I might be more useful to the souls and bodies of my fellow 'Christians than formerly I had been.

'Those mercies that I was in a special manner grateful for, were the Creation, and 'Redemption of the World; and for the Gospel, and the Covenant of Grace, and 'for Justification, and for some measure of Sanctification: And for so much patience ex- 'ercised towards me, before my Conversion. And in order to it, imbittering Creature 'Comforts, that I might seek for Comforts above. And for a Sanctified Affliction, and 'for some degree of patience to bear it; and for supports under it by the warm, and 'lively Comforts of the Holy Ghost. And for returns of Prayer. And for so many op- 'portunities to seek unto God. And for the sweet reviving hours I had enjoyed with 'God in solitude by Heavenly Meditations. And for the Word and Sacraments, and 'the sanctifying motions of Gods spirit. I was in a more than ordinary measure 'melted in the Duty, and shed a very great plenty of Tears in it; which when I came 'from, I found a longing desire to pertake of the *Lords Supper*, and a great Joy that I was going to pertake of it. Then I went to Hear.—The Text was. *I am the 'Way, the Truth, and the Life: no man cometh to the Father but by me,*

'I was attentive at that good Sermon: and by what I heard of the excellency of 'Christ, had my heart much warmed with Love to him.

'Afterwards at the Confession before the Sacrament, I found my heart in a more than 'usual manner broken for my sins, which I bewailed with great plenty of Tears, and 'from my heart judged and loathed my self for them.

'After I had received, I found my heart in an extraordinary manner warmed with 'love to God, and my soul did follow very hard after him to be made more holy, and 'for Grace to serve him better than ever yet I had done. I had very lively Affecti- 'ons in the Duty, in which I received much Joy, and had sweet Communion with God 'in it.

'After at the Table of the Lord I had given to the poor, I came from the Sacra- 'ment with my heart in a sweet, grateful, and heavenly frame, and then in private I bless- 'sed God for that blessed Feast, and begged strength to keep my promises I had made to 'God of new Obedience.

'In the afternoon I heard again the same person, upon the same Text: I was in a 'serious, attentive frame at that good Sermon. The Subject of which was to shew, 'that *Christ* was the only way for poor penitent Sinners to come unto the Fa- 'ther.

'I meditated upon the Sermons, and prayed them over. And had also Meditations 'upon the Joys of Heaven, with the thoughts of being ever freed from sin, and of be- 'ing ever with the Lord: where I should enjoy him in his fullest Love.

'I found my heart much revived, and my soul did then make strong *Sallies*, and *E- 'gresses* after that blessed Rest.

'After Family Duties were over, at which I prayed with fervency, I did before going 'to Bed commit my self to God.

O Lord, I do from my soul bless thee for this sweet day, in which thou wert pleased to vouchsafe unto me, thy most unworthy Servant, more soul joy, than thou didst give for a long time before.

Her Hearing. She was a very serious, and attentive hearer of the Word, and constantly, after Sermons, recollected what she heard, sometimes by Writing, always thinking, and calling

ling it to mind that she might make it her own, and turn it into practise; not content to be a forgetful, fruitless *Hearer* only, but a *doer*, that *she might be blessed in her deed.*

—And such she was for the external performances of Religion.

Her inward beauty. —And though this was beautiful and lovely, yet her chief Glory was within, in the *hidden man of the heart, in that which is not corruptible*, in that dress of Graces which adorned her soul: This string was all of Orient Pearls, and evenly matched; not one of an ill water, or of an unequal size. There was not one withered limb; not one member wanting or defective in the New Creature: *She was compleat in Christ*; all of a piece.

—Her head for knowledge was comprehensive and clear, The Eye of her Faith was piercing and steady. The Ear of her Obedience was open, and swift of Hearing, and boared at the Door Posts of Wisdoms House. Her Pallat was quick and relishing, to which Gods Word was *sweeter than the Honey, and the Honey-comb*, and preferred by her to her *necessary Food.* The Cheeks of modesty were fair and ruddy. The Arms of her desire were stretched out after God, and were flexible to embrace him. The hands of her Justice and Charity were strong and open. The Breasts of her Bounty were well fashioned, and full of Milk: And the Bowels of Compassion were tender and fruitful. Her Hunger and Thirst after Righteousness was even greedy and insatiable. The heart of her sincerity was sound and lively, and the Pulse of her Conscience smooth and equal. The feet of her affections were swifter than the Roes on the Mountains of *Bether.* The natural heat of her Zeal more fervent than the Coals of *Juniper*; And the Radical moisture of her Repentance more fluid than the Springs of *Pisgah.* She was seen with dry Eyes under Tear-moving circumstances, which very neerly concerned her self; and being asked how she could refrain? She replyed: *I desire to weep for nothing but my sins. Her Name was as an ointment poured forth*, which made her the desire and delight of all that were good; yea, she may fitly be called a *She-Jedidiah*, a female *Lemuel*, the Lords delight: She with whom God was.

Her Love and Humility. —Now the soul of this excellent Body which animated all its goodly Parts within, was the Love of God: And the gorgeous robe which clothed it without, was her deep humility. These were as the Sun and Moon in this great Firmament, all whose Stars were of the first magnitude, and the least of which would have been a great *Luminary* in an other *Orb.* Such was this Beauteous Spouse of *Christ*; so like her heavenly Bridegroom, that for that resemblance sake, we may say of her, *she was exceeding lovely.*

Love to other Souls. —Nor was she less solicitous to make others good than to be so her self. She well remembred our Saviours charge to S. *Peter, when thou art converted strengthen thy brethren.* She set her heart to promote the building of Gods Spiritual Temple, and therefore she applied her self to it with all her might. She had holy Transports for the Glory of God, and she was a great lover of souls, and these two engaged her to promote Religion with her utmost industry and zeal, which that she might carry on with the greater advantage,

—First, She made it her great design to represent Religion as amiable and taking, and free from Vulgar prejudice as possibly she might, and not as might affright and scare men from it; but rather, that it might allure them, and insinuate it self into their love and liking. And for this end she was affable, familiar, pleasant, of a free and obliging Conversation, unaffected; not sowre, reserved, morose, sad, dejected, melancholy deportment, which presents Religion most disadvantagiously. She was, even naturally of a most sweet temper, and Grace inoculated into such a Stock, thrives to admiration; whereas some crabbed, peevish, sullen natures starve the best *Cien* they are grafted with. And she made grace and nature subservient to the good of others.

Her Prudence. —Secondly, She kept her self free and disinterested from all Parties and Factions, that none might suspect a design of making *Proselytes* to any but to God.

Piety. —She was neither of *Paul*, or of *Apollos*, or of *Cephas*, but only of *Christ.* Her Name was *Christian*, and her Sirname *Catholick*: She had a large and uncontined Soul, not hem'd in, or pounded up within the Circle of any mans Name: *But whosoever feared God and wrought Righteousness* was accepted of her.

—She, very inoffensively, regularly, and devoutly observed the Orders of the Church of *England* in its *Liturgy* and *Publick Service*, which she failed not to attend twice a day with exemplary Reverence; yet was she far from placing Religion in *Ritual Observances.*

She

—She uſed to perfume her Company with good ſavoury diſcourſe to prevent idle or worſe Communication, yet not abruptly, upbraidingly, or importunely, which is very nauſeous and fulſome: But ſhe was like a ſpiritual ſtove: you might feel the heat, but not ſee the fire. She would drop a wiſe Sentence, or Moral, Holy *Apothegm* (with which ſhe was excellently furniſhed, ſome of her own making, others of her Collection) that which ſuited with, or at leaſt was not far remote from what was ſpoken, and talked of, and commending, or improving that, ſhe would wind about the whole diſcourſe without offence; yea, with much ſatisfaction and pleaſure.

—She kept a book of ſuch wiſe, pithy Sayings, much valuing words which contained much uſe and worth in a little compaſs.

—Where ſhe had particular kindneſs, or perſonal intereſt, ſhe would improve the authority of her Friendſhip to gentle, but free reproof, and would argue, and perſwade ſo ſtrenuouſly, that her Bow (like *Jonathans*) ſeldom returned empty; and would plead the Cauſe of God, and of their own ſouls; and to whom ſhe ſpake, ſhe would do it, with ſuch winning, and inſinuating ſweetneſs, that it was hard to reſiſt the Spirit ſhe ſpake by; and her Zeal for their good, would cauſe her to argue with her friends, that ſhe might by a holy Violence attract and allure them to be good and happy.

—She was of an extenſive Charity, and would make people good by believing them to be ſo, and by this engagement make them aſhamed to deceive her hopes, and diſappoint her expectation. Her Charity.

—She had a tender, conſcientious care to provide good Miniſters in places where ſhe had any thing to do, and to encourage them, would augment their maintainance where it was ſmall, *Leez*, *Braintree*, *Foulneſs*, &c. may be her Witneſs in this.

—She had had a great care of the ſouls of her Servants; And her Ambition was, to be the Miſtreſs of a Religious Family, which appeared in theſe particulars. Family Government.

—Firſt, In requiring their Attendance upon Gods Publick Worſhip, and their reverent Behaviour there. Her Eye ſurveyed her Chappel, and none could be abſent but ſhe would miſs them.

—Secondly, In perſonal Inſtruction, and familiar perſwading them. There were none that ſerved her but can Witneſs that ſhe took occaſions to do them good.

—Thirdly, In preparing them for, and perſwading to the frequent participation of the *Lords Supper*.

—Fourthly, In laying good Books in all the common Rooms, and places of attendance, that thoſe who waited might not loſe their time, and have a Bait laid of ſome uſeful, practical Books, and fitted to their capacity, which migh catch, and imploy them.

—Fifthly, In making it the footſtep to preferment. For ſhe made the 101 *Pſalm* the Rule of her *Oeconomicks*: And though ſhe treated all her Servants friendly, yet they were her Favourites which more ſignally feared God.

—She was not a Firſt Table Chriſtian only: She did not halt, but walked in the ways of God with both her feet. She had learned Saint *Johns* Leſſon: *That he who Loves God muſt love his Brother alſo.*

—She was exactly Righteous.

—Eminently Charitable.

—Severely Juſt, both in Word and Deed. Her Word was as Sacred as an Oath, and as good ſecurity as any Bond. No inconvenience to her ſelf would make her recal or flinch from the Obligation ſhe had brought upon her ſelf by her own mouth. Yea, ſhe had ſuch an abhorrence of a diſhonourable receſs from expreſs, or but intimated promiſes, that it would render her eſteem of ſuch perſons exceeding low and mean, who by little Arts and Shifts would looſe and free themſelves from their engagements, and that would diſappoint the expectations they had raiſed in others to ſave charges, accounting their money ſpared, a very poor ſhift, and baſe Redemption of their Reputation. Her Juſtice.

—She abhorred a Lie, and uſed modeſtly to give this Teſtimony of her ſelf: *You know I dare not; I will not Lie.* And her Lord knew this ſo well, that though he was poſitive enough, yet would he never perſiſt, if there hapned any conteſt againſt whatſoever ſhe affirmed peremptorily. Her Truth.

—And a Lye was the fouleſt blemiſh any could ſtain themſelves with, in converſing with her, and the moſt unpardonable fault a Servant could contract, to whom ſhe uſed to ſay: *Tell me the truth, and I can forgive you any thing.*

—About a Month before ſhe died, ſhe was (though then in perfect health) determined to Preparation for death.

to alter her *Will*. And whereas ſhe had before given many large Legacies in Money to perſons of great quality, ſhe ſaid, ſhe would alter them all, and that for this reaſon: *They are* (ſaid ſhe) *rich, and do not need money*, but ſhe would give it in ſome other thing that they might keep, as memorials of her Love to them: And when ſhe had ſet down all their Names in a Paper, ſhe bethought her ſelf what probably might be moſt acceptable to each of them. For (ſaid ſhe) *that renders a Gift moſt pleaſing, when it ſuits with the fancy of the Party to whom it is given.* And then ſurveying her own ſtore, ſhe reſolved what to give to moſt of them: But not finding her ſelf fully provided of what ſhe might bequeath to all, ſhe reſolved to inſert all in a *Codicil*, to be annexed to her *Will*: And added, *I am now (God willing) going to* London, *when I have finiſhed my Will, and then I will by Diſcourſe, find out, undiſcerned, what will be moſt pleaſing to every one of them, and will provide accordingly.*

—Yet when the draught of her *Will* was made, ſhe would put into the *Will* it ſelf: *For the Right Honourable, the Counteſs of* Scarſdale, *I bequeath a Set of Silver Sconſes, which are in mine own Chamber.* And being asked, why ſhe would not leave the Gift to be put into the *Codicil* among the reſt? She returned this Anſwer: Becauſe (ſaid ſhe) *She is the only perſon living, to whom I ever* intimated that I had put her into my *Will*, and I would not die and have it found otherwiſe, and ſo be under the ſuſpition of having told a Lie, or Dying with a Lie in my mouth.

Her Prudence. —She had perfectly learned S. *Pauls* Leſſon: To ſpeak evil of no man: And where ſhe could not ſpeak well, the worſt injury ſhe would do would do was to be ſilent, and ſay nothing, unleſs it were to ſome ſingle friend, of whoſe prudence and taciturnity ſhe was ſecured by her own experience.

—Nor would ſhe invidiouſly diminiſh the juſt praiſes of any who deſerved them. Nay, ſhe would rather ſtudy to extenuate their other failings, by preſenting the light ſide to hide the dark one. And would commend them for one good quality or action, to cover many bad ones: And would ſay, when others ſpake againſt them; yet I muſt do them this right, they are ſo, &c. Or for all this.

Juſtice. She was no leſs exactly juſt in deeds than in words. She not only gave goodly words but good performances.

—And becauſe the faithful diſcharge of Relative Duties is one of the moſt ſignal evidences of Righteouſneſs, and the greateſt Ornament of our holy profeſſion, let us hear briefly how ſhe uſed to acquit her ſelf in that regard: And that firſt as a *Wife* to her Husband Living, and as an *Executrix* to his *Will*, and a *Truſtee* to the Eſtate, after his Deceaſe. As a Mother: As a Daughter: As a Siſter: As a Friend: As a Miſtreſs: As a Landlady: And as a Neighbour: In all which ſhe was, as a ſingular bleſſing to all her Relations, ſo an eminent Example unto others.

As a Wife. —Firſt, As a *Wife*: *The heart of her Husband did truſt in her: And ſhe did him good, and not evil, all the days of his Life.* She was truly a *Crown*, and an Ornament to him. She always lived, with the ſenſe of the Covenant of God which was betwixt them, upon her heart. She was an equal mixture of affectionate obedience, and obediential affection in her deportment towards him.

—Her care and endeavour was to hide, and conceal his infirmities: She deeply *Sympathized* in his long, and tedious indiſpoſitions: She attended, and to her uttermoſt relieved him under them, with great tenderneſs. She loved his ſoul, and would both Counſel him with prudent Zeal, and pray for him with great ardor and fervency; Neither was he ever wanting in praiſing her. He hath with vehement proteſtations ſaid: That he had rather have her with Five Thouſand pounds (though ſhe brought him much more) than any Woman living, with Twenty.—Yea, when the very Torrent of his ſorrows was at the higheſt for the Death of his only Son, he made That the moſt aggravating circumſtance of his grief, That it would kill his Wife: Who (ſaid he) is more to me than an hundred Sons. And to ſeal up his Love, he gave to her his whole Eſtate, as an honorary Teſtimony of his grateful eſteem of her merits towards him, and left her ſole *Executrix*: A high Teſtimony of his confidence in her integrity.

—This Truſt, though it coſt her very much labour, and ſhe encountred with great difficulties in the management of it, yet did ſhe diſcharge it with ſuch indefatigable pains, ſuch ſcrupulous exactneſs, and admirable Prudence, that ſhe failed not to perform his *Will* to the leaſt tittle: So that ſhe neither gave, nor left any occaſion to any of Complaint, though they were interreſſed perſons; but they rather applauded, and admired

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her prudent, and honourable conduct of that great Affair; which ſhe owned, with great thankfulneſs unto God, as no ſmall bleſſing, and mercy to her.

And for that Noble Eſtate which was to Deſcend unto others after her Deceaſe, ſhe would not imbezel, or wrong it in the leaſt, to have gained the diſpoſal of the whole. And therefore was at vaſt Expences in Repairs upon the Manſion-Houſe, and of Farms belonging to it, though her ſelf was but a Tenant for Life. And it was her uſual ſaying, *That whatſoever ſhe loſt her ſelf, ſhe would never give occaſion unto them that came after her, to ſay, that ſhe had damnified the Eſtate, or wronged her Truſt, or them.*

Her Houſe-keeping.

Her Noble and Splendid way of living, proceeded not from Pride and Ambition, but at leaſt principally out of Conſcience: For ſhe would not contract her Family, or make an abatement, becauſe ſhe would not deceive her Lords Truſt, who, the rather gave her the Eſtate to keep up the Honor of his Name, and Family, in a place where it had long flouriſhed, and had been famous in that kind for many years.

As a Mother.

She was an incomparable Mother, which ſhe made to appear in the Education of her only Son, and of three Daughters committed to her Truſt. For ſhe never had but two Children of her own: one Son, the gallant, hopeful, young L. *Rich*, and one Daughter, who died young.

Thoſe three Excellent Ladies to whom ſhe performed the Office, and Duties of an own Mother, though ſhe were but an Aunt in Law to them, who by their Couſins death are become ſuch vaſt Fortunes to their Husbands, being left with leſs plentiful Portions, even whileſt her own Son lived, ſhe would never leave preſſing her Lord to make Noble Proviſions for them, and to ſettle on them Portions anſwerable to their Birth, and Quality.

As a Child, Siſter, Friend.

She was a Dutiful Child to her Parents, and upon all occaſions would make honourable mention of them. She was a more endearing Siſter than in a few words can be expreſſed. A friend ſo faithful, ſo kind, ſo condeſcending, ſo free, unreſerved, and unſuſpicious, as the like is hard to be found.

As a Miſtris.

She was a rare and excellent Miſtreſs, in a double care both of the Spiritual, and Bodily welfare of her Servants, whom ſhe as much loved to pleaſe, as other perſons Servants can be to pleaſe their Miſtreſs, it being her delight to render their Lives about her, eaſie, and pleaſant, and free from diſcontent, that ſo they might ſerve the Lord with the greater chearfulneſs. And when ſhe was to leave them, ſhe left not off her kindneſs to them, or care for them, but provided to the uttermoſt of her power, for their comfortable ſubſiſtence, according to their rank, and time of Service with her: Giving them Noble and Liberal Legacies, to ſome four hundred, to others three, two, and one hundred pounds a piece: And to others eighty, ſeventy to buy them *Annuities* for their Lives. To others, Fifty, Forty, Twenty, and a full years Wages to every one not ſpecified by Name; and three Months entertainment, with Lodging, Diet, and all other accommodations, as in her Life time, to ſeek out, and to provide Services for themſelves, before they ſhould be removed.

As a Landlady

She was a Noble, and compaſſionate Land-lady, and would uſually ſay of her Tenants: *Alas poor Creatures! they take a great deal of pains, and I love to ſee them thrive, and live comfortably, and I cannot endure to ſee them brought into ſtraits, and therefore I would have all things made convenient for them, and if they have ſuſtained any great loſſes, I would have it conſidered.* And for her Copy-hold Tenants, ſhe would urge earneſtly the timely finiſhing of the Court Rolls, and delivery of their Copies to them, profeſſing that ſhe could not in Conſcience ſuffer it to be neglected, becauſe it was all they had to ſhew for their Eſtates.

As a Neighbour

Laſtly, as a Neighbour: She was ſo kind and courteous to them, that it advanced the Rent of the adjacent houſes out of a deſire to be near unto her. Her Houſe and Table, Her countenance and very heart was open to all perſons of quality within a conſiderable diſtance; and for the meaner ſort, if they were Sick, or Tempted, or in any Diſtreſs either in Body or Mind, whither they ſhould go but to this Counteſs, whoſe Cloſet was always furniſhed with things neceſſary, either for *Phyſick* or *Chyrurgery*. And her ſelf would viſit the meaneſt of them, and would ſend Miniſters unto them for their Spiritual Edification and comfort.

Her Charity.

But as her Love to God was the ſoul of her Religion, ſo her extraordiaary Charity towards thoſe who needed it, was the conſpicuous Crown which beautified all her ſweetneſs and goodneſs towards Men: For in this *ſhe was forward to her power; yea, and beyond her power.* For ſhe would, upon occaſion anticipate her Revenues and Incomes,

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rather than want wherewith to be liberal, inſomuch that it was ſaid of her: *She was the Lady who would borrow money to give away.* She would not live poor in Good Works that ſhe might die Rich: Yea, though ſhe had choſen *Executors* in whom her heart could truſt, yet ſhe would make her own hands her *Executors*, and they were very faithful to her enlarged heart.

—But to inſtance in ſome particulars. When in her Lord, and Husbands Life time, ſhe had an allowance, ſetled by Articles before Marriage, ſhe enquired of an able Neighbour Miniſter, in whom ſhe much confided about the *quota pars*, what proportion one is obliged to Conſecrate unto God out of his Eſtate? He anſwered: That it was hard, if not impoſſible, to determine, or fix a Rule, which might hold univerſally; but the circumſtances muſt be conſidered in which perſons ſtood; their Qualities, their Incomes, their Dependances, &c. But this, not ſatisfying her, ſhe urged a more particular Anſwer as to her own caſe, what would be fit, and becoming her to do? He anſwered: That he ſuppoſed, a ſeventh part: But ſhe replied, that ſhe would never give leſs than the third part. And ſhe made good her reſolution with advantage, ever laying by her a third part for Charitable Uſes, and would ſometimes borrow of that which remained, to add to it, but never defalk from that to ſerve her own occaſions, tho ſometimes they were preſſing enough.

—When ſhe came to the poſſeſſion of ſo great an Eſtate as her Lord left her for her Life, ſhe in a good meaſure made true what a Great Perſon ſaid: *That the Earl of* Warwick *had left all his Eſtate to pious uſes.* Meaning, that he had given it to this bountiful Lady, who would ſo imploy it. And ſhe hath profeſſed, that all the ſatisfaction which ſhe took in it, was, the opportunity it afforded her of doing good: And ſhe hath ſeriouſly affirmed; That ſhe would not accept of, nor be encumbred with the greateſt Eſtate in *England*, if it were offered her, upon condition, not to do good to others with it.

—Her liberal heart deviſed liberal things. There are Objects of real Charity, which are not ſo to Vulgar Eyes or Purſes, on whom ſhe would confer, and whom ſhe would ſurpriſe with Noble and ſutable aſſiſtances: Such ſtruck deep; and drew a whole Bag at once, but made no noiſe.

—Forreigners who were forced to exile themſelves to preſerve their Religion, or to embrace what they were convinced of to be the Truth, ſhe was always open-handed to ſuch.

—A great many young Scholars of hopeful promiſing Parts, ſhe wholly, or in a good meaſure maintained in the *Univerſities*, allowing to ſome Thirty, to ſome Twenty, to ſome ten, to ſome eight, and to many five pounds *per Annum*, and to ſome who had more helps otherways, leſs.

—Abundance of young Children ſhe put out to School in the Neighbouring Towns, even all that were poor, and willing to learn. Yea, her Charity in this kind reached as far as unto *Wales*, contributing Nobly unto that pious deſign, ſet on foot, and proſecuted with indefatigable pains and earneſtneſs by that Reverend, Charitable, and Pious Divine Mr. *Thomas Gouge*. And for thoſe poor Children about her, ſhe did not only pay for their Schooling, but gave them Books, and oft-times Clothing.

—Many godly Miniſters, both *Non-Conformiſts*, who wanted means of ſubſiſtence, and *Conformiſts*, whoſe Livings were ſo ſmall that they could not live on them, ſhe bountifully relieved.

—She turned not away her Eyes, or her Ears from occaſional Objects of Charity, whereof there was no want. And though ſhe was ſometimes impoſed upon, and deceived by thoſe that neither needed, nor deſerved what ſhe gave, yet did not this diſcourage her from giving again. For (ſaid ſhe) *I had rather relieve ten that only appear meet Objects, and are not, than let one go unrelieved who is ſo indeed.* She thought it better to feed two Drones, than to ſtarve one Bee. For though they deceived her in giving, ſhe knew that God would not deceive her in accepting what was ſincerely done for his Name ſake.

—The poor which ſhe fed at her Gates were very many, not only with broken meat, but with liberal proviſion, purpoſely made for them. She was full of compaſſion, yea, a great lover of the poor, and ſhe built a convenient Receptacle for them at her *London* Houſe (as they had one at *Leez*) to ſhelter them from the injury of Weather till they received their Dole. And during her abode at *London*, having no Family at *Leez*, yet even then were the Poor provided for there. For twice a Week there was plentiful

pro-

proviſion of Bread and Beef for the Poor of four adjacent Pariſhes: And in her *Will* ſhe took order that the ſame ſhould be continued for three Months after her Deceaſe. And by her ſaid *Will* ſhe gave an hundred pounds to be diſtributed among the poor of *Braintree*, *Felſted*, *Little Leez*, and *French Waltham*, either at, or ſhortly after her Funeral.

It is not doubted that every year after ſhe came to enjoy that great Eſtate, ſhe gave as much in works of Charity as would have purchaſed Lands ſufficient to have endowed a Free-School, or an Alms-houſe. And that Pious and Liberal Foundation of *Rochford* Alms-houſe, which, though Founded Legally by a Patent granted under the Broad Seal for its Confirmation, by the Anceſtors of this Noble Family, of which ſhe bore the Title, being by the Death of the Founder not endowed: Yet (as all her Predeceſſors had done) ſhe always gave to the Alms-people their full deſigned allowance, and ordered, by her laſt *Will*, that it ſhould be ſo continued for a full year after her Deceaſe.

Her Growth in Grace.

This is farther very remarkable in this rare Lady, that ſhe was not notoriouſly defective in any Virtue, or Grace, but as eminent in all, as moſt have been in any one of them. She did abound in every Grace.

She was never ſtained with any ſcandalous deformity, or ſin, which was a rare mercy: For though ſometimes ſhe might ſlip, or ſtumble, ſhe fell not; much leſs lay, or wallowed to defile her Garments, concerning which, hear what her ſelf hath written.

'After God had thus ſavingly (I hope) wrought upon me, I went on conſtantly, 'and comfortably in my Chriſtian courſe, though I had many doubts, and fears to 'contend with. And did truly obey that Precept, *of working out my Salvation with 'fear and trembling*; Yet God was pleaſed to carry me ſtill onward. And though 'I, too often, broke my good Reſolutions, yet did I never renounce them; and 'though I too often trip't in my Journey to Heaven, yet I never forſook my purpoſe of 'going thither.

Her very defects, and failings, were ſuch as ſome others would have been proud of: Her Weeds would have been accounted Flowers; her Thiſtles, Roſes in another Garden. For her two great faults, for which ſhe was blamed, by the moſt curious Obſervers of her, were

Faults charged upon her.

First, Exceſs of Charity.

Secondly, Defect of Anger. But even theſe admit of an *Apology* more eaſily than they need it. For

First, What was accounted exceſs of Charity in her, was her eaſineſs to believe moſt People to be Good, or at leaſt better than they were. She did indeed ſomewhat bend to this Right-hand Error: But if it were a bad effect, it proceeded from a good Cauſe. They that have clear, innocent, and ſincere hearts themſelves, are ready to judge the like of others. *Charity thinketh no evil.* Yet ſhe uſed this her good opinion of others, as a means, and motive to make them, what ſhe was ſo willing to ſignifie ſhe thought them to be. And though ſhe would never deſpair of any man, while ſhe found them under the awe of Gods Authority and Word (for even thoſe may receive ſome nouriſhment who Eat againſt ſtomack; and the Sieve under the Pump may be cleanſed, though it hold no Water) yet if ſhe diſcerned any to ſcorn, or deride, and mock at the Scriptures, to deſpiſe Gods Ordinances, and to turn that which is Sacred into a laughing ſtock, ſhe uſed (as her Phraſe was) *to ſet her mark upon that Man.* Neither yet was ſhe ſo often, nor ſo much miſtaken in her Judgment of perſons, as ſome ſuppoſed, who more miſinterpreted her Civility, than ſhe did the others ſanctity.

Her Zeal.

As for her defect of anger, which implies (if the charge be true) a want of Zeal againſt Sin and Sinners, and then it is unjuſtly charged upon her: For though ſhe could not, ſhe durſt not rage and ſtorm, and vent her Anger, as ſome do, whoſe *Anger is a ſhort madneſs* (For indeed, her calm, ſerene, and ſedate mind, and amiable diſpoſition, was not capable of ſuch furious ſtorms, ſo contrary to her nature) yet would ſhe with leſs noiſe, make deeper impreſſions of her diſpleaſure for great faults, than thoſe who appear moſt furious: As we ſee, that a ſtill, ſoaking Rain wets more, than a furious, driving ſtorm. And therefore it was obſerved, that if any Servant had offended, and been faulty, they had rather have run the *Gantlet* thrice, of their Lords moſt furious expreſſions, than to have been once ſent for to their Ladies Cloſet, who treated them with ſoft words, but hard Arguments againſt their miſdemeanours. Her words were

like that ſilent Lightning, which, without the noiſe of Thunder, melts the Blade, but ſinges not the Scabbard.

—What Preſages ſhe had of her approaching Death, ſhe diſcovered not to any; but her preparations for it had been of a long time habitual. It was one of the moſt conſtant Subjects of her retired muſings, and ſhe uſed to call walks to Meditate upon it, her *going to take a turn or two with Death.* And ſurely that could never ſurpriſe, or find her unprepared, who made it her great work to be fitting her ſelf for it.

—There are ſome paſſages worthy our moſt ſerious remarks concerning the watchful Eye of Gods Providence over his own *Hephzibahs*, alarming them to trim their Lamps (as the wiſe Virgins did) againſt the coming of the Bridegroom, and allowing them fit opportunities to do it; as in much mercy, he did unto her, as will appear by this Tranſcript taken out of her Lords *Diary*, containing an account how ſhe ſpent the laſt *Lords day*, before ſhe fell into her ſickneſs, which proved mortal, and was Written but the very day before ſhe was taken ill; by which, it will be evident how God, in a moſt remarkable manner, made ſome impreſſes upon her Soul of her approaching diſſolution, though as then, there were no viſible *Symptomes* of it upon her body.

March 24th. *Sunday.*

Sabbath Sanctified.

—'As ſoon as I was up, I bleſſed God. Then I Meditated, and endeavoured by think-'ing of ſome of the great mercies of my Life, to ſtir up my heart to return glory to 'God. And thoſe thoughts had this effect upon me, to melt my heart much by Gods 'Love, and to warm it with love to him.

—'Then I prayed, and I was enabled in that duty to pour out my ſoul to God, and 'my heart was in it, carried out to praiſe God, and I was large in recounting of ma-'ny of Gods ſpecial mercies to me. And whilſt I was doing ſo, I found God migh-'ty upon my Spirit, and upon my heart, in a much more than ordinary manner, 'carried out to admire God for his goodneſs, and to love him: and I found his love 'to make great impreſſions upon my breaſt; and melting me into an unuſual plenty of 'Tears.

—'Thoſe mercies, which in a ſpecial manner I was grateful for, were the Creation, and 'Redemption of the World; and for the Goſpel, and for the Sacraments; and for 'Free-Grace, and the Covenant of Grace; and for the excellent means of it which I had 'enjoyed; and for the great Patience God had exerciſed towards me before, and 'ſince my Converſion; and for Checks of Conſcience when I had ſinned; and for re-'pentance when I had done ſo; and for a ſanctified Affliction, and ſupports under it; 'and for ſo large a portion of wordly bleſſings.

—'After I had begged a bleſſing upon the publick Ordinances, I went to hear Mr. *Wood-'roof.* His Text was, *Paſs the time of your ſojourning here in fear.* And after a ſumma-'ry account of the Sermon, it follows in her Book.

—'In the Afternoon, I heard again the ſame Perſon upon the ſame Text. And then 'follows a conciſe, and methodical recapitulation of that Sermon alſo. And after that 'ſhe adds. I was in a ſerious and affected frame at both the Sermons, and was by them 'convinced of the excellency of fearing God, and of ſpending the remainder of the 'term of my life in his ſervice. And did reſolve to endeavour to ſpend the remain-'ing part of my time better.

—'At both his Prayers I prayed with fervency. Afterwards I retired and meditated up-'pon the Sermons, and prayed them over.

—'And I had alſo this Evening large Meditations of Death, and of Eternity; which 'thoughts had this effect upon me, to make me in an extraordinary awaked frame, in 'which things of another Life were much realized to me, and did make very deep im-'preſſions upon me; and my ſoul did follow hard after God for Grace to ſerve him bet-'ter than ever yet I had done. Then ſhe concluded with this Prayer.

—*O Lord be pleaſed to hear my Prayers, which did not come out of feigned Lips: And to hear the voice of my weeping for more holineſs, and for being more weaned from the world, and all things in it,* Amen. *After Supper I committed my ſelf to God.*

—This was Written the very laſt day of her health, being *Monday* Morning. In which we may ſee how God realized to her, and gave her extraordinary impreſſions of Death, Eternity, and the Life to come, when he was about to bring her to it. For the very next day ſhe began to be ill of that ſickneſs whereof ſhe died.

This

—This *Phœnix*: This excellent Lady was far from their humours whose Conscience are so bad, and unquiet Company, that they hate solitude, and dare not be alone. For she loved, and even hugged her Retirements as her most pleasing hours which gave her the greatest satisfaction. And tho when she was called to it, she would deny her self, and her particular inclination to comply with a duty of a larger spread; yet she cheerfully sustained that hurry of businesses which was inevitable to the acquitting her self of the trust reposed in her, by her Lord and Husbands last *Will* and *Testament*.

—But never did Bird take Wing, when distentangled from a Net, with greater chearfulness, nor chirp out the pleasures of its unconfined freedom, more merrily than she did solace her self, when she had escaped the noise and Croud of Worldly Affairs, which ruffled and turmoiled her quiet repose, and suspended the enjoyment of her self, and when as, in the begining of her last winter, her dearest Sister was about to leave her, the last farewel that she took of her was in these words. *Now I have done my drudgery* (meaning her worldly business) *I will set to the renewing my preparations for Eternity*. And accordingly, she made it the reiterated business of that Winter.

—In the beginning of *March*, *Anno Christi*. 1677. She set to the making of her *Will* anew, and signed, and sealed it on the twelfth day of the same month: And on *Tuesday* before *Easter* [*March* 26th. 1678.] she was take with some indisposition of body, loss of Appetite, and an Aguish distemper, whereof she had four or five fits, which yet, in that season of the year were judged both by *Physitians*, and her friends, like to prove more advantagious to her future health, than dangerous to her life.

And in this state of body she continued, freed from her fits, both in her own apprehension, and in her friends hopes that were about her, until *Friday*, the twelfth of *April* following, on which day she rose with good strength; and after she had sat up some time; being laid upon her Bed, she discoursed cheerfully and piously: And one of the last sentences she spoke, was this, (turning back the Curtain with her hand),

Well, Ladies, if I were one hour in Heaven, I would not be again with you, as well as I love you.

—At this time a neighbouring Lady, having given her a kind visit, at her departure, she arose from her Bed to her Chair, and sayd, that she would go into her Bed; but she first desired that one of the Ministers that was in the House, would go to Prayer with her; and asking the Company which of them they would have? She presently resolved her self to have him who was going away, because the other would stay, and pray with her daily; and immediatly he being called, and come, her Ladyship sitting in her Chair by reason of her weakness (for otherwise she always kneeled) holding an Orange in her Hand to which she smelt, almost in the beginning of the Prayer, she was heard to fetch a sigh, or groan, which was esteemed *Devotional*, as she used to do at other times: But a Lady, who kneeled by her, looking upon her, saw that she had lost her colour, and looked pale, and her hand hung down: Hereupon, being affrighted, she started up, and all applied themselves to Minister help unto her, but all in vain. For as tho she had faln into a sweet sleep, her Soul left its earthly Mansion, and by the Holy Angels was transplanted into *Abrahams* bosom. Her Death.

—Thus lived, and thus dyed this Right Honourable Lady! This Noble Woman; This blessed Saint: This incomparable pattern of flaming zeal for the Glory of God, and of burning Charity for the Good of Men; and that in the actual exercise of Prayer, in which duty she so often *anticipated* Heaven by pregustation, and which now wafted her longing Soul into the Holy of Holies, within the Vail; At the kiss of Gods Mouth (as the *Hebrew* Doctors say, that *Moses* dyed) and tho not full of years, yet full of mature, and ripe fruits and graces (for she had lived long in a short time) when all men judged her worthy of more days. But God, the only unerring Judge, had made, and now found her fully ripened for a better life, and therefore translated her from this vale of Tears into his everlasting Kingdom.

—Thus she faithfully served and honoured God in her place, and Generation, and God likewise honoured her, according to that promise by the Prophet *Samuel*: *Him that honours me I will honour*. And that of our Blessed Saviour: *He that serveth me, him will my Father honour*. For God gave her Riches and Honour in abundance, as he did to *Jehosaphat* [2 *Chro*. 17. 5, 6.] and yet her heart was not puffed up by them; but lifted up under them in the ways of the Lord.

He gave her a Heaven upon Earth (after some trembling scruples and shiverings)

even the bleſſed calm of a purified, pacified, ſerene, and well aſſured Conſcience.

—He gave her the fragrant perfume of an odoriferous Name, and of a bright, and reſplendent Reputation.

—He gave her many dear and Cordial Friends; faithful to her as her own Soul, to aſſiſt, Counſel, comfort, to help, and carry her through her greateſt difficulties, and moſt entangled affairs; concerning one of whom ſhe uſed often to ſay with much thankfulneſs, *that he was a Friend of God Almighties giving, even beyond her own expectation.*

A great deliverance.

—He gave her many great merciful deliverances: One, very like to that which *Gregory Nazianzen* inſiſts ſo largely upon, in his Funeral Oration for his Siſter *Gorgonia*, the Mules in whoſe Chariot running away, not only bruized, but brake her bones, and yet God miraculouſly reſtored her again. So that when the Horſes in our Ladies Coach, throwing the Coach man out of his ſeat, ran furiouſly away with her, God, almoſt miraculouſly, hung the Coach againſt a Poſt in the way, whereby he ſtopped their fury, reſcued her Life from moſt eminent hazard, and healed the bruiſes which ſhe received, with ſafety. This happened, *July* 23d. 1661.

—He gave her a hearty Love, and affectionate eſteem of all her Neighbours, ſo that (with *Titus*) ſhe might have been fitly ſtiled, *Deliciæ humani Generis*: The Delight, and Darling of her Country. And with ſo cheerful willingneſs did they delight to ſerve her, that you might have ſeen fifty brave, luſty, and gallant Teams, day after day bringing in her proviſions, and that without any other invitation, than the bare knowledge of the time (which alſo themſelves would diligently enquire out) and nothing would grieve them more, than to be prevented of paying this Tribute of Honorary reſpect to her.

Her Juſtice.

—He gave her ſuch an high eſteem for her prudent integrity, and diſcreet, and impartial *Juſtice*, that ſhe began to be (tho it was an imployment not uſual to her ſex) the Arbitreſs, and Umpireſs of all the Controverſies among her Neighbours: Many of which ſhe happily, and ſucceſsfully reconciled, and decided their quarrels, both with wiſdom and equity.

—He gave her the univerſal approbation, Love, and admiration of all that knew her, whereby that Proverb was confuted, *Who hath no Enemies hath no friends.* For either ſhe had none of the former: *Or her ways ſo pleaſed the Lord, that he made her Enemies to be at peace with her*; For Noble and mean, Rich and Poor; Perſons of all degree, and which is more, of all perſwaſions, paid her moſt kind reſpect, honoured, and loved her.

—Finally, *God prevented her with the bleſſing of goodneſs, and Crowned her with loving kindneſs, and tender mercy. He made her glad with the light of his Countenance, and ſatisfied her as with Marrow and fatneſs. He granted the requeſts of her lips; and ſhut not out her Prayer from him.*

—He gave her time and ability to diſcharge her truſt, and to ſettle her worldly affairs with honour and ſatisfaction: And he gave her opportunity, ſpace, and a heart to recollect her ſelf, and to redeem that time, which an hurry of buſineſs had deprived her of, and wherein to renew her evidences for heaven.

—He took out the ſting of Death before ſhe came to die, and the pains of death when ſhe dyed, and ſweetly drew up her Soul to Heaven, to be immerſed in that *fulneſs of Joy*, and bathed in *thoſe Rivers of Pleaſure which are at his right hand for evermore.*

The Life and Death of Mrs. Margaret Baxter, *the Wife of Mr.* Richard Baxter, *who died* June 14*th.* Anno Chriſti. 1681.

MRS. *Margaret Baxter* was born in the County of *Salop*; Her Father was *Francis Charleton*, Eſq; who was accounted one of the beſt Juſtices of the Peace in all that County. He was a grave, ſober, and worthy Man: But not Marrying till he was aged, dyed when his Children were very young. Her Parentage.

His Children were three, a Son and two Daughters. He had one ſurviving Brother, *Robert*, who after the Death of *Francis*, maintained a long, and coſtly ſuit for the Guardianſhip of his Heir: But his Wife and Good Mother [*Mary*] durſt not truſt her only Son in the hands of one that was his next heir. She thought alſo that nature gave her a greater intereſt in him than any Unkle could have.

This falling out in that heat of our late *Civil Wars*, *Robert* being for the Parliament, had the advantage of ſtrength, which occaſioned her to ſeek relief at *Oxford* from the King, and afterwards to Marry one Mr. *Hanmer*, who was alſo for the King, to improve her intereſt thereby.

Her Houſe (which was a kind of a ſmall Caſtle) was made a Garriſon by the Kings party; But *Robert* procured it to be beſieged by ſome Parliament Soldiers, who took it by ſtorm, where the Mother and her Children were, and ſaw ſome part of their Houſing burnt, and ſome that were ſlain, lying dead before their eyes: And thus *Robert* got poſſeſſion of the Children. But, after ſome time, ſhe by her prudence and watchfulneſs, ſurprized them, and conveyed them away ſecretly to one Mr. *Bernard*, in *Eſſex*, where ſhe ſecured them againſt all their Unkle's endeavours to recover them.

Thoſe unhappy Wars being ended, and ſhe, as Guardian, enjoying her Sons Eſtate, managed it with as much prudence, care, and induſtry, as if it had been for her ſelf, and out of it, Conſcionably paid her Husbands juſt debts, repaired ſome of the Buildings which were burnt down; till her Son, Marrying, took his Eſtate into his own hands.

Not long after, ſhe went to *Kederminſter*, to Mr. *Baxter*, (tho a ſtranger to her) Twenty miles diſtant from her, and deſired him there to take an Houſe for her alone. His anſwer was, that he would not be guilty of doing any thing which ſhould ſeparate ſuch a Mother from her only Son, who in his youth had ſo much need of her Counſel and conduct: And that, if Paſſion in her, and any miſcarriage in him, had cauſed a difference, that love which had carried her through ſo much trouble for him, ſhould teach her with patience to bear it, rather than to withdraw her ſelf from him. Hereupon ſhe went back, yet ſhortly after returned, and took a Houſe her ſelf without his knowledge, or privity.

She had not been long there, before her unmarried Daughter [our *Margaret*] came to her, who was then about ſeventeen, or eighteen years old, reſolving not to forſake her Mother who deſerved her deareſt Love; yet ſometimes went to *Oxford*, to her Elder Siſter, who was Married there to Mr. *Ambroſe Upton*, at that time a *Canon* of *Chriſt Church*: At which time her good old Mother lived as a bleſſing among the poor, but honeſt Weavers of *Kidderminſter*, who (tho ſtrangers to her) yet for their pieties ſake, were preferred by her before the ruffling vanities of the world.

In her younger days, Pride Vanity and Romances, and ſuch like Company, were her delight, and an imprudent rigid Governeſs, whom her Mother had ſet over her in her abſence, had done her much hurt, by poſſeſſing her with hard thoughts againſt ſtrictneſs in Religion; Yet had ſhe a great Reverence for ſome good Miniſters, eſpecially for one Mr. *Tho. Wright*, and ſhe thought that ſhe was not ſuch an one as ſhe ſhould be, but ſomething better (tho ſhe knew not what the better was) muſt be ſought after and attained.

With

With these thoughts she came to *Kederminster*, where she soon took scandal at the Poverty, and strict precisness of the people there, tho her great love to her Mother drew her among them: Here she attired her self in costly, and glittering Apparel, and delighted in her former *Romances*; But not long after she heard and understood what those bitter things were which she had thought must be attained.

Her Conversion. For being at *Oxford*, she heard a Sermon Preached by Mr. *H. Hickman*, upon that Text, *Isay.* 27. 11. *It is a people of no understanding, therefore he that made them will not save them*, &c. This wrought much upon her, and the Doctrine of Conversion, Preached by Mr. *Baxter*, and afterwards Printed by him, in his Treatise of Conversion, was received on her heart, as a Seal on the wax. Whereupon she presently fell to self-judging, frequent Reading, and Prayer, and serious thoughts about her present and future estate.

A Godly, and Religious Maid that waited upon her, taking notice of this change, and of her secret duties (which she concealed all that possibly she could, as was her practise all her life time, tho to her great prejudice) she acquainted her Mother with it, who (tho before, probably, she loved her last, and least of all her Children) now began to esteem her as her *Darling*: And all her Religious Friends, and Neighbours, rejoyced much, and praised God for so sudden and great a change.

About this time Mr. *Baxter* Preaching upon that Text, *Rom.* 8. 9. *Yea are not in the flesh but in the Spirit, if so be the Spirit of God dwell in you*, &c. Upon which occasion he gave them sundry marks whereby they might know whether they had the *Spirit of* Christ *or no*. These she carefully set down, and among many other papers which were found after her death, this was found among the rest, wherein she had set down first the Mark, and then her self-judging, and self-condemning thoughts upon it. And at last she thus concludes.

'It is now evident that I am a graceless person. Tho all things be imperfect in the 'best, and some are more wanting in one particular than in an other: Yet where all 'their contraries are predominant (as they are in me) that person is told by this Ser-'mon that he is none of *Christs*. How much doth my behaviour at this time, make this 'to appear, when I can with an hard heart, and a dry eye, and with a steady hand, 'declare my self at present an heir of Everlasting wo? But the longest day will quickly 'come, tho I strive to put it far from me.

Next to this there was a full paper containing the great necessity of self-judging; the reasons for it, rules how to perform it, together with the due manner thereof, especially in times of danger, before *the Lords Supper*, and before we presume to make any conclusions about our state of grace.

These Convictions did neither dye, nor drave her into dispair: But, through Gods mercy, grew up to serious conversion, yet they put her to struggle hard against backwardness to secret duties, and caused her to abandon some vanities which she had been formerly addicted to.

Shortly after God seemed sharply to intertain this *New Convert*, for whilst her friends were rejoycing in her sudden and signal change, she was seized upon with a Cough, and seeming Consumption, insomuch as her friends began to despair of her life, and when her Country *Physitians* were at a nonplus what to do, they described her distemper to Dr. *Prijean*, and Dr. *G. Bates*, who both judged that it was a Consumption, and both prescribed the same Remedies, which yet prevailed nothing towards her cure; whereupon the honest Weavers resolved to set a day apart, that by fasting and prayer they might commend her case unto God, and former experience had much encouraged them to make use of that last refuge.

For they had lately prayed for one that was judged to be possessed, who was suddenly freed. Also for their Pastor, Mr. *Baxter* in a dangerous ilness, and he had speedy help. He had lately swallowed a Gold-bullet, and it lodged long in his bowels, and by no means would come away, till they met to fast and pray, and that very morning it came away. A young man that fell into a violent *Epilepsy*, and after great means used for a long time, remained uncured, they set to fasting and prayer (he being present) and the second day he was suddainly cured and never had fit after. In all these duties there was no Minister with them: But that day that they met to pray for Mrs. *Margaret Charleton*, Mr. *Baxter* was with them, and Compassion to her made them extraordinary fervent, and God heard them, and she was speedily delivered, either without means, or by an undesigned, and unexpected means. For, without any advise

of

of her own accord, she drank a large quantity of *Syrup of Violets*, and the next morning her Nose bled (which was altogether unusual) and her Lungs were cleered, her pulse amended, or Cough abated, and her health soon after was restored.

—She was naturally of a tender, and timerous nature, which was heightned by the sharp work of Repentance, under which she still lay, which she by concealing, made more burdensome.

—Not long after her recovery, her Mother invited all those that had so prayed for her, to keep a day of Thanksgiving for her signal Deliverance. And she being asked, what things in particular she would have them give Thanks for in her behalf? She, before they began, gave them in a Paper, what her desires were upon that account.

Also the same Day she left under her hand in Writing a Paper, containing the renewal of her Covenant with God, wherein she thus Writes.

This being a day set apart for returning Thanks unto God for his Mercy in delivering me from the Gates of death, these people being those that have earnestly supplicated the Throne of Grace on my behalf; I here now renew my Covenant with Almighty God, and resolve by his Grace, to endeavour to get, and keep a fresh sense of his mercy upon my soul, and also a greater sense of my Sins. I resolve to set my self against my Sins with all my might, and not to take its part, or to extenuate it, or to keep the Devils Counsel, as I have done, to the wronging of God and wounding of my own soul. I resolve (by Gods assistance) to set upon the practice of known duties, and not to study shifts, and evasions to put off those, which are either troublesome, chargable, or like to render me dishonourable, or vile in the Eyes of the carnal Persons of the World: And then she set down the considerations, and reasons that moved her hereunto, which for brevity-sake, I omit: And conclude thus.

— *April* 10*th*. On *Thursday* night at Twelve of the Clock at Night. A Day and Night never to be forgotten by the least of all Gods Mercies; yea, less than the least, Thy Unworthy, Unthankful, Hard-hearted Creature,

M. *Charlton*.

— Yet she continued under great fears that she had not saving Grace, because she had not that degree of holy affections which her soul longed after. Hereupon some of her Friends Wrote Consolatory Letters to her, which she kept by her, and transcribed, for her use and support.

What her striving against fear and sorrows were, she expressed in a Paper under her hand, in these words,

'*April* 3*d*. The sadder my Condition is, the greater the mercy is that I am yet alive. 'Why then should I not give God Thanks for that, and beg the rest which yet I want? 'And though my Life seems a burden to me sometimes, it is my great mistake: For the 'greatest Afflictions are nothing to Hell Torments. Were they as great as ever any 'were, while I am alive, and on this side Eternity, there is hope. The time of Grace is 'yet continued: If I be found in Mercies way, I know not but God may yet be Gracious, 'and give in my soul as he hath done my Life, at his peoples Prayers. For I cannot but 'look on my Life as an Answer of their Prayers: And surely they desired my Life only 'that I might live to God; I desired it my self on no other terms.

—'It was my earnest request that I might not live, if not to him. Why then should I 'be perswaded by Satan to think, that God will not give me Grace as well as Life? 'May I not rather be encouraged with Patience to wait for further Mercy? It is a 'Mercy that I am in any measure sensible of my danger, and have any desire to be holy. 'I will therefore stir up my soul to Thankfulness, and to be humbled that I can be no 'more Thankful. I will acknowledg the Mercy that I have received, and the probabi-'lity of future Mercies. And this (by Gods assistance) the Devil shall not hinder me 'from doing.

—An other Paper shewed what Resolutions she took up after her Recovery, whereof I will only give you a brief hint.

—'*December* 30*th*. (saith she) was my worst day: I little then thought that I should 'Recover. But *January* 1*st*. being *New-years Day*, my Nose bled largely, after which 'I amended, so that *April* 10*th*. was a day of Thanksgiving for me, *&c*.

Du-

During the time of her Sickneſs, an honeſt Kinſman of hers, Mr. *Eleazor Careſwell* of *Shefnall* in *Shropſhire*, made this *Anagram* on her Name, and Verſes upon it.

MARGARET CHARLTON

ANAGRAM.

Arm to later change.

THe prudent ſoul refin'd from Earth, doth ever
Arm to her later change, *and fears it never.*
Thoſe glittering Monarchs, who ſeem to command
This Ball, ſhall by Deaths impartial Hand
Put out, and doom'd to an eternal State,
(No mortal ſinner can decline this Fate)
Death conquers Scepter-ſwaying Kings; but I
Shall conquer death, being now Arm'd to dy.
Arm ſoul for this one change, and wed thy heart
To Chriſt, and then no death ſhall ever part
Your joyned ſouls; And thou, becauſe that he
Hath Life, of life ſhall ſtill poſſeſſed be
Death will but this ſnarl'd knot of life untie
To unite ſouls in a more bleſſed tie.
When Faith, renewing Grace, repenting Tears,
Hath clear'd the ſoul from filth, and ſhe appears
Unſpotted, Holy, Pure, inveſted in
Chriſts Milk-white ſnowy Robes, quite freed from ſin,
Wholly delivered from this fleſhly thrall,
And Hells black Monarch, and adorn'd with all
God's perfect Grace: Triumphantly theſe ſing,
Death, and Hell conquer'd are by Chriſt our King.
Faith, Hope, and Love, ſuch ſouls now fortifie,
And armed thus why ſhould we fear to die?
Though death divorce thoſe long acquainted Friends,
And lodg Earth in the Earth; the ſoul aſcends
To thoſe high, glorious Regions, whereas ſhe
With Chriſt, and bleſſed Souls ſhall ever be.
Soul-troubling ſin ſhall then moleſt no more,
Which clog'd, which wounded her ſo long before.
Poor ſouls go fetter'd here with fleſh, and ſin,
Death doth her great deliverance begin
Thy ſoul renew'd by Grace ſhall quickly ſee
How bleſt a change that day will bring to thee!
Death ſhall thoſe weeping Eyes dry up, and cloſe,
And pained weary fleſh to reſt repoſe:
The Grave will be a ſafe and quiet Bed,
To that frail body when the ſoul is fled.
This aking head ſhall there be laid to reſt,
Whilſt thy glad ſoul of Glory is poſſeſt.
As baniſht griefs end in that quiet ſleep;
Thy duſt is holy, it thy Lord will keep
Till the laſt Trumpet; and he ſhall raiſe
The Juſt, and Unjuſt at the laſt of dayes;
Then the refined body ſhall again
Its late diſlodged ſoul re-intertain.
And re-united chant well-tuned laies
Unto the Lamb, whoſe ſoul-enamouring raies
Shall raviſh Saints with bleſſed, perfect joy,
Freed from whatever would their reſt annoy:
Where they with flaming Love, and pleaſure ſing
Holy melodious Praiſe to God their King.
Riſe then my ſoul: Thy thoughts from Earth eſtrange;
The firſt is wrought: Arm to *thy* later change.

The Soul whilſt it is in the body, works much according to the bodies temper and diſpoſition. She was of an extraordinary ſharp and piercing Wit. She had natural reſervedneſs, and ſecrecy, which was encreaſed by her judging it neceſſary Prudence not to be open, by which means ſhe was oft-times miſunderſtood, even by her neareſt friends, and diſappointed by thoſe whoſe intent was to pleaſe her. And as ſhe could underſtand others much by their looks and hints, ſo ſhe expected that all ſhould know her mind without her expreſſing of it: but this bred fruſtrations and diſcontents. She had a natural tenderneſs, and troubledneſs of mind upon the croſſing of her juſt deſires. Too quick, and ungovernable a ſenſe of diſpleaſing words and deeds.

She had a diſeaſed, unreſiſtible timorouſneſs, and to encreaſe it, ſhe ſaid, ſhe was four times in danger of death; once by the ſmall Pox: And the more to encreaſe it, her Mothers houſe [*Aply Caſtle*] being a Garriſon for the King, was ſtormed whilſt ſhe was in it, by the Parliament Soldiers, taken, part of the houſhing burnt down, dead bodies lying be-

before their Eyes, and themſelves ſtript of their Apparel, that they were enforced to borrow other. The great work upon her ſoul in her Converſion, which moved all her paſſions. Add to theſe her dangerous ſickneſs, wherein ſhe received the Sentence of death, which to ſo young a Convert muſt needs be a very awakening Providence, and coming upon her before ſhe had attained any aſſurance, did the more increaſe her Fears.

—Thus living by the Church-yard ſide, ſhe ſaw alſo all the Corpſes that were brought to burial, and kept a dead mans Skul in her Cloſet, and the uſe of ſuch mortifying ſpectacles, they increaſed her ſad diſpoſitions.

—Beſide, the extraordinary Love ſhe had to her Mother did increaſe her grief, when ſhe expected death: And all was much increaſed by her Wiſdom, whereby ſhe ſo ſtifled all appearances of it, that it wrought the more inwardly, becauſe it wanted vent.

—She had alſo keen Spirits, and their ſharp blood, which cauſed much Head ach once a Month, and many times oftner, from the Age of fifteen or ſixteen years: All which together, tended much to hinder her from a quiet and comfortable temper: All the operations of her ſoul were intenſe and ſtrong; and when God ſhewed her what Holineſs was, ſhe expected to have it preſently in as great a meaſure as the higheſt Saint doth here attain unto; And becauſe ſhe had not ſo much as ſhe deſired, and would fain have had, ſhe concluded that ſhe had none in ſincerity.

—The firſt diſcovery of her change to her Mother and Friends, was her fervent Prayers in ſecret. For living in a great Houſe, whereof the middle part was ruined in the time of our Wars, ſhe choſe her a Cloſet in the farther end of that Houſe, where ſhe thought that none could hear her; yet ſome did over-hear, who ſaid, that they never heard ſuch fervent Prayes from any Perſon.

— *Anno Chriſti* 1662. *September* the 10th. Mr. *Richard Baxter* and ſhe were married together in Saint *Bennet Fink*-Church, *London*, having been contracted before in the preſence of ſome Chriſtian Friends: But before their Marriage theſe conditions were concluded upon. Firſt, that Mr. *Baxter* ſhould have nothing that before Marriage was hers, that ſo he (who wanted no outward ſupplies) might not ſo much as ſeem to marry her for Covetouſneſs. Secondly, That ſhe ſhould ſo order her affairs, that he might not be entangled in any Law ſuits about the ſame. Thirdly, That ſhe ſhould expect none of his time, which his Miniſtireal imployment ſhould call for.

—After her Marriage her ſadneſs and melancholy vaniſhed away, for Adviſe and Counſel contributed towards the cure of it, as did content, and imployment about Houſhold Affairs; And with her Husband ſhe lived in inviolable Love, and mutual complacency: For nineteen years after their Marriage, there was never any breach, either in point of love, or intereſt, ſave only that ſhe ſomewhat grudged that he had perſwaded her for quietneſs ſake to Surrender ſo much of her Eſtate, as diſabled her from helping others according to her earneſt deſire.

— But that it was not from any covetous deſire, may appear by theſe inſtances.

—Firſt, whereas her Portion (which was two Thouſand pounds) beſide what was ſo ſetled as is mentioned before, ſhe had in her Mothers life time, loſt two hundred pounds, and two hundred pounds more before her Marriage, by ill debtors, yet did ſhe never complain, or grudg at the loſs which was occaſioned by poor debtors.

—Secondly, She knew before that the Lord Chancellor that then was, had profered, her Husband a Biſhoprick, which would have ſtopped the Mouths of ſome of her Relations, who thought ſhe undervalued her ſelf by matching ſo low, and alſo might have been deſirable as to the Wealth and Honor accompanying it: Yet was ſhe ſo far from perſwading to embrace and accept of it, that probably had he done, it would much have weakned her love, and eſteem of him, though ſhe had no prejudice againſt *Epiſcopal* Government. For ſhe abhorred a worldly, mercenary mind in a Miniſter of *Jeſus Chriſt*.

—Thirdly, Another trial of her affections to Wealth and Honor was, at the fatal time when her Husband, and ſo many hundreds of other Godly, Learned and painful Miniſters were caſt out of their Places, and hopes of *Eccleſiaſtical* maintenance; expoſed to ſcorns, and reproach, whereof her Husband had already ſome ſenſe and feeling, when the Biſhop of *Winchester* before that, had forbid him to Preach, and the Biſhop himſelf, his Dean, and many others had Preached fiercely againſt him in his own Pulpit in *Kederminſter*. So that to chooſe an ejected Miniſter at ſuch a time, was to expoſe her ſelf to certain ſuffering, which in proſpect, had no end on this ſide death.

—Among other troubles which her Marriage expoſed her to, one was their frequent re-

movals unto which they were neceſſiated: And ſuch as have experimented what it is to take Houſes, to be bound to Landlords, to fit, and furniſh them, cannot but be ſenſible both of the charge, and trouble of it.

The firſt Houſe they took was in *Morefields*, from thence they removed to an other at *Acton*: And after that, to an other in that Town, and ſoon they were neceſſitated to return to one of the former again. And after that to diverſe others, in an other place and Country, wherein the greateſt trouble is incumbent upon the Miſtreſs of the Family.

She never came to any place, but ſhe did exceedingly win upon the affections of the Inhabitants, and Neighbourhood. If ſhe had had ſo much of this worlds wealth, as ſhe had a heart to improve it for the good of others, how much love would ſhe have gained when ſhe had it in ſo eminent a manner in her low, and meaner condition?

Her deportment and carriage won her more Honor, and Love, than her Liberality. She could not endure to hear any one give to an other, ſower, bitter, or haſty words: Her own Carriage was always kind, courteous, and loving to all with whom ſhe converſed.

And all her kindneſs tended to a better end, than barely to ſupply peoples bodily wants, even to oblige them to ſome duty that might promote the good of their Souls; or to deliver them from ſome ſtreights, which fill'd them with noiſome cares, which became matter of great Temptation to them. If ſhe could hire People to hear Gods Word, from *Conformiſts*, or from *Non-Conformiſt*, it anſwered her end and deſire, and many Hundred of good Books ſhe gave to the poor for that end.

Whilſt they lived at *Acton*, her carriage and Charity ſo won the People there, that ſhe had the Love, and eſteem of all. And ſhe being earneſtly deſirous of doing good, fitted, and prepared her Houſe for the entertainment of ſuch as would come in to be inſtructed by her Husband, between the publick Morning and Evening Exerciſes, and after them. And people that had never enjoyed ſuch opportunities, tho many of them were accounted worldly, ignorant Perſons, yet gave great hopes of their Edification and Reformation, and would accompany Mr. *Baxter*, and his Family to the publick. And after Mr. *Baxters* removal, this People hearing that he wanted a Houſe, being Ten Miles from them, they Unanimouſly ſubſcribed a requeſt to him, to return to his former Houſe, offering very kindly to pay his Rent if he would come among them again. Surely his Wives carriage did much contribute towards the winning upon them.

When Mr. *Baxter* was carried from *Acton* to the *Common Goal*, for this Inſtructing of them, he never perceived his Wife to be troubled at it, but chearfully went with him into Priſon, brought her beſt bed with her, and did much to remove the removable inconveniences of the Priſon: And in truth did never live a more pleaſant Life than when ſhe continued there. And whereas people upon ſuch occaſions were not unapt to ſhew their liberality, it was much againſt her mind to receive more from them than neceſſity required. Only three Perſons gave them juſt ſo much as paid Lawyers, and the Priſon charges, and when one offered more, ſhe refuſed to receive it. But all was far ſhort of the great charges of their removal to an other Habitation.

About this time the Parliament made a New and ſharper *Act againſt Diſſenters*, whereupon Mr. *Baxter* was forced to remove into an other County, and his Wife removed ſuch Goods as were moveable, from *Acton* to *Totteridge*, yet ſtill they were engaged for that Rent of the Houſe which they were driven from.

At *Totteridge* few poor people ſuffered ſuch hardſhip as ſhe was put to: They could have no houſe but part of a poor Farmers, where the *Chimnies* did ſmoak ſo extreamly, as was very prejudicial to her health: For the ſmoak was ſo groſs, that it almoſt choaked them: And ſhe had ever a great ſtraitneſs in her Lungs, which occaſioned the ſmoak to be the more offenſive to her. Yet ſuch was her Charity to her poor Land-Lady, that ſhe placed out her Son an Apprentice, who afterwards lived well.

After ſome time they took an other Houſe to which they removed, yet it wanted ſuch great alterations, and reparations, as took her up much time and labor; Which yet was much alleviated by the coming, and Company of Mr. *Corbet*, and his Wife, who about that time came to live with them.

When the Kings gracious *Declaration* came forth, which gave to *Non-Conformiſts* Licenſes to Preach, and to build places to meet in: She diſſwaded her Husband from removing

removing to *London* till others were ſettled, leſt he ſhould anticipate them, or draw any Auditors, who otherwiſe would joyn with others, eſpecially with their old ejected Paſtors: But when others were ſetled, ſhe than importuned him to go for the exerciſe of his Miniſtry.

When they were going to *London*, out of a tender care of her Husbands Health, which might be prejudiced by want of a good Air, ſhe ſought out and took a moſt pleaſant and convenient Houſe in *Southampton Square*, where they continued, and in which ſhe dyed.

At her firſt Converſon, and in the time of her ſickneſs, ſhe wholly devoted her ſelf and all that ſhe had to God, and earneſtly ſet her ſelf to perform thoſe reſolutions all her life after. At firſt ſhe gave but the Tenth of her Income to the Poor: But her Husband ſoon convinced her that God was not to be ſtinted, but as all was his, ſo all muſt be uſed, for him, and to him we muſt give an account of all: Only we muſt do it in his appointed order: As

1. For our own natural neceſſities. 2. For publick neceſſities. 3. For the neceſſities of Children, Family, and near Relations. 4. For the Godly poor. 5. Then for the neceſſities of the common poor. And laſtly for conveniences. As for her private Charity which was great, its thought fit not to make mention of it, but to conceal it till that day wherein it ſhall be Proclaimed before all the world.

She was earneſtly deſirous of winning of Souls, and of the utmoſt improvement of Miniſters labours, to that end. We heard before how ſhe promoted, and encouraged it at *Acton*, and *Totteridge* out of Church time: And after her coming to *London*, ſhe feared that her Husband was too backward in ſeeking out imployment, ſtaying till he was called: And moſt of the places in *London* being well ſupplyed, ſhe queſtioned her Husband, what place he moſt deſired to beſtow his pains in? He anſwered, in Saint *Martins* Pariſh, where it was ſayd, that their were forty Thouſand Perſons more than could come into the Church, eſpecially among the new buldings in Saint *James*'s, where many of the Inhabitants live like the *Indians* in *America*, having heard no Sermon for many years.

Having heard this (unknown to her Husband) ſhe laid out to find a large and capacious Room, for him to Preach in; but none could be found, ſave diverſe Rooms laid together over the *Market-Houſe*; This ſhe imployed a Friend to take, which he did.

And they two importuned Mr. *Baxter* to Preach there every Morning; and in the Afternoon to get by turns the ableſt Miniſters, whom they could procure in *London*: And for that end ſhe ſent for a Miniſter that lived an Hundred Miles off, to come and help her Husband, to whom ſhe engaged her ſelf to give him forty pound *per annum*, to go from day to day to ſupply the places of ſuch Miniſters as ſhould be ſo gotten as afore. The charge of this, beſides paying a Clerk, and a Woman to look to the ſeats, roſe high: part of it the people, the reſt, ſhe paid her ſelf.

From this place the Lord was pleaſed ere long to remove them by a ſtrange, and almoſt a miraculous Providence. The Roof of the Houſe was of a vaſt weight, and was ill contrived, the weight lying much upon one beam in the midſt of the floor. The Place being greatly crouded, the beam gave ſo great a crack as put all the People into a great fright; But a ſecond crack, ſet them all a running, and crying out at Windows for Ladders. Mr. *Baxter* reproved them for their inordinate fears, and would have gone on Preaching.

Upon hearing the firſt crack Mrs. *Baxter* got down the ſtairs through the Croud, where others could not get that were far ſtronger. Being down, the firſt Man ſhe met, ſhe asked him what Profeſſion he was of? He antwered, a Carpenter. Sayd ſhe, *Can you ſuddenly put a prop under the middle of this beam?* The Man lived hard by, had a prop ready, ſuddenly put it under, while all above knew nothing of it. But the Mans knocking encreaſed the peoples fears and cry, ſo that all were glad to be gone. The next Morning, they took a skilful Workman to take up the boards, and ſearch being made, they all ſaw, that the beam had two great Rents in it, long and wide, and that the ſound part which was left, was ſo ſlender, that it was a wonderful Providence that the Houſe fell not ſuddainly.

This Providence increaſed Mrs. *Baxters* diſeaſed frightfulneſs, and ſhe could never get off the effects of it ſo long as ſhe lived. The fear, and the marvelous deliverance made her promiſe to God two things.

First, To keep the *Anniverſary* memorial of it by a ſolemn Thanksgiving, which ſhe did all her life after.

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Whilſt they lived at *Acton*, her carriage and Charity ſo won the People there, that ſhe had the Love, and eſteem of all. And ſhe being earneſtly deſirous of doing good, fitted, and prepared her Houſe for the entertainment of ſuch as would come in to be inſtructed by her Husband, between the publick Morning and Evening Exerciſes, and after them. And people that had never enjoyed ſuch opportunities, tho many of them were accounted worldly, ignorant Perſons, yet gave great hopes of their Edification and Reformation, and would accompany Mr. *Baxter*, and his Family to the publick. And after Mr. *Baxters* removal, this People hearing that he wanted a Houſe, being Ten Miles from them, they Unanimouſly ſubſcribed a requeſt to him, to return to his former Houſe, offering very kindly to pay his Rent if he would come among them again. Surely his Wives carriage did much contribute towards the winning upon them.

When Mr. *Baxter* was carried from *Acton* to the *Common Goal*, for this Inſtructing of them, he never perceived his Wife to be troubled at it, but chearfully went with him into Priſon, brought her beſt bed with her, and did much to remove the removable inconveniences of the Priſon: And in truth did never live a more pleaſant Life than when ſhe continued there. And whereas people upon ſuch occaſions were not unapt to ſhew their liberality, it was much againſt her mind to receive more from them than neceſſity required. Only three Perſons gave them juſt ſo much as paid Lawyers, and the Priſon charges, and when one offered more, ſhe refuſed to receive it. But all was far ſhort of the great charges of their removal to an other Habitation.

About this time the Parliament made a New and ſharper *Act againſt Diſſenters*, whereupon Mr. *Baxter* was forced to remove into an other County, and his Wife removed ſuch Goods as were moveable, from *Acton* to *Totteridge*, yet ſtill they were engaged for that Rent of the Houſe which they were driven from.

At *Totteridge* few poor people ſuffered ſuch hardſhip as ſhe was put to: They could have no houſe but part of a poor Farmers, where the *Chimnies* did ſmoak ſo extreamly, as was very prejudicial to her health: For the ſmoak was ſo groſs, that it almoſt choaked them: And ſhe had ever a great ſtraitneſs in her Lungs, which occaſioned the ſmoak to be the more offenſive to her. Yet ſuch was her Charity to her poor Land-Lady, that ſhe placed out her Son an Apprentice, who afterwards lived well.

After ſome time they took an other Houſe to which they removed, yet it wanted ſuch great alterations, and reparations, as took her up much time and labor; Which yet was much alleviated by the coming, and Company of Mr. *Corbet*, and his Wife, who about that time came to live with them.

When the Kings gracious *Declaration* came forth, which gave to *Non-Conformiſts* Licenſes to Preach, and to build places to meet in: She diſſwaded her Husband from removing

removing to *London* till others were ſettled, leſt he ſhould anticipate them, or draw any Auditors, who otherwiſe would joyn with others, eſpecially with their old ejected Paſtors: But when others were ſetled, ſhe than importuned him to go for the exerciſe of his Miniſtry.

When they were going to *London*, out of a tender care of her Husbands Health, which might be prejudiced by want of a good Air, ſhe ſought out and took a moſt pleaſant and convenient Houſe in *Southampton Square*, where they continued, and in which ſhe dyed.

At her firſt Converſon, and in the time of her ſickneſs, ſhe wholly devoted her ſelf and all that ſhe had to God, and earneſtly ſet her ſelf to perform thoſe reſolutions all her life after. At firſt ſhe gave but the Tenth of her Income to the Poor: But her Husband ſoon convinced her that God was not to be ſtinted, but as all was his, ſo all muſt be uſed, for him, and to him we muſt give an account of all: Only we muſt do it in his appointed order: As

1. For our own natural neceſſities. 2. For publick neceſſities. 3. For the neceſſities of Children, Family, and near Relations. 4. For the Godly poor. 5. Then for the neceſſities of the common poor. And laſtly for conveniences. As for her private Charity which was great, its thought fit not to make mention of it, but to conceal it till that day wherein it ſhall be Proclaimed before all the world.

She was earneſtly deſirous of winning of Souls, and of the utmoſt improvement of Miniſters labours, to that end. We heard before how ſhe promoted, and encouraged it at *Acton*, and *Totteridge* out of Church time: And after her coming to *London*, ſhe feared that her Husband was too backward in ſeeking out imployment, ſtaying till he was called: And moſt of the places in *London* being well ſupplyed, ſhe queſtioned her Husband, what place he moſt deſired to beſtow his pains in? He anſwered, in Saint *Martins* Pariſh, where it was ſayd, that their were forty Thouſand Perſons more than could come into the Church, eſpecially among the new buldings in Saint *James*'s, where many of the Inhabitants live like the *Indians* in *America*, having heard no Sermon for many years.

Having heard this (unknown to her Husband) ſhe laid out to find a large and capacious Room, for him to Preach in; but none could be found, ſave diverſe Rooms laid together over the *Market-Houſe*; This ſhe imployed a Friend to take, which he did.

And they two importuned Mr. *Baxter* to Preach there every Morning; and in the Afternoon to get by turns the ableſt Miniſters, whom they could procure in *London*: And for that end ſhe ſent for a Miniſter that lived an Hundred Miles off, to come and help her Husband, to whom ſhe engaged her ſelf to give him forty pound *per annum*, to go from day to day to ſupply the places of ſuch Miniſters as ſhould be ſo gotten as afore. The charge of this, beſides paying a Clerk, and a Woman to look to the ſeats, roſe high: part of it the people, the reſt, ſhe paid her ſelf.

From this place the Lord was pleaſed ere long to remove them by a ſtrange, and almoſt a miraculous Providence. The Roof of the Houſe was of a vaſt weight, and was ill contrived, the weight lying much upon one beam in the midſt of the floor. The Place being greatly crouded, the beam gave ſo great a crack as put all the People into a great fright; But a ſecond crack, ſet them all a running, and crying out at Windows for Ladders. Mr. *Baxter* reproved them for their inordinate fears, and would have gone on Preaching.

Upon hearing the firſt crack Mrs. *Baxter* got down the ſtairs through the Croud, where others could not get that were far ſtronger. Being down, the firſt Man ſhe met, ſhe asked him what Profeſſion he was of? He anſwered, a Carpenter. Sayd ſhe, *Can you ſuddenly put a prop under the middle of this beam?* The Man lived hard by, had a prop ready, ſuddenly put it under, while all above knew nothing of it. But the Mans knocking encreaſed the peoples fears and cry, ſo that all were glad to be gone. The next Morning, they took a skilful Workman to take up the boards, and ſearch being made, they all ſaw, that the beam had two great Rents in it, long and wide, and that the ſound part which was left, was ſo ſlender, that it was a wonderful Providence that the Houſe fell not ſuddainly.

This Providence increaſed Mrs. *Baxters* diſeaſed frightfulneſs, and ſhe could never get off the effects of it ſo long as ſhe lived. The fear, and the marvelous deliverance made her promiſe to God two things.

Firſt, To keep the *Anniverſary* memorial of it by a ſolemn Thanksgiving, which ſhe did all her life after.

—Secondly, To build a ſtronger place, where they might meet with leſs fear and danger. And ſhe was the deeplier affected with this danger becauſe ſhe was the perſon that took the place, and occaſioned their coming thither: And if eight Hundred Perſons had there been maimed or loſt their lives, (as the *Papiſts* were ſerved at *Black-Fryers*) what a dreadful thing would it have been, and what a greivous and publick ſcandal?

— Mrs. *Baxter* according to her promiſe, paid for the place, and preſently imployed one to ſeek out a fit Ground, and to build an houſe upon it: But there was no fit ground near it, ſave in two places, of which one was in *Oxendon ſtreet*, which could not be had except ſhe would give Thirty pounds *per annum*, Ground-Rent, and to be at all the charge of building, and all but for a Leaſe, which yet was not long.

—To perform her promiſe, and deſire, ſhe imployed a friend to take it, and by requeſt, procured among her Friends Mony wherewith to build it in the form of a Chappel: And, by ill adviſe was perſwaded alſo to take the Front ground to the Street, and to build two little Houſes upon it, to their great loſs; all her own mony, and much more, being laid out upon them, againſt her inclination.

—When the Chappel was finiſhed, Mr. *Baxter* Preached but one day in it, being to go on the Morrow into the Country: And it ſo fell out, that Mr. Secretary *H. Coventry's* Houſe was on the backſide of it, who reſolved that they ſhould not ſettle ſo near him. And accordingly, the next *Lords Day*, (Mr. *Baxter* being from home, and having left his Wife behind him,) ſhe procured one Mr. *Siddon*, a ſtranger, newly come up to *London* (an humble, pious Man, who had ſuffered Impriſonment under *Oliver*, for being for the Kings Reſtauration at the riſing of Sir *George Booth*) to Preach in that place: But Secretary *Coventry*, thinking that Mr. *Baxter* would Preach, had got three *Juſtices*, with a Warrant, to apprehend him, and to ſend him to the Goal: But this ſtorm fell upon Mr. *Siddon*: Yet after ſome time of his Impriſonment, the Warrant being againſt Mr. *Baxter*, and having ſome other flaws in it, he had an *Habeas Corpus*, and by the Juſtice of the Lord Chief Juſtice *Hale*, and ſome other Judges, he was releaſed: But he being a tender Man, and Mrs. *Baxter* very ſenſible that ſhe was the occaſion of his troubles, the burden lay upon her to maintain, viſit, and chear him up, to pay the Lawyers, and his Priſon Fees, all which coſt her about twenty pounds.

—When Mrs. *Baxter* found that ſhe could not keep up Preaching in that place, which according to promiſe, ſhe had prepared for it, ſhe was glad that Dr. *Lloyd*, and his Pariſhioners would accept of it for the place of their publick worſhip, asking them no more Rent than ſhe was to pay for the ground, and the Room over it for a Veſtry, demanding nothing for all the money laid out for the building: Yet the purchaſe of the *Fee ſimple* for the Ground on which the Chappel was built, coſt Mr. *Baxter* two hundred pounds, and two hundred more for the Ground adjoining, to his great loſs.

—Yet ſo much was her heart ſet to help the poor untaught People about S. *James's*, that ſhe ſet up a School there to teach Children to read, and learn the *Catechiſm*, and alſo relieved an honeſt poor man who taught them, who had a Wife, and many Children [Mr. *Bruce*] and no other means to relieve them. And ſhe would fain have ſet up more, if her Purſe would have held out. For this ſhe begged a while of her good Friends, and when after ſome time, they ſeemed to grow weary, ſhe paid him ſix pounds a year, moſtly out of her own Purſe, ſo long as ſhe lived.

— When ſhe found that her Husband could not make uſe of the Chappel which ſhe had built, ſhe preſently hired another that was near, and ready built for gain, in *Swallow-Street*, that the poor People, where her Husband had begun, with conſiderable ſucceſs, might ſtill be inſtructed: But when he had continued there a while, he was kept out by ſome Officers, who ſtood at the door, with a Juſtice's Warrant, for many Months together. Upon this ſhe referred it to divers good Miniſters, to chuſe ſuch an one as would better be endured than her Husband. And a faithful, painful, ſelf-denying man was pitched upon, who hath done much good there.

—When Mr. *Baxter* was driven from the place, her deſire was that he ſhould go each *Lords day* to Preach to a Congregation of poor people there. And when Dr. *Mantons* place in *Covent Garden* was void, ſhe deſired him to Preach once a day there, becauſe being near, many of the poor of Saint *James's* might come thither, which they did accordingly.

— She alſo procured from her Friends, money, wherewith to build another convenient Chappel, for an other Miniſter, among a numerous people, where much

good

good was, and is ſtill done, and ſhe promoted the building of two or three more ſuch Places.

—She was much troubled to ſee the publick Collections, which were made for the Miniſters, and to pay the Rent for their Meeting houſes, as ſounding ill, and being alſo prejudicial to the Ignorant, and covetous, and was a trouble to the Poor, who wanted money to give, and therefore ſhe did what poſſibly ſhe could by her own purſe, and her Friends to avoid it; knowing that Rent muſt be paid, and Miniſters, with their Families muſt not be ſtarved, and ſhould not be under the cares of want.

—Mr. *Baxter* for the firſt nine, or Ten years after his Ejection, never took any Gift to ſupply his neceſſities, except ten pound *per annum* from Serjeant *Fountain*, which his importunity and Mr. *Baxters* modeſty would not ſuffer him to refuſe. And this was ſo far from troubling his Wife, that it was altogether according to her mind and deſire.

— It was a great Teſtimonial of her Piety and Charity, that when her own Eſtate proved much too ſhort to maintain her in the exerciſe of ſuch good Works as ſhe was devoted to, ſhe refuſed not to accept thankfully the Liberality of others, and her ſelf to live partly upon Charity, that ſhe might be enabled to open her hands to ſuch poor as could not ſo eaſily get it from others as they could.

—When Warrants were out from a Juſtice of Peace to diſtrain of Mr. *Baxters* Goods for Fines for his Preaching, ſhe did encourage her Husband to undergo the loſs without repining, and underwent the trouble her ſelf of removing, and hiding his Library that it might not be diſtrained, and ſome time after ſhe freely gave it away, partly to the Colledge in *New England*, the reſt at home. And his danger of paying forty pounds for every Sermon, beſides impriſonment, was ſo far from inclining her to diſcourage him from his Office-Work, that if ſhe did but ſuſpect that he feared, or was doubtful what to do, it was ſo great a trouble to her that ſhe could not conceal it.

—Her expectation of liberality to the poor from others was too high, and ſhe was too much troubled at the backwardneſs of ſome. When ſhe ſaw a worthy perſon in debt, or in Priſon, ſhe would promiſe to gather him ſuch a ſum of money, and when it came ſhort, ſhe was fain to pay the moſt of it her ſelf. Not long before her Death ſhe promiſed to get twenty pound more towards the relief of one of known Name, and Worth, and when ſhe could get but about 8 *l.* ſhe made it up her ſelf: Many poor Widdows and others thought they loſt a Mother when they loſt her.

—To her Husbands poor Kindred ſhe was liberal, but not to maintain them in idleneſs, but to ſet them to Trade, or to help them out of great ſtraights. —To her own Kindred ſhe did bear a very tender love; And ſhe prevailed with her Husband to be the Motioner of a Wife to her only Brother, which was ſayd to be worth twenty thouſand pounds to him; and her Siſters Children ſhe loved as if they had been her own, eſpecially her three Daughters.

—She had in her youth been tempted to doubt of the Life to come, and of the truth of the Scriptures: But ſhe was ſo fully ſettled, and reſoved herein, that the confident Aſſurance of it, was the life of all her life, and practice.

—After all the doubts of her ſincerity, and Salvation, and all her fears, and ſadneſs thereupon, ſhe ſo far overcame them all, that for near nineteen years that ſhe lived in a Married Eſtate, her Husband ſcarſe ever heard her to ſpeak a doubting word of her Salvation; but oft of her hopeful perſwaſion, that they ſhould live together in Heaven for ever.

— Her former ſaying was, that if ſhe were but in a condition, in which Gods ſervice was coſtly to her, it would make her know whether ſhe were ſincere or not: And ſhe had her deſire, and proved her ſincerity by her coſtlieſt Obedience. For it coſt her, not only her labour, and Eſtate, but ſomewhat of her trouble of body and mind. For her Knife was too keen and cut the ſheath. Her deſires were more earneſtly ſet on doing good, than her tender mind and head could well bear: Her great infirmity was the four Paſſions of Love, deſire and trouble of mind. Of anger ſhe had very little, or little made it known: She rarely ſpake in an angry manner. She could not well bear to hear one ſpeak loud, or haſtily, or eagerly, or angerly, even to ſuch as deſerved it.

— She as much diſliked the ſilencing of ſo many Miniſters as any other could, but ſhe did not love to hear it much complained of, ſave as the publick loſs: Nor to hear *Conformiſts* talked againſt as a party: Nor the faults of the Conſciencious ſort of them aggravated in a factious, ſiding manner.

She

—She had a diſeaſed fearfulneſs, againſt which ſhe had little more Free-will, or Power, than a Man in an Ague fit, hath againſt ſhaking. Her nature was prone to it; and many ſad accidents, together with trouble of mind made them her malady: Namely.

1. She was four times in danger of Death.
2. The Storming of her Mothers Houſe, firing and burning down part of it; plundering, and killing ſome, and threatning the reſt.
3. The awakening in her Converſion.
4. The Sentence of death in Sickneſs, preſently before her Peace was ſetled.
5. The Fire next her Lodging in *Sweetings Alley*.
6. The burning of a Merchant, with his Wife and Family, in *Lothbury*, over-againſt her Brother *Uptons* houſe.
7. The common terror and confuſion in the Church of *Dunſtans in the Weſt*, when the People thought that the Church was falling on their Heads, whilſt her Husband was Preaching in it; and the People in that conſternation, caſt themſelves down out of the Galleries.
8. The loſs of her Mother by Death, and the friendleſs State that ſhe then thought her ſelf to be left in.
9. The great and dreadful Plague that ſwept away above an Hundred thouſand within the Bills of Mortality.
10. The dreadful *Conflagration of London*.
11. The Crack, and danger of her Chamber in *Alderſgateſtreet*.
12. The Crack, and confuſion, in S. *Jameſes Market-houſe*.
13. The many Fires, and threatnings of more.
14. The frequent, and common Rumors of Murthers, and Maſſacres.
15. The death, and dangers of many of her dear Friends.
16. Her Husbands ilneſs, and crazineſs.

—She dreamed much of Fire, and Murders, and theſe dreams much augmented her Fears; ſo that ſhe could not endure the clapping of a Door, nor any ſudden noiſe, or that had fierceneſs in it. Yet by the power of Grace ſhe had overcome moſt of her Fear of Hell, and of Gods deſertion, and was very free from the Fears of Perſecution, Impriſonment, and of Loſſes, and Poverty, few attaining to the like.

—She had earneſt deſire after the Converſion and Salvation of her Servants, and ſhe was much troubled that ſo many of them (though tolerable for doing their work) yet went away ignorant, and ſtrangers to true Godlineſs. And ſuch as were truly Converted ſhe loved as Children.

—She uſed to ſay, that ſhe had imprinted on her a deep hatred, and fear of *Hypocriſie*, which much hindred her from performing the outſide of her duty, eſpecially, as to the ſpeaking part. There were very few abler to ſpeak long, and to cloth their matter with good Language, without Repetitions, even about Religion: and few that had more deſire that it ſhould be well done: And yet ſhe could not do it her ſelf for fear of ſeeming guilty of Oſtentation. In good Company ſhe ſpake little of that which ſhe moſt deſired to hear; In her Husbands abſence, ſhe would not pray in her Family, tho ſhe could perform it very well, for fear of *Hypocriſie*: Yet ſhe would privately confer with her ſervants, and read good Books to them.

—She would often ſay: Its a great mercy of God, never to know what will befall us in this world; Nor how we ſhall be ſick, or die, that our knowledg may not anticipate our ſorrows, tho in the general we ſhould be always ready.

—She was a great honourer of her Mother, and loved her moſt ſincerely. She believed the Promiſe in the fifth Commandment, and believed that it implied an anſwerable Curſe to them that broke it, according to thoſe Scriptures, *Prov* 30. 17. *the Eye that mocketh at his Father*, &c. And *Deut.* 27. 16. *Curſed be he that ſetteth light by his Father*, &c.

—She was much troubled with a great pain in her Head, which held her from her youth two or three days every fortnight, and upon every occaſion that did irritate the matter, ſhe had a conſtant ſtraitneſs in her Lungs, a great incapacity of much exerciſe, motion, or any heating thing.

—About three years before her deceaſe, by the ill adviſe of a Friend, drinking againſt the Collick a ſpoonful of powder of Ginger, every morning for near a quarter of a year together, and then falling into ſome overwhelming thoughts, it overthrew her head for ſome few days, but through Gods mercy, ſhe was ſoon reſtored again.

Ever

— Ever ſince that time her Head-ach abated, and ſhe complained of a pain in one of her Breaſts, which through her timerouſneſs filled her with fears that it would prove a *Cancer:* And ſeveral Neighbours, Friends, and Relations about that time dying of *Cancers*, increaſed her Fears: Yet ſhe ſeemed to be prepared chearfully to undergo it.

— The many rumours of Plots, Firings, Maſſacres, *&c.* much encreaſed her fears: And the death of very many Neighbours: Some of them young, ſtrong, and choiſe Chriſtians, of great uſefulneſs, and many near Friends, did greatly add to her ſadneſs, and expectation of death. But little of this appeared unto others, for ſhe purpoſely carried it chearfully, and merrily with her Friends, when yet ſhe was troubled within.

— About ten weeks before her laſt ſickneſs, moſt of her pain went out of her Breaſt, and fixed in a conſtant pain in her right Kidney, and withal, her Urine ſtopt, and little (comparatively) came from her for about ten Weeks. Some things which ſhe took did work too powerfully upon her Brain, and ſuddenly caſt her into a ſtrong diſturbance, and *Deliration*, in which though the *Phyſitians* with great kindneſs and care, did omit nothing in their power, yet ſhe died the Twelfth day after. She fell ſick on *Friday*, *June* 3. *Anno Chriſti* 1681. and died *June* 14.

— Though her underſtanding was never perfectly reſtored, yet ſhe had a very ſtrong remembrance of the affecting paſſages of her Life, from her very Childhood: Mrs. *Corbet* (whom ſhe dearly loved, and had newly gotten her into her houſe to be her Companion) with ſome others being preſent; ſhe ſaid to her Husband, my Mother is in Heaven, and Mr. *Corbet* is in Heaven, and Thou and I ſhall be in Heaven.

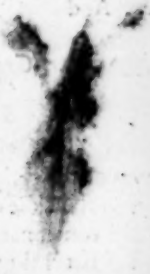
— She did oft make it appear that her ſoul did work ſtrongly towards God, and (complaining of her head) ſhe cried out, *Lord, make me to know what I have done, for which I undergo all this? Lord I ſubmit: God chooſes beſt for me.* She requeſted her Husband to Pray by her, and quietly joined with them to the end. She heard divers *Pſalms*, and a Chapter Read, and repeated ſome part of what ſhe heard, and Sung part of a *Pſalm*. The laſt words that ſhe ſpake were theſe: *My God help me, Lord have mercy upon me.*

She was buried *June* 17. in *Chriſts-Church*, in the Ruines in her Mothers Grave: On which ſhe had cauſed a fair, rich, and large Marble Stone to be laid, *Anno Chriſti* 1661. about twenty years before: upon which her Husband had cauſed to be written her Titles, and ſome *Latin* Verſes, and theſe *Engliſh* ones.

— Thus muſt thy Fleſh to ſilent Duſt deſcend,
Thy Mirth, and Worldly Pleaſures thus will end:
Then Happy Holy Souls: But wo to thoſe
Who Heaven forgot, and Earthly Pleaſures choſe:
Hear, now this preaching Grave without delay,
Believe, Repent, and work while it is day.

But *Chriſt's Church* on Earth is liable to thoſe changes of which the *Jeruſalem* above is in no danger. In the doleful Flames of *London* 1666, this Church among many others, being burnt, the Roof of it falling, broke this great Marble Stone all to pieces, and it proved no laſting Monument: But this Paper Monument, is like to be more durable than was that Marble Stone.

This Narrative is Written much larger by Mr. *Baxter* himſelf, the ſubſtance whereof I have contracted into a leſſer Volumn, endeavouring not to omit ſuch things as are moſt material.



The



The Honourable the Lady Mary Armyne.
I. H. Van Houe. Sculp.

The Life and Death of the Lady Mary Armyne, *who Dyed* Anno Chriſti. 1675.

Her Parentage. THIS Honourable and Excellent Lady, was a branch of one of the moſt Antient, Noble and Illuſtrious Families in *England*, whether we look to Deſcent, Degree, or Actings; The Family of the *Talbots*, for a long Tract of time, Earls of *Shrewsbury*, whoſe *Heroick* performances, both in *Civil* and *Military* Affairs, done by them in their Native Country, are upon Record to the perpetuating of their Names, and Renown.

— But eſpecially their Conqueſts, and Tryumphs in *France* were ſo ſignal, that the Memory of them continues until this day, and withal ſo dreadful, that Mothers quieted their crying Children by telling them that *Talbot* came. And to be Children of ſuch Nobles, is Honourable, even in ſacred Writ, (which uſually overlooks ſuch *minute* things) and eſpecially when they are found in the way of Righteouſneſs, as in this pious Lady.

Her Beauty. — As to her Feature and beauty, it was more conſiderable even unto old age, than in moſt of her date in the world, by which we may judge what it was in the ſpring of her life. And

Gratior eſt Pulcro veniens è Corpore virtus.
That Virtue is of greater Grace,
That ſhineth through a Beauteous Face.

Active and Healthful. — She was of a lively and Active Spirit; and herein ſhe was much above ordinary; For even to the cloſe of her days, ſhe was very active and ſtirring; able to walk with agility and continuance, without help of hand, or ſtaff.

Her Prudence. As to her natural parts, ſhe was quick, vivacious, and comprehenſive in Judging of things even to the laſt hour of her Life: Tho ſhe was conſiderably above fourſcore

years old, yet could ſhe diſcourſe as rationally, the very day ſhe died, as others can in the very flouriſh of their Age and Life: Neither yet was this only a lightning before her death; for ſhe was the ſame all the time of her weakneſs even to the laſt. Now as Rationality raiſes men above Beaſts, ſo the higher uſe that any have of it, the nearer they approach to the bleſſed Angels. And indeed theſe excellent endowments highly advance men beyond thoſe imaginary ones of Riches, Honors, *&c.* And thus ſome of the old *Philoſophers* (tho poor and mean in the World) did wonderfully tranſcend and excel the great Conquerors, whoſe Name were dreadful in the World. Thus have we a brief account of her Priviledges, and natural Accompliſhments.

Next let us hear, and conſider what her acquired parts and endowments were.

Firſt, in general: She had attained to a great skill and dexterity in the knowledg of all thoſe things which belonged to her Sex, Degree, and Place, which were very numerous, and therefore required ſuch attainments as ſhe had in an high meaſure arrived at, which alſo appeared in theſe perticulars.

1. She was not without ſome competent skill in more Languages than her Native Tongue: particularly, in the *French* and *Latin*. Learning.

2*ly*. She was conſiderably skilled in *Divinity*, and *Hiſtory*. In Divinity, not only knowing practical things, but was very intelligent in matters *National*, and *Polemical*, or Controverſal. In *Hiſtory* ſhe was well verſed, not only in the *Jewiſh* and *Roman* Hiſtories; but eſpecially in the *Hiſtorical* part of the Sacred Scriptures, and *Eccleſiaſtical* affairs. And as to both of them, many may and do ſpeak with much more confidence, but with far leſs Skill and Judgment, than ſhe uſed to do.

3*ly*. She was one, who well underſtood how to manage her affairs and concerns, whether at a diſtance, or near at hand, to the beſt advantage, to the laſt of her days, and that without ſo much as ſmall miſcarriages. Surely few were to be compared with her Ladyſhip herein. Wiſdom.

4*ly*. She was of a very obliging deportment, and carriage to the utmoſt date of her life. In this ſhe was a *Critick*: Few could excel or go beyond her. With her humble and courteous carriage and Speeches, ſhe obliged all with whom ſhe converſed, or had to do. For as ſhe was the owner of an active Body, ſo of pertinent and pleaſing ſpeech, even to the end of her days, and this dexterity ſhe uſed to imploy in the entertainment of her Friends and Viſiters, both in health and ſickneſs. And truly this peice of humanity, or candor, is a very lovely thing, much commended to us in the holy Scriptures, both of the *Old*, and *New Teſtament*.

As for Grace, without which all afore-mentioned had been but periſhing accompliſhments, only Ornaments in meer humanity. Some perſons *beyondſea men*, have nervouſly attempted to prove, that it is only Religion, and not meer Reaſon that differenceth men from Beaſts.

This honourable Lady was of a holy, and exemplary Life. She uſed to affirm, that a holy Life, and Graces of the Goſpel did far excel, and were more dignifying than Birth, Eſtate, and then all the great and ſhining Titles which the World could beſtow. She was of the mind, and judgment of that godly Emperor *Theodoſius*, who uſed to ſay, that he accounted himſelf more honoured by being a Chriſtian than by being Emperor of *Rome*: And ſhe uſed to ſay, That what Saint *Paul* affirmeth, was a great Truth, upon her long Obſervation and Experience: *Not many Wiſe Men after the Fleſh, not many mighty, not many Noble are called*, [1 Cor. 1. 26.] She was alſo often heard to affirm: That the new Birth deſerves to be (as undoubtedly it is) in higheſt, and greateſt eſteem. *Born, not of blood, nor of the will of the Fleſh, nor of the will of Man, but of God.* [1 Joh. 1. 13.]

Through Gods goodneſs this pious and excellent Lady was not like a fair houſe with an ill inhabitant, but had a noble Soul, which dignified all her other excellencies. The many other things raiſed her to an high pitch of greatneſs, yet none did ſo much honour, and beautifie her as her Religion. And that which made it the more Orient, and ſplendid was its Regularity, Univerſality and Perſeverence.

More particularly, her Religion and Grace appeared in theſe ſix things.

1. In that ſhe loved it in others. She loved thoſe that led a godly and gracious life: And Saint *John* makes this an infallible mark or Teſtimony of a gracious Perſon: *By this we know that we are paſſed from death to life becauſe we love the Brethren. He that loveth not his Brother abideth in darkneſs*, [1 *John* 3. 14.] She affected not, nor indeed could be at eaſe in evil and bad company. She could, in a good meaſure ſay with the holy Prophet *David*, *The Saints, and they that Excel, in theſe is all my delight*, [Pſal. 16. 3.] *And I am a companion to all them that fear thee*, &c. [*Pſal.* 119.]

She loved holineſs, not only in thoſe of her Family (chooſing her Servants by this Standard) But alſo in Strangers, which was a good Evidence that ſhe loved it for its own ſake.

2. In that ſhe really endeavoured to promote and advance Religion in others, not only by Counſel, Conference, Admonition, Exhortation, &c. But alſo by many gracious Letters written with her own Hands; She uſed to give good Books to ſome, and Money to others to draw on, and encourage them in their progreſs towards the Kingdom of Heaven. She gave large yearly Contributions to promote the carrying on of the work begun in *New England* for the Converſion of the poor *Indians* in thoſe parts: And this ſhe continued, even to her dying day. And of the ſucceſs of that undertaking, ſhe had an annual Account to her rejoycing.

When that fatal *Bartholomew* day came, wherein ſo many hundreds of godly, able, and painful Miniſters were ejected, to the undoing of themſelves, their Wives, and Children, and all other ways being prohibited whereby they might get a ſubſiſtance; out of *Sympathy*, and commiſeration of their ſad, and deplorable Condition, ſome few days after, ſhe came to Mr. *Edm. Calamy*, and brought him five hundred pounds (at which time I alſo was with him) to be diſtributed among the moſt indigent, and neceſſitous Families of them.

She was ready to embrace, yea joyful for any opportunity of ſerving God in publick or private, upon ordinary, or extraordinary occaſions. She could truly ſay with the holy Prophet *David: I was glad when they ſaid unto me, let us go into the houſe of the Lord*, [Pſal. 122. 1.] She was as eagerly bent, and forward to joyn in holy duties, and Ordinances, as others are, or can be to run after worldly Vanities.

She did highly reverence, and eſteem godly Miniſters, yea, ſhe had great reſpect to ſuch of them as were of the lower Form, and of meaner Gifts, if ſhe obſerved them to be ſerious, and induſtrious. She demeaned her ſelf with very much gravity, and humility in Gods houſe of Prayer. She never mentioned the Names of God or of *Chriſt*, but with a reverential awe upon her Spirit.

Her Speeches and diſcourſe alwayes dropped as an *Hony-comb:* It was always *ſavoury, and ſeaſoned with Salt, fit to Miniſter grace to the Hearers*, according to Saint *Pauls* adviſe, *Col.* 4. 6.

She was frequent and conſtant in giving to Charitable uſes. She in her life time, erected, and endowed ſome Alms-houſes in three ſeveral Counties: And upon ſpecial occaſions, gave away many large ſums of money upon charitable accounts. She was *not weary in well doing* whilſt ſhe lived, and at her death, ſhe left Forty pounds *per annum* for Fourſcore and Nineteen years for the like uſes.

She was always conſtant in her ſecret devotions of reading the Sacred Scripture (wherein was her delight) and other choice Books; And private Prayer, at leaſt twice a Day, which courſe ſhe continued to the cloſe of her dayes.

In her laſt ſickneſs whereof ſhe died, ſhe ſhewed ſome notable Teſtimonies of the ſincerity of her Graces, and Religion.

First, In the fervour of her Spirit to continue in well doing even to the laſt of her life.

Secondly, In her breathing after *Chriſt*, and deſiring to be *diſſolved and to be with him, which is beſt of all.*

Thirdly, In her warm, and bleeding ſenſe of the low eſtate and condition of Religion, and the Profeſſion of it in the World. Her *heart trembled for the Ark of God*, as did *Eli's*, 1 Sam. 4. 13.

Fourthly, In her ſubmiſſion to the Divine Will and Diſpoſal. She freely offered up her ſelf to her great Lord and Owner, to do with her, as for Life or Death, as he pleaſed.

Fifthly, In her peace of Conſcience, and freedom from Satanical Moleſtations and Temptations. In former Sickneſſes ſhe had enjoyed much ſerenity, but never had a more peaceable and ſubmiſs frame of ſoul than at this time. So that in her that Text of Scripture was made plain and true. *Mark the perfect man, and behold the upright: For the End of that man is peace*, Pſal. 37. 37.

Sixthly, In the ſtrength of her Faith, appearing by her commending *Chriſt* as the higheſt, and moſt proper Cordial in a fainting hour when all comforts forſake us, which were ſome of her laſt words before her death.

Seventhly, In the continuance of her fervent Prayers, in the midſt whereof ſhe reſigned up her Spirit unto God.

A Learned, and Experienced Miniſter, who lived not far from her, was ſometimes with her. The occaſion of his going, and his buſineſs with her, cannot be better expreſſed then in his own words, which I will therefore here ſet down. Tho

—Tho (ſaith he) I was ſeldom with her my ſelf, yet theſe fifteen years I lived ſo near unto her, as that I might eaſily have heard the noiſe of Fame, if ſhe had laid under any manner of ſcandal: But ſuch was her holy and blameleſs Life, that obtrectation it ſelf durſt not ſo much as nibble at it.

—That little converſe I had with her gave me opportunity to know her more intimately, than many, that did but ſee her blameleſs, and pious Converſation. For her buſineſs with me was no other than to open the State of her Soul, and to confeſs her infirmities, and to produce her evidences for Heaven, and to deſire my Judgment of them, together with my Counſel for her further ſtrength and comfort: And to ask my advice concerning ſuch works of publick Good, which ſhe charitably intended, and did afterwards liberally perform.

—Upon trial I found that ſhe had a ſafe and well ſetled State of Soul; not free from all degrees of Fears, and leſſer doubtings of her ſelf: And far from a preſumptuous, unhumbled, and ſelf-juſtifying. But her evidences were ſound, and her diſcerning of them was ſo clear and ſure, as enabled her to conclude her Right to everlaſting Life, and ſo with the greater peace to think on Death: which, as ſhe had opened to me not long before, ſo did ſhe it over again at large in her Sickneſs, not many days before her Death.

—At which time, after complaints for ſuch imperfections of Grace as were her trouble, ſhe profeſſed the full Dedication of her ſelf to God, her firm conſent to the terms of his Covenant, and her longings after perfect holineſs, and her truſt in the Merits and Mediation of her Redeemer.

—After this thoſe about her had ſome hopes of her recovery, but ſhe hearing of Mr. *Baxters* troubles, ſent her Servant to him to hear of his Caſe, before whoſe return to her, ſhe was dead.

—As ſhe lived to God, ſo God gave her a long life accompanied with many and great Mercies. Tho ſhe had been long troubled with a ſore and dangerous diſeaſe [voiding Stones by the Inteſtines, ſuppoſed to come from the Gall] and which had painful, and perilous *Paroxyms*, and *Critical* Fits; yet it pleaſed God in her later years to give her great eaſe, and freedom from it. Tho it is not unlike, that it was the Root of that fainting Aguiſhneſs which put a period to her days. Yet to near the fourſcourth year of her Age ſhe ſerved God in competent health, and ſerenity of mind.

—Tho ſhe ſprang from an Ancient and Honourable Family, inclined to the *Romiſh* Sect, yet God was her Teacher, and did confirm her, not only in the Proteſtant Religion, but alſo in the true love of practice, and ſeriouſneſs in that Religion which ſhe profeſt. She was not like thoſe deluded *Formaliſts*, who contend moſt furiouſly for this Religion againſt that, or for that againſt this, while in truth they are of none. And with zealous *Papiſts*, or zealous *Proteſtants*, or zealous in more ſingular Sects, but will never be perſwaded to be zealous Chriſtians. They will furiouſly Perſecute, or at leaſt Reproach thoſe that are not of their Church, or Side, or Way, as Erroneous, Irreligious Perſons, while nothing can prevail with them to be themſelves on *Chriſts* ſide againſt the Fleſh, the World, and the Devil, *&c.*

—But ſhe was not addicted to Sects, or Novelties upon pretence of riſing to the higheſt Form; but ſhe truly took the heigth of her Religion to conſiſt in the heigth of Love to God and Man, and in cloſe and conſtant obedience unto *Chriſt*, and confidence in his Mediation. And they that do ſo with all their hearts ſhall have ſound and durable Comfort, which will bear them up both in Life and in Death: Whilſt the formal, *Dogmatical*, and ſuperſtitious Hypocrite, hath a Conſolation which will live, and die with his proſperity, or which is heartleſs and deluſory, as living but on the flattery of himſelf or of his party.

—Tho according to her Rank, ſhe lived in the Decency of a plentiful Eſtate, it was accompanied with Humility, and lowlineſs of mind. Her Prudence, Sobriety, and Gravity were very Exemplary; and her Impartiality in loving all that were truly Chriſtians was ſignal. Yet ſhe much diſliked their Diviſions, and contentious wranglings. She was not of their mind, who take it to be a mark of *Chriſts* Diſciples, to be Accuſers of the Brethren, and to Reproach, and Villifie, and Perſecute his Diſciples, and to deny them tobe his, that they may do theſe things with leſs diſhonor, and remorſe.

—She took it to be no countenancing of *Schiſm* (as ſome do) to relieve ſuch Servants of *Chriſt* in their diſtreſs, as men accuſe and afflict as *Schiſmaticks*, tho ſhe was an Adverſary to real *Schiſm*. When ſhe firſt heard of above eighteen hundred Miniſters ejected,

and silenced, *Anno Christi* 1662, and deprived of all ways, and means of subsistance for themselves and families, She gave freely a considerable Sum of money towards the relieving of the most necessitous of them (as I have shewed before) and the good works which she did before her death, we hope will live, and declare themselves, and be an encouragement to others, that are intrusted by God with Riches, to follow her Example, and so make themselves *Friends of the Mammon of Unrighteousness.*

—To live as this honourable, and excellent Lady did, in Gravity, Prudence, Humility Temperance, and in a Charitable, Peaceable, impartial Religiousness; Studying the, Realities, even God and her Redeemer, Grace, and Glory, and her own Heart, and Duty, and how to do Good, and to prepare for her day of account, will prove more safe, and comfortable at the last, than the Proud, Wrathful, Turbulent Religion of such, as strive to set up the Church and Christ (they mean in truth themselves) by Persecution, or Division, by hurting or destroying their Fellow Christians, or Reproaching them, and avoiding them, as unworthy their Communion, *&c.*

Upon the much lamented Death of the Truly Honourable, very aged, and singularly pious Lady, the Lady *MARY ARMINE.*

HAil Mary *full of Grace, 'bove women blest;*
A Name more rich in Saints than all the rest;
An Army of them fam'd in Sacred Story:
All good, none bad, an unparallel'd Glory!
The blessed Virgin well may lead the Van:
Next follows Mary *the* Bethanian:
Next Mary, *Wife of* Cleophas: *Another*
Mary *was of* James *and* Joses *Mother*
How much is spoke of Mary Magdalen?
Of Mary, John, Marks *Mother, we read agen.*
At Rome *a* Mary *commended by Saint* Paul;
All Saints; yet not to pray unto at all.
— *A* Mary *was the Mother of our Lord.*
— *A* Mary *'twas laid up in heart his word.*
— *A* Mary *'twas that chose the better part.*
— *A* Mary *'twas that wept with broken heart.*
— *A* Mary *'twas that did anoint* Christs *feet:*
A Mary *pour'd on's Head the* Spicknard *sweet.*
At Christs *Cross standing* Maries *three I find.*
When others fled, they were not so unkind.
Christ *dead, interr'd, at the Sepulchre door*
Two Maries *stand, I find no Women more.*
So that from Cradle to the Passion:
From Passion to the Resurrection:
From Resurrection to the Ascention,
Observe you may a Mary *still was one.*
The Army of such Ladies so Divine,
This Lady, said, I'le follow, they all Ar-mine.
Lady Elect! in whom there did combine
So many Maries, *might'st say* all Ar-mine.
Thou Mother, Sister, Spouse wa'st of the Lord,
In that in Heart and Life thou kept'st his Word.
With th'other Mary, *chose the better part:*
With Mary Magd'len *had'st a most tender heart:*
On Christ *a* Mary *spent all that she could:*
Tho others grudg'd, more if she had she would.
To th' Head above could'st not, on the feet below
Thou did'st not spare much cost for to bestow.
Thy name a precious Ointment, and the Armies
Of Saints, and Angels are the Lady Ar-mines.
Now God and Christ *are thine, and what's Divine*
In Heavens enjoyment. Blest Soul! Now All *are thine.*

Jo. Sheffield.

The

The Life and Death of the Right Honourable, the Lady Elizabeth Langham, *who died,* Anno Christi, 1664.

THE descent of this eminently pious Lady was from a Noble Family; the House of *Huntington*, the Earldom whereof hath continued long in the name of *Hastings*, and, in the person of her Brother, sets its foot upon the seventh round of the Scale of Honour; yet this humble Lady was never known, either in word or deportment to shew any elation of Spirit upon that account: Nor was she ever observed, with regret, to behold herself exceeded by the vain pomp, and more splendid Retinue of diverse, that were inferiour to her in quality. Yea, when her Husband, [Sir *James Langham*] sometimes modestly excused the tenuity of the condition she had espoused (by marrying where she found an Heir in being to a great part of his estate) in comparison of what she descended from: She would interrupt such discourse, professing the high satisfaction she took to find herself in such a state of life, wherein she had both liberty and assistance to the works of severe Piety; and withal the addition of an Honourable and comfortable worldly competency. Her Parentage. Her humility.

Her Education was in a School or rather *Academy* of Learning, and *Nursery* of Virtue; namely the constant inspection and converse of her vigilant Mother, the Countess of *Huntington*, from whose great parts and Graces, she was formed into a more than ordinary Woman and Christian. Under her (mostly) she injoyed an Education in a religious retiredness, which she often took notice of, and blessed God for, as that which not only secured her from the knowledge of Vice by Domestical examples (no such thing daring to appear under that Noble Ladies Government) but also removed her from the very News of those evils which were acted abroad: So that she had the happiness to be ignorant of the vitiousness of other great Personages, even by hear-say. Her Educarion.

As for those principles, that might qualifie her for a vertuous life, as she had the opportunity of learning them from the practices of those with whom she conversed, so (cheifly) from the grave and frequent instructions of her Lady-Mother, who, that the whole compass of her duty might be the more facily and firmly imprinted in her memory, took the pains to digest all into verse, whereby she the more easily insinuated them into the hearts and heads both of this and her other Lady-Sisters.

By this means it pleased God that the Mother had much comfort in all her Daughters, but especially in this Lady, whose Soul was so pliable and ductile to receive the impressions of so excellent a stamp, as appear'd by the proportionable improvements, which she attained in every stage of her life; as we shall hear by what follows.

1. For her Childhood, which tender Age had something of rare excellency in it, besides the presage of what it promised for the future. St. *Paul* himself noted it as a rare thing in young *Timothy*, that from a *very Suckling he had known the Scriptures*, (2 Tim. 3. 15.) Nor was it less to be noted in this excellent Lady, how early the seeds of true Piety and Devotion put forth and shewed themselves: Not only in the blade but blossom also and fruit, insomuch that from a Child, such impression of the fear of God possess'd her heart, as made her a diligent performer of religious Duties, and a strict observer of the Lords dayes, even to a degree of exactness beyond most Persons, and yet not beyond the Rule set down, *Isa.* 58. 13. in so much, that she would neither discourse, nor willingly hear others discoursing of any common ordinary matters upon that *Holy Day*. And as she grew to more capacity, so to this negative strictness, she added a positive conformity to the rules of severest godliness: Not only by a diligent hearing of the Word preached, but digesting it by Meditation and Conference; being no less studious (on that day especially) to learn the Mysteries of practical Godliness, than in those of the rest of the week to furnish herself with what other knowledge tended to civil accomplishments. Her childhood. Her early growth in Grace.

She was also from her Infancy ever conscientiously dutiful, and obedient to her Parents Her dutifulness to her Parents.

Parents (yea to the very ſmalleſt *punctilio's*) wherein ſo ever ſhe had the leaſt intimation of their pleaſure: Inſomuch as her Lady-Mother, upon a ſpecial occaſion, perceiving her, from the miſapprehenſion of ſome advice ſhe gave her, to be more affected than ſhe deſired, was fain to expound herſelf to her, and to give this as a general Rule to her, *That ſundry things, which ſhe had ſpoken to her, were never intended as peremptory Commands, but only as Advices and Counſels, which, in things of Indifferency, muſt not be overcharged.* Yea, her Lady-Mother hath been heard to ſay, *That ſhe was the Child that never offendeded her in all her Life.*

Her Juſtice. —As ſhe grew to more maturity of years, ſhe was obſerved to be preciſe in Juſtice and exactneſs of keeping her Word; which, that ſhe might be the better enabled unto, ſhe was very circumſpect and ſparing of making Promiſes, and not

Her taciturnity laviſh of Diſcourſe; a quality, which undoubtedly kept her from much Sin, which is not wanting *in multitude of words* (*Prov.* 10. 19.) which alſo contributed much to her perfection, which (as the Apoſtle St. *James* tells us) doth much conſiſt in the Government of the Tongue (*Jam.* 3. 2.). She ſpake much with herſelf, and little unto others; inſomuch that a Noble Perſon, of a very diſcerning Judgment, and no leſs a ſevere Piety, who had the advantage of being a Witneſs to almoſt all her Life, hath been heard to ſay, *That ſhe believed this Lady had the leaſt account to give for words of any that ever ſhe knew.* Yet ſhe laid not this reſtraint upon her Tongue for want of Abilities to diſcourſe, or for want of Matter to diſcourſe of: For ſhe had great intellectual accompliſhments, and thoſe improved by much ſecular Learning, whereby ſhe was enabled to converſe with Perſons of eminent Scholarſhip.

Her modeſty. —She was exceeding modeſt, and decently grave in her whole Behaviour; Not from any dulneſs of Conſtitution, nor affection of *moroſe* and reſerved Virtue: But from a juſt apprehenſion, how unagreeable to an exact ſtrictneſs of Life (which ſhe had deſigned for her ſelf) and how unconducing to the Reputation of her Sex, a too *Sanguin* Deportment is often found: Yet that ſhe was not *Cynically* averſe to a de-

Affability. cent and convenient degree of Affability and Courteſie (a Virtue which was alſo very conſpicuous in her) appeared, in that ſhe uſed to receive the Viſits of the meaneſt of her Neighbours with very great kindneſs, and would converſe with them with a great deal of becoming condeſcention: And as any of them appeared to her to ſavour more of Godlineſs, ſhe would (upon occaſion) add a decent Proportion of Familiarity: For ſhe ſtudiouſly declined to admit any into her Boſom, but ſuch as by exact obſervation ſhe found to anſwer that Character of worth, by which ſhe firſt valued herſelf, and then choſe her intimate Friends; namely, *not Greatneſs but Goodneſs.*

Courteſie. —This her Courteſie ſhe extended to all ſorts of Perſons, even to ſuch whom we look down upon with a ſupercilious Countenance, to wit, whoſe neceſſities made them Petitioners to her Bounty: For even ſuch ſhe entertained with great affability: So that what was once ſaid of *Titus* the *Roman* Emperor, might be truly ſaid of her, *That no Perſon departed out of her Preſence diſcontented*: Yea, even to thoſe to whom ſhe denyed her Alms (and ſome Perſons are not meet Objects for a diſcreet Charity) ſhe would ſo

Prudence. handſomely reprove for not uſing their bodily Abilities to get more honeſt and more creditable Bread, that they ſeemed to go away no leſs ſatisfied with her prudent and ſeaſonable Counſel, than they would have been with her Alms.

Charity. —Her inviting Countenance did ſo embolden the Poor to implore her help and Patronage; her compaſſionate Heart rendered her ſo ſenſible of their Conditions, and her Prudence ſo enabled her to manage their Cauſes, that as ſhe was moſt frequently imployed in many of their important Addreſſes to ſeveral of her Relations on whom they depended, ſo ſhe proſecuted their Suits in ſuch a manner, that moſtly ſhe proved ſucceſsful, meeting with ſuch a Bleſſing from God upon her Charitable Endeavours, as the Juſtice of the Cauſes in which ſhe engaged might warrant her to expect.

Meekneſs. —Her very Servants had a ſhare in the obligingneſs of her Converſation; For tho ſhe well knew her own Quality, and could keep them at a convenient diſtance, yet ſhe attempered her carriage even to them, with ſo much mildneſs, that ſhe was never obſerved to let fall a haſty or paſſionate expreſſion to any of them, tho ſometimes ſhe was much provoked thereunto.

Innocency. —She was of ſo innocent a Deportment, even from her Childhood, that one, of capacity enough to obſerve, and of Integrity enough to clear the Relation from the leaſt ſuſpicion

of

of Flattery, gives her this Character; That *during the ſpace of ten years, wherein ſhe lived in her Mothers Family, ſhe could never obſerve any intemperate Word or Action; or any thing, which, if all the World had been acquainted with, would have in the leaſt tended to her juſt diminution or diſparagement.*

Prudence. —She ſtudied much how to gratifie the Tempers, and to content the Diſpoſitions and Propenſions of thoſe with whom ſhe converſed in all lawful ways; inſomuch that ſhe hath been often obſerved to deny herſelf for to pleaſe others, according to the Rule of the Apoſtle St. *Paul*, *Rom.* 15. 2. And this quality rendered her, even in matters of Argument (which ſhe wanted not Abilities to mannage to good purpoſe) not obſtinately tenacious of her own Opinions, but obligingly compliant to the Judgment of others, where Conſcience of Duty required not the contrary: And this ſhe did, that ſhe might give offence to none, but be (as far as poſſible) profitable to all; which was the more obſervable, becauſe Owners of great Parts commonly affect a *Dictatorſhip* in Diſcourſe.

Humility.

Her Friendſhip. —Theſe qualities rendred her of an excellent compoſure for a Friend, and accordingly a rare Friend ſhe was. She indeed did not raſhly admit any to the Honour of her Boſom Acquaintance; but having once lodged any there, ſhe was candidly free and open in communicating what her Judgment (which was always riper than her years) ſuggeſted to be moſt for the profit and advantage of their Souls concernments, whether Advice, Comfort, or Reproof: For which laſt, ſhe always reſerved a Liberty, even towards her choiceſt and moſt intimate Friends, which yet ſhe conſtantly managed with abundance of winning meekneſs and tenderneſs: And ſo ſeverely conſcientious was ſhe in the diſcharge of this truly friendly Office, that having frequent Occaſions to receive Viſits from, and to return them to Perſons of her acquaintance, that made the Reverend Names of *Jeſus* and *Lord*, Interjections in their ordinary Diſcourſe, that ſhe made it a Caſe of Conſcience, whether ſhe did not greatly neglect her duty in not reproving them for it.

Tender Conſcience. —And that ſhe might not appear more rigid unto others in this kind than ſhe was to herſelf, her own Life was a *Comment* upon that Text, *Eph.* 5. 15, *See therefore that ye walk circumſpectly*, &c. For ſo exactly did ſhe walk, that her care was to avoid not only what ſhe condemned, but what ſhe did but ſuſpect in the Converſation of others, inſomuch, that her Conſcience would not permit her to pardon herſelf what her Charity taught her to indulg in others.

—And indeed ſhe was always of a tender and delicate Conſcience, ſenſible of the leaſt and ſmalleſt Sin, or but probable appearance of it; amongſt which take theſe two Inſtances (of many others that might be given). That in her younger years, ſhe addreſſed herſelf to her Governeſs with Tears, intreating her to forgive her, for that in her very Childhood ſhe was Conſcious that ſhe had been defective in Affections to her; for ſhe thought that ſhe did not then love her. A fault (ſurely) which others are far more guilty of, and yet are leſs troubled for it. Another time, in her more mature Age, when ſhe had mildly enough, threatned a Child, over whom ſhe had ſome inſpection committed to her, that if ſhe did not ſuch a thing ſhe would not love her, ſhe preſently recalled that, as too hard a word, ſaying, *Alas! God deals not ſo with us, notwithſtanding our continual Diſobedience.*

Friendſhip. —As a Friend, ſhe obſerved, that exchange of Kindneſs is the Fewel that feeds the Flame of mutual Affections, and keeps it from burning dimly, or going out, and therefore that it was a Nouriſher of Ingratitude: And ſhe accounted it the greateſt *Soleciſm* in Friendſhip to be ſuſpicious in receiving, or parſimonious in returning Kindneſſes; and therefore what of this Nature ſhe received, ſhe would not (tho ſometimes poſſibly there were probable grounds ſo to do) interpret it amiſs; profeſſing that ſhe abhorred the ſuſpicion of a Deſign in Kindneſs, as the very bane of *Gratitude*: And in her returns ſhe was always nobly obliging, as ſtudying rather to ſtand in her Friends Book a *Creditor* than a *Debtor*.

Her growth in Grace. —We heard ſomething before of her Devotion as an early Bloſſom: But it had not the Fate that uſually befalls ſuch *Precoſious* Flowers, to be blaſted and fall of before it come to maturity; For as ſhe grew in Years, ſhe grew alſo in Grace, and in Acquaintance and Communion with God, and kept a conſtant correſpondence and intelligence with the Court of Heaven; which Heavenly Trade ſhe followed ſo cloſe, that her Lady-Mother, whilſt ſhe was under her Government, obſerving how ſhe laboured at it,

it more than the conſtitution of her Body could well bear; and being afraid, leſt by overſtraining the Bow to reach the Mark ſhe aimed at, ſhe might be in danger of breaking it, once in a friendly manner told her, *That if ſhe intended to hold on that courſe, ſhe was not fit to live in this World.* To which this humble Lady (probably reflecting upon herſelf that term of unfitneſs to live, in another Notion than it was meant) anſwered with much meekneſs, *No indeed, Madam, I confeſs, I am not.*

Her great Devotion.

When ſhe was married, ſhe abated not of her Devotion, and thereby rendred herſelf a ſingular inſtance of exception, to the difference which the Apoſtle St. *Paul* puts betwen a *Wife* and a *Virgin* (and which the *Romaniſts* make ſo much uſe of to advance a *Vowed Virginity*, which invention of theirs they prefer before marriage, an Inſtitution of God) 1 *Cor.* 7. 34. We may better judge of her Devotions by the proportion of time which ſhe aſſigned for them every day; and her conſtant retirements for that purpoſe were anſwerable to *Daniels* thrice a day (*Dan.* 6. 10.) And ſince the Deceaſe of her precious Siſter in Law (Dr. *Langhams* Wife) who dyed ſome Weeks before her (as if hereby ſhe had taken the Alarm to prepare for her own Diſſolution ſhortly to follow) ſhe more than doubled that proportion, even to *David's ſeven times a Day*, Pſal. 119. 164.

Time improved.

In her Devotions ſhe buſied herſelf, not only in ſecret Prayer and Meditation, but alſo in conſtant reading and ſtudying of the Sacred Scriptnres, which always took up a conſiderable part of her daily hours of retirement, together with her reading of ſomething or other of the Writings of ſome Learned, Practical Divines, with which Books her Cloſſet was well furniſhed. She alſo made it part of her task to read over one Sermon a day, moſtly out of her Note Books (for ſhe conſtantly pen'd the Sermons which ſhe heard) by which practice of hers (which ſhe learned from the mention of the like in the life of the young Lord *Harrington*) and by frequent inculcation, ſhe fixed in her Memory all that ſhe heard, and had it in readineſs for the direction of her Converſation, whenſoever ſhe had need to make uſe of it.

Some, it may be, hearing how great a part of her time ſhe ſpent thus in ſecret, may be deſirous to know, what time ſhe could allow for triming and adorning her Body: Or haply may ſuſpect her to have been ſome ſtrange deformed piece, who being faln out with her Glaſs for telling too much *Truth*, had neglected all care of auxiliary handſomneſs as meer loſt labour; and that ſhe addicted herſelf to the beautifying of her Soul, out of deſpair of ever rendring her Body tollerably handſome, much leſs beautiful.

Soul preferred to the Body.

To ſatisfie therefore ſuch as may entertain ſuch thoughts, they may be informed, that her Perſon was ſuch, as to a decent and middle Pitch, accompanied with a juſt proportion of all Parts, wanted not a Face, whoſe amiable Lineaments, might, by the ordinary Artifices of that kind, have been advanced to the Reputation of a *Beauty*, had ſhe thought fit to have made uſe of them. Yet ſhe neglected not to beſtow upon it ſo much time and pains (after the neceſſary concerns of her Soul) as decency required, tho haply not ſo much as curioſity (had ſhe ſtudied it) would have called for. And this may ſatisfie ſuch *Queſtioniſts*.

Time precious.

To this proportion of conſtant Devotion which ſhe taſked herſelf for every Day, if we add her great care to fill up all the reſt of her time in profitable Converſe, we cannot but look upon her as a great Example of that Command, *Eph.* 5. 16. For ſhe did *buy Time out* (as the word ſignifies) of the Hands of thoſe Waſters of precious Minutes, which buy it all up, even from the moſt Religious imployments, to laviſh it out in *Paſs-times* and *Recreations*. Whence it was, that (tho ſhe did not rigidly cenſure others) yet ſhe never allowed herſelf to ſee any Masks, Interludes or Plays; or to play at Cards or the like Games; and that becauſe ſhe doubted whether the expence of ſo much time, as commonly ſuch Diverſions do require, would be allowed upon her account or no. Much unlike to many great Perſons, whoſe Time ſo lyes upon their Hands (as a dead Commodity) that they ſtudy always poſſible to put it off, becauſe they know not what profitable uſe to put it unto; A Prodigality, which how much cauſe they may have to repent of, they may come to underſtand, when, upon their Death-Beds, they find the want of thoſe precious Hours and Minutes for more ſerious uſes, which formerly they ſo laviſhly waſted. The *Heathen* will riſe up in Judgment againſt ſuch, who purpoſed to allow a whole Day to no Converſe that would not make him amends for the precious Time expended in it. (*Sen. de Tranq.*)

But

Bible prized and ſtudied.

— But we left this excellent Lady purſuing her daily deſign of acquainting herſelf with God in her ſet hours of Devotion; accounting it (as ſhe ſaid) a ſingular Mercy that the Great God of Heaven and Earth, would vouchſafe his Creatures ſuch plentiful diſcoveries of himſelf both in the Books of Nature and Providence: Yea, and beyond both thoſe, in his *written Word:* and therefore ſhe prized them all, but the laſt eſpecially with an infinite Affection, inſomuch, that ſhe often roſe early in the Morning to read and meditate therein: Nor would ſhe, when ſhe was engaged in that holy Work, ſuffer any interruptions how neceſſary ſoever, without evident ſigns of trouble and diſcompoſure, till ſhe returned to her *Beloved Bible* again: Yea, towards the very Book it ſelf, out of her love to the excellent matter contained therein, — ſhe expreſſed ſuch a reſpect, that ſhe reſented, with a pious diſpleaſure, any undecent uſage of it, or careleſs throwing of it among other ordinary Books.

Pſalms delighted in.

— She had an high eſteem of every part of the *Holy Bible*, yet there was one part of it, namely the Book of *Pſalms*, which ſhe ſeemed to be moſt paſſionately affected withal (perhaps, becauſe Similitude being the ground of Love, according to the Great *Philoſopher*) ſhe found ſuch agreement betwixt her own Heart, and the Spirit of that Book. This her affection ſhe ſhewed by reading, or cauſing to be read, one or more of them conſtantly at her hour of repoſe in the Evening, which by Meditation and Diſcourſe, ſhe uſed to improve, to her own benefit and theirs that were about her.

Pious Prudence.

— And in her Bed ſhe was wont to lock up her lips till morning with the repetition of ſome one *Pſalm*, that ſhe had by heart, to which, having added ſome pious *Ejaculations* with wonderful fervency, ſhe uſually dropped a ſleep in ſome holy *Extaſie* of devotion. And as ſhe ſhut up her lips, and heart too in this manner at night, ſo ſhe conſtantly opened them again in the morning with the ſame Golden Key: So that her ſleep ſeemed to be but a *Parenthe ſis* betwixt her evening and morning devotions, which diſcontinued indeed, but did not diſorder them; Yea, rather connexed, and united them into one intire piece, of which (probably) her very ſleeping *phantaſie*, by holy *dreams* made a part, ſeeing it was next to impoſſible, that even they, being hedged in between too ſuch immediate acts of devotion, ſhould not receive a proportionable tincture from the ſame.

— Theſe her ſet devotions (probably) ſhe methodized uſually according to her own diſcretion; Yet did ſhe not ſo tie up her ſelf to her own deſigned order, as not to leave to herſelf a latitude, upon any extraordinary occaſions, to vary as they required. This appeared in that upon the ſolemn *Great Feſtivals*, at leaſt ſo obſerved in our Church, ſhe would accommodate them to thoſe ſeaſons reſpectively.

Sin avoided.

— In the courſe of her life ſhe was preciſely careful to avoid all manner of ſin; And very ſolicitous in all *Emergencies*, that were of conſequence, to underſtand what her duty was, that ſo ſhe might practiſe it according. For as ſhe made Gods *Teſtimonies her delight*; ſo did ſhe make them her *Counſellors*, as (Pſal. 119.24.) inſomuch that ſhe never determined any doubtful occurrence without great deliberation, and the beſt advice ſhe could procure. But eſpecially after her marriage, ſhe made frequent uſe given by the Apoſtle St. *Paul*, 1 *Cor.* 14. 35. When ſhe deſired to *learn any thing, to aſk her husband.* And indeed, herein was ſhe ſingularly happy, in being by Gods good providence directed to ſuch an husband, as abundantly anſwered that *character* given by another Apoſtle, *dwelling and converſing with her as a man of knowledg*, 1 *Pet.* 3. 7. One who was very able, and no leſs propenſe to entertain ſuch kind of converſe, eſpecially with ſo near a relation as the wife of his boſom. And herein indeed, (beſides the advantage which, by this means, ſhe reaped to herſelf) ſhe highly gratified him, by ſupplying him with opportunities of an imployment, which was ſo ſutable to his own *Genius* and diſpoſition: And withal, ſhe herein practiſed the adviſe given her at her marriage by her prudent Lady Mother, *to make herſelf fit converſation for her husband*; Whereof this is a notable inſtance; That if at any time in her ſollitary diſcourſe with her husband (with which kind of converſe ſhe was much delighted) there had happened a ceſſation on both hands for a little while, ſhe would be preſently apprehenſive of the loſs, and would deſire him not to let her time paſs unimproved; But either to renew the conference; Or to read ſome good book to her.

Time improved.

Talents improved.

— And yet (ſo eager ſhe was of improving her Tallents by all good means) that ſhe did not alone make this advantage of his ſociety; But alſo ſhe conſtanly attended the publick ordinances, from a due reſpect unto which ſhe was too weighty a Chriſtian

it more than the constitution of her Body could well bear; and being afraid, lest by overstraining the Bow to reach the Mark she aimed at, she might be in danger of breaking it, once in a friendly manner told her, *That if she intended to hold on that course, she was not fit to live in this World.* To which this humble Lady (probably reflecting upon herself that term of unfitness to live, in another Notion than it was meant) answered with much meekness, *No indeed, Madam, I confess, I am not.*

Her great Devotion.

—When she was married, she abated not of her Devotion, and thereby rendred herself a singular instance of exception, to the difference which the Apostle St. *Paul* puts betwen a *Wife* and a *Virgin* (and which the *Romanists* make so much use of to advance a *Vowed Virginity*, which invention of theirs they prefer before marriage, an Institution of God) 1 *Cor.* 7. 34. We may better judge of her Devotions by the proportion of time which she assigned for them every day; and her constant retirements for that purpose were answerable to *Daniels* thrice a day (*Dan.* 6. 10.) And since the Decease of her precious Sister in Law (Dr. *Langhams* Wife) who dyed some Weeks before her (as if hereby she had taken the Alarm to prepare for her own Dissolution shortly to follow) she more than doubled that proportion, even to *David's seven times a Day*, Psal. 119. 164.

Time improved.

—In her Devotions she buried herself, not only in secret Prayer and Meditation, but also in constant reading and studying of the Sacred Scriptnres, which always took up a considerable part of her daily hours of retirement, together with her reading of something or other of the Writings of some Learned, Practical Divines, with which Books her Closset was well furnished. She also made it part of her task to read over one Sermon a day, mostly out of her Note Books (for she constantly pen'd the Sermons which she heard) by which practice of hers (which she learned from the mention of the like in the life of the young Lord *Harrington*) and by frequent inculcation, she fixed in her Memory all that she heard, and had it in readiness for the direction of her Conversation, whensoever she had need to make use of it.

—Some, it may be, hearing how great a part of her time she spent thus in secret, may be desirous to know, what time she could allow for triming and adorning her Body: Or haply may suspect her to have been some strange deformed piece, who being faln out with her Glass for telling too much *Truth*, had neglected all care of auxiliary handsomness as meer lost labour; and that she addicted herself to the beautifying of her Soul, out of despair of ever rendring her Body tollerably handsome, much less beautiful. —To satisfie therefore such as may entertain such thoughts, they may be informed, that her Person was such, as to a decent and middle Pitch, accompanied with a just proportion of all Parts, wanted not a Face, whose amiable Lineaments, might, by the ordinary Artifices of that kind, have been advanced to the Reputation of a *Beauty*, had she thought fit to have made use of them. —Yet she neglected not to bestow upon it so much time and pains (after the necessary concerns of her Soul) as decency required, tho haply not so much as curiosity (had she studied it) would have called for. —And this may satisfie such *Questionists*.

Soul preferred to the Body.

Time precious.

—To this proportion of constant Devotion which she tasked herself for every Day, if we add her great care to fill up all the rest of her time in profitable Converse, we cannot but look upon her as a great Example of that Command, *Eph.* 5. 16. For she did *buy Time out* (as the word signifies) of the Hands of those Wasters of precious Minutes, which buy it all up, even from the most Religious imployments, to lavish it out in *Pass-times* and *Recreations*. Whence it was, that (tho she did not rigidly censure others) yet she never allowed herself to see any Masks, Interludes or Plays; or to play at Cards or the like Games; and that because she doubted whether the expence of so much time, as commonly such Diversions do require, would be allowed upon her account or no. —Much unlike to many great Persons, whose Time so lyes upon their Hands (as a dead Commodity) that they study always possible to put it off, because they know not what profitable use to put it unto; —A Prodigality, which how much cause they may have to repent of, they may come to understand, when, upon their Death-Beds, they find the want of those precious Hours and Minutes for more serious uses, which formerly they so lavishly wasted. The *Heathen* will rise up in Judgment against such, who purposed to allow a whole Day to no Converse that would not make him amends for the precious Time expended in it. (*Sen. de Tranq.*)

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— And in her Bed ſhe was wont to lock up her lips till morning with the repetition of ſome one *Pſalm*, that ſhe had by heart, to which, having added ſome pious *Ejaculations* with wonderful fervency, ſhe uſually dropped a ſleep in ſome holy *Extaſie* of devotion. And as ſhe ſhut up her lips, and heart too in this manner at night, ſo ſhe conſtantly opened them again in the morning with the ſame Golden Key: So that her ſleep ſeemed to be but a *Parentheſis* betwixt her evening and morning devotions, which diſcontinued indeed, but did not diſorder them; Yea, rather connexed, and united them into one intire piece, of which (probably) her very ſleeping *phantaſie*, by holy *dreams* made a part, ſeeing it was next to impoſſible, that even they, being hedged in between too ſuch immediate acts of devotion, ſhould not receive a proportionable tincture from the ſame. Pious Prudence.

— Theſe her ſet devotions (probably) ſhe methodized uſually according to her own diſcretion; Yet did ſhe not ſo tie up her ſelf to her own deſigned order, as not to leave to herſelf a latitude, upon any extraordinary occaſions, to vary as they required. This appeared in that upon the ſolemn *Great Feſtivals*, at leaſt ſo obſerved in our Church, ſhe would accommodate them to thoſe ſeaſons reſpectively.

— In the courſe of her life ſhe was preciſely careful to avoid all manner of ſin; And very ſolicitous in all *Emergencies*, that were of conſequence, to underſtand what her duty was, that ſo ſhe might practiſe it according. For as ſhe made Gods *Teſtimonies her delight*; ſo did ſhe make them her *Counſellors*, as (Pſal. 119.24.) inſomuch that ſhe never determined any doubtful occurrence without great deliberation, and the beſt advice ſhe could procure. But eſpecially after her marriage, ſhe made frequent uſe given by the Apoſtle St. *Paul*, 1 *Cor.* 14. 35. When ſhe deſired to *learn any thing*, *to ask her husband.* And indeed, herein was ſhe ſingularly happy, in being by Gods good providence directed to ſuch an husband, as abundantly anſwered that *character* given by another Apoſtle, *dwelling and converſing with her as a man of knowledg*, 1 *Pet.* 3. 7. One who was very able, and no leſs propenſe to entertain ſuch kind of converſe, eſpecially with ſo near a relation as the wife of his boſom. And herein indeed, (beſides the advantage which, by this means, ſhe reaped to herſelf) ſhe highly gratified him, by ſupplying him with opportunities of an imployment, which was ſo ſutable to his own *Genius* and diſpoſition: And withal, ſhe herein practiſed the adviſe given her at her marriage by her prudent Lady Mother, *to make herſelf fit converſation for her husband*; Whereof this is a notable inſtance; That if at any time in her ſollitary diſcourſe with her husband (with which kind of converſe ſhe was much delighted) there had happened a ceſſation on both hands for a little while, ſhe would be preſently apprehenſive of the loſs, and would deſire him not to let her time paſs unimproved; But either to renew the conference; Or to read ſome good book to her. Sin avoided: Time improved. Talents improved.

— And yet (ſo eager ſhe was of improving her Tallents by all good means) that ſhe did not alone make this advantage of his ſociety; But alſo ſhe conſtanly attended the publick ordinances, from a due reſpect unto which ſhe was too weighty a Chriſtian

to be unſetled by the pitiful prejudices of thoſe giddy times, as too many then were, to the unſufferable affronting of Gods goodneſs: Who vouchſafes them to us, and (it is to be feared) too often, to the forſaking of their own mercies, in the particular benefit which they might receive by them. And that ſhe might make the beſt improvement of the preſence of Gods Miniſters, whoſe *Lips* God hath appointed to *preſerve Knowledge*, ſhe would according to his Command, (in private conference, when occaſion was offered, as well as by publick ordinances) *ſeek the Law at their Mouth*, as Mal. 2. 7.

Her Prudence. —An Inſtance whereof of ſpecial remark, was this, that when ſhe met with any Divines of Note, at her Father in Law's [Sir *John Langham's*] Table, with whom, from the time of her Marriage till her Death, ſhe continued (and that plentiful Table was ſeldom without Divines of Note) ſhe would requeſt her Husband to ſet on foot ſome profitable Diſcourſe, which might miniſter to the Company advantage of their preſence and converſe, profeſſing that ſhe judged it altogether abſurd and incongruous to Reaſon as well as Religion, that *Phyſitians* and *Lawyers* ſhould be ſo ordinarily entertained, with diſcourſes proper to their reſpective Functions; and that *Divines* only ſhould be treated with things out of the Verge of their Profeſſion; indeed with matters altogether *Heterogeneous* and *Excentrical* to the Sphear of their Holy *Calling* and *Office*.

—Such as we have heard was her Devotion towards God; and ſhe had learned as well her Duty towards her Neighbours, which ſhe made to appear in every Relation and Capacity.

—When by her Marriage ſhe was to be tranſplanted into her Husbands Family, her Lady-Mother failed not to give her ſuch Inſtructions, which, as *Maxims* of Duty, ſhe conſtantly practized in a juſt proportion to all her Relations. For;

As a Wife. —The firſt place in her Affections ſhe gave to her Husband, whom ſhe ſo intirely loved, that ſhe hath been heard to profeſs that *ſhe could even die for him:* And this her Love ſhe expreſſed in an eminent Degree, by her dutiful compliance with whatſoever ſhe obſerved to be acceptable unto him: For ſhe never received the leaſt intimation of his pleaſure (tho delivered in the terms of a *requeſt*) but it found with her the force of a *Command*, with which (waving her own Opinion in Caſe of difference from his) ſhe alwayes reſpectfully complyed; inſomuch, that no inſtances of conjugal Happineſs in others, ever minded him of any deficiency in his own, but rather produceda greater complacency in his ſo great felicity, whilſt he found himſelf happy in his own Choice, even beyond the moſt eminent *Examples*.

—And not only her Love and dutiful deportment, but her rare Learning alſo, rendered her to be a meet Help for him, as being thereby made capable of converſing with him in Points, both of *Divinity* and *Humanity*, and that very knowingly and judiciouſly, and that in more *Languages* than one; for ſhe was able to make uſe of learned Authors in other *Tongues*, not needing the help of *Tranſlations*. As for *Latin*, that learnedeſt piece of *Peter Martyr* [his *Common Places*] ſhe frequently had recourſe unto, and made good uſe of. For *French*, ſhe was intimately acquainted with the Works of (That *Prodigy of Learning and Language*, Doctor *du Moulin*, out of whoſe *Buckler of Faith*, ſhe was enabled not only to defend her own Proteſtant Faith and Religion, but (as ſhe had any occaſion to converſe with any *Popiſh* Ladies) to batter and overthrow theirs. And for the *Italian*, ſhe could make as good advantage of what Learning that *Language* afforded.

—And notwithſtanding (which, in an accompliſhment wherein ſhe ſo much exceeded moſt of her Sex, inſomuch that more it was remarkable) all theſe her rare and great parts, ſhe was not at all elated or puffed up with them; that ſwelling conceitedneſs (which the Apoſtle St. *Paul* tells us, doth too often *Fly blow* eminent Gifts, 1 *Cor.* 8. 1. and which is the very Bane of our Times) ſhe was not tainted withal: So that her Husband was a perfect Stranger, and wholly unacquainted with all thoſe inconveniences, which ſome have fancied, do neceſſarily accompany a *Learned Wife*; for even herein ſhe would alwayes lower her Sails to him as to her Lord and Head; making uſe of her own Knowledg and Learning only to capacitate her to make the beſt improvement of His; from whom ſhe would (as one, who, together with her other Learning had learned her Duty from the Apoſtle, to) receive Inſtruction in all *ſubmiſſive ſilence* or *quietneſs*.

As a Daughter —To her Lady-Mother ſhe did not forget her Duty in the leaſt; no not when her mar-

married condition had *manumitted* her from under her Government; but she still allowed her the next place in her Affections to those of her Husband, and so demeaned herself towards her, that she always esteemed her, not only a very dutiful and deserving Daughter, but (as her own *Phrase* was) an *excellent Friend* also.

—To her Father in Law she payed the same Duty (according to the particular direction given her by her Lady-Mother at the time of her Marriage) which she performed to her own Mother, as considering, that where the Ordinance of God makes of two Persons *one Flesh*, it makes also a proportionable Union to their respective natural Relations on both sides; they being but *Reliquiæ Carnis nostræ*, the remainder of every ones own Flesh in other Bodies: As both *Arias Montanus*, and our own *Margin* from him, render those words, by which *neerness of Kin* is expressed, *Levit.* 18. 5.

—To the Memory of her Predecessor in that Relation wherein she stood to Sir *James Langham*, she testified (contrary to what is usual in such Cases) a very singular and signal Respect; enquiring with some eagerness, after her special Virtues, which she designed for her own imitation, and by giving the Good which she heard of her a just Commendation.

—To the Children which Sir *James* had by his first Lady (Providence having denyed him any by this, except one in expectation, to whom the Death of the Mother rendered the Womb a Grave) she was in her great care and tenderness so much more than a Mother in Law, that it was wholly impossible for any but those which knew otherwise, not to have mistaken her for their natural Mother; and if with them she had had any of her own Body, surely she could hardly have told how to have rendered her love to her natural Issue (in any considerable *indication*) more *Emphatical*. So solicitously did she interest herself both in the Education of, and Provision for them; and so concerned herself in all occasions of never so little bodily Distemper, that she deserved thereby to have rendered the Name of a Step-Mother a Name of Honour, and herself an *Example*, from whom even natural Mothers themselves might not disdain to learn a Law of kindness towards the Children of their own Bodies. As a Mother.

—From the Daughter, who was then about eleven years old, she constantly required a repetition (by heart) of the Sermons, which she heard: And for this Task she had by her instructions so Logically methodized the memory of this young Child, that she was able to *Analize* a Sermon containing thirty or forty particular Heads, with the most remarkable inlargments upon them.

—And this Religious care of her Children she not only continued during her health, but even in the time of her sickness also, so far as her weakness would permit. And to shew that she minded them as long as she minded any thing in this world, even upon her Dying-Bed, she requested her Husband (tho he needed not any such Spur to quicken him in his Duty) to breed them up in the Exercises of severe Godliness; And to see them taught such Evidences of *Salvation*, as might support them one Day in their *Dying Agonies*.

—To her *Servants*, she demeaned herself so mildly, as if they had not been so properly Servants as *Humiles amici* (in the *Moralists Phrase*) a Sort of inferior Friends: which deportment won her from them a great deal of awful Love, and *Heart Service* instead of *Eye Service*, which is the common vice of those in that Relation. She extended her care even to the meanest of them, and that, not only for their Bodies, but for their Souls also: Calling them, who were more immediately under her inspection (her Maidens) to an account in writing (if they could write) of the Sermons which they heard, and used to help and supply their wants out of her own more exact Notes. She would call upon them in the Morning to go to God, that is, to wait upon him in their Morning Devotions before they came to wait upon her: And if any one of them (for she would examine them severally) confessed, or by silence bewrayed a neglect thereof, she would immediately dismiss her from her present attendance upon her to go about that work, and that, not without some reprehension for giving her service the precedency to Gods. And this care she took (as she would frequently express herself to her husband) from a deep conviction of this truth, that *Governors of families are to be accountable unto God for the souls of the meanest under their inspection.* A course which (so far as she could bear it) she continued even in her last sickness. For when the importunities of her own bodily distemper kept any of them from the Church, As a Mistress.

Church, to attend her neceſſities at home on the *Lords-day*, ſhe would tell them, that nothing, but an abſolute neceſſity, ſhould have been reaſon ſufficient for her detaining them about her: But yet (ſaid ſhe) *your minds are at liberty: let God have as much worſhip as you can give him, lift up your hearts, lift your hearts: remember it is the Lords day.*

Here you have a rare example, very fit to be followed by others of her Sex, and Quality. Yea well it was, if thoſe, which are far inferior to her in Birth and breeding, would learn ſo much Religion from her, as to conſider that ſervants have ſouls as well as themſelves, yea *immortal ſouls*, that require ſometime of triming and dreſſing as well as their Ladies and Miſtreſſes bodies; And that theſe perſons will ſurely give but a bad account of their ſervants ſouls, whoſe tedious dreſſings ſpend the greateſt part of every day (not excepting the Lords day it ſelf) and will ſcarce allow their Maids a minutes retiredneſs to lift up a ſhort prayer in ſecret, wherewith to ſanctifie their imployments in the day.

Neither did ſhe extend this care of her Servants, only whilſt they continued with her, but enlarged it to ſuch as went away from her: An excellent example whereof may be this: when a mean ſervant came to take her leave of her, ſhe gave her (together with ſome other expreſſions of her kindneſs and charity) much good counſel; and intreated her husband to make ſome additions thereunto; but eſpecially to diſmiſs her with a ſecond *largeſs* of good *advice*.

Her Charity. Her *charity* to the poor was very eminent, not ſtaying till they made known their wants, but even preſſing out of them thoſe complaints which their modeſty would have ſuppreſſed, by her ſtrict enquiry into their conditions, that ſo ſhe might find out wherein ſhe might be beneficial and helpful to them. And when ſhe was informed of any of their wants that exceeded an ordinary work of *charity*, ſhe was ever ſolicitous how ſhe might procure a proportionable relief for ſuch parties ſo concerned. Neither did her *charity* extend only to the bodies of thoſe whom ſhe releived: for ſhe gave to moſt, eſpecially to thoſe, whoſe great Exigencies (in probability) rendred them more careful and inclinable to follow it, a double *alms*, both of her *bounty*, and Chriſtian *counſel* alſo; which laſt (tho the other was not mean) was conſtantly the beſt of the too.

But a thouſand inſtances of her great and frequent *Charity*, have eſcaped the obſervation of any, but of thoſe that received it, (ſhe being in acts of this nature contented with the notice of God and her own Conſcience:) ſo that our bleſſed Saviours Rule in this, was hers: *Let not thy left hand know what thy right hand doth* (*Mat.* 6. 3.) And yet, to Gods Glory and her own deſerved commendation and Honour, thoſe good deeds of this nature (which ſhe ſtudiouſly concealed in her life-

Her Humility. time, to avoid *vain glory*, which ſhe alwayes abhorred) came to light in a great meaſure after her death, as appeared in the paſſionate reſentments of thoſe great crowds of poor People, who came thronging to have a ſight of her *Hearſe* whilſt it was expoſed to view, and ſhewed that it was not ſo much curioſity as affection that brought them thither, which they declared by their bitter *Lamentations* and *Tears* wherewith they bewailed her Death (as the Widows did *Dorcas's*, *Act.* 9. 39.) as their common and irreparable loſs.

Her Prudence. In the excerciſe of this her *Charity* and *Bounty*, out of her great Fear (as we heard) leſt ſhe ſhould be too well thought of, if others knew the proportion of it, and that ſhe might be the more aſſured of it, that it was not diverted from the right Channel, ſhe commonnly truſted no Hands with it but her own; making it her care before ſhe went abroad at any time, to furniſh her *Poor-mans Purſe* with ſuch Monies as were fit to be diſtributed and divided, amongſt ſuch neceſſitous People, which Providence, before her return might caſt into her way.

One remarkable paſſage muſt not be omitted under this Head of her *Charity*, tho it only ſo far concerns her as to ſhew her Judgment in the choice of fit Subjects to lay it forth upon, and it was this; She was once told of the prodigious Bounty of ſome of her Anceſtors towards *Religious Places* and *Perſons*; as alſo for the training up of young Studients in the *Univerſities*: As ſoon as this laſt ſort of their Charity was mentioned, ſhe applauded this eſpecially, thus expreſſing her thoughts of it; *Indeed* (ſaid ſhe) *it is the beſt Charity to promote the Good of Souls; and in that reſpect it is a much nobler Bounty to be the means of conſecrating the Life of one*, than relieving the Age and Infirmities of twenty.

She

—She always profeſſed a great deteſtation to *Tale-bearing*, which is the bane of Love and Charity, from which ſhe had a high degree of abhorrency. She always ſuſpected a *Paſſionate Accuſer*, as being commonly more faulty than the Party accuſed; it being the uſual *Artifice* of Malice, to endeavour the concealing of its own guilt by ſtopping the Ears of Juſtice with a prejudicate Opinion againſt thoſe from whom it fears a *Recrimination*: And in all differences of this nature which came under her *Cognizance*, ſhe conſtantly uſed this healing Method; firſt to allay the *acrimony* of the contending Spirits, and then to accommodate the difference it ſelf. Tale-bearers hated.

—Indeed her Charity in all points, did anſwer the Character which the great Apoſtle St. *Paul* gives of that heavenly Grace, 1 *Cor.* 13. which to read, is to compriſe the whole Hiſtory of her Life in an *Abſtract* or ſhort *Epitome*. Read it, and accommodate the ſeveral parts of it to the former Relation: *Charity* (and ſuch was hers) *ſuffereth long, and is kind, envieth not, vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoyceth not in Iniquity but rejoyceth in the Truth, beareth all things, believeth all things, hopeth all things, endureth all things*, verſe 4, 5, 6, 7.

—And truly to ſo eminent a progreſs in all manner of perfections, there could hardly be made any acceſſion in this World; ſo that it was high time for her to be tranſplanted from hence to the Society of the *Spirits made perfect* in the other World. And God (whoſe manner it is to gather his *Fruit* when it is fully *Ripe*) having now made her *meet to be a partaker of the Inheritance of the Saints in Light*, accordingly thought fit to tranſlate her thither, *March* 28*th*. *Anno Chriſti* 1664.

—Her Sickneſs of which ſhe dyed, ſurprized her on a ſudden, being the *Small-Pox*, diſguiſed under the reliques of a *Feaver*, which to appearance was almoſt diſpelled: And truly ſuch a ſurprize of Death, in the very borders and confines of expected Health, might well have diſcompoſed and put out of frame any Soul, but ſuch an one as hers, which always kept ſo good a Guard, that no event could befall her for which ſhe was not well prepared. Her ſickneſs.

—During the Twilight of Hopes and Fears, which ſometimes held both her *Phyſitians* and *Relations* in ſuſpence concerning her, ſhe always ſeemed in her own inclination to deſire St. *Pauls* choice, *Phil.* 1. 23. To have a *deſire to depart and to be with Chriſt*, Begging of her Dear Husband, who was (as he had great cauſe) humbly importunate with God that he might have a longer enjoyment of her, that he would not pray for her Life but for her Soul, that God would make her fit to die; or if he pleaſed to gratifie the deſires of thoſe who ſo affectionately deſired her Recovery, that he would ſo ſanctifie his Hand unto her, that ſhe might obtain Grace of him to pay her *Vows*. For truly her great aim and deſign was, to be *perfecting Holineſs in the Fear of God*: And the great requeſt, which ſhe made for herſelf in the midſt of her *Feveriſh Paroxiſm*, was, that by the burning heat (as ſhe ſaid) ſhe might be purified and refined: and conformable hereunto was that requeſt of hers (taken notice of in a former Sickneſs which fell out a little before her Marriage) which ſhe expreſſed with moſt *Emphatical* vehemency; *O that I could do the whole Will of God!* Her deportment therein.

—In other times of this her laſt ſickneſs, when her Husband praying by her, proſecuted with earneſtneſs his conſtant requeſt for her recovery to Health and a longer Life; when the Duty was over, ſhe would kindly chide the *exuberancy* of his affections, and deſire him to reſt content in Gods Promiſe, *That all things ſhould work together for his good*, *Rom.* 8. 28. and to ſubmit (as ſhe wholly did) to his Sovereign Will, telling him withal, that he had no reaſon to let looſe the Reins to Sorrow, if he ſaw her dye with good evidences of her going to Heaven; and to allay his paſſions in his greateſt fears of that ſeparation, which he ſo much deprecated; *We came not* (ſaid ſhe) *into the World together, nor can we expect to go out of it together; yet is it a great ſatisfaction to me that I am going thither, whither, after a while, you ſhall follow me.*—And ſhe was ſomewhat inquiſitive (probably in order to the advancement of that ſatisfaction) what degrees of Communion the glorified Saints have one with another, and what meaſure of Knowledge they have of each other? A Queſtion which is often asked by gracious Souls, but ſurely impoſſible to be fully anſwered from clear Grounds of Scripture, the Arguments on both ſides being alike probable; neither need it create any trouble unto us, tho we ſtill remain in the dark about it; 'tis but a little while before comfortable experience will decide the controverſie to all that wait for the coming of the Lord Jeſus, beyond all our uncertain Diſputes; yet this we may conclude of, that

that if it will add any thing to our comfort and happineſs, it ſhall not be wanting in that place where is *fullneſs of joy*, &c.

Her Patience. During the whole time of her ſickneſs, ſhe was very ſolicitous of her deportment and carriage, under the afflicting hand of God, and afraid leſt the reſtleſneſs occaſioned by her Diſeaſe might be the fruit of Impatience; for which reaſon ſhe would oftentimes (with a holy jealouſie of herſelf) ask thoſe about her, whether ſhe did not ſeem to them to be deficient in Patience? And would ſeem to be troubled at the remembrance of the carriage of ſuch and ſuch Chriſtian Friends, with whom ſhe had been on their ſick-beds, as conſcious to herſelf how far ſhort ſhe came of them.

Her Temptations. Some conflicts with Temptations (if they may be ſo called, and not rather the tenderneſs of her own Conſcience apt to ſmite her (as *Davids* did, for cutting off but the Skirt of *Sauls* Robe, 1 *Sam* 24. 5.) for the ſmalleſt omiſſions, of which yet, thoſe that knew the ſtrictneſs of her walking with God, thought ſhe had little cauſe to complain) and yet thoſe very complaints in the nature of them, argued a very great proficiency in Holineſs. Take one Example whereby you may judge of the reſt: She bewailed that ſhe had not been ſo ſenſible as ſhe ought to have been, of the State and Condition of the Church of *Chriſt*. A thing which (I fear) moſt of us may more juſtly charge upon our ſelves, conſidering the woful havock at this day made in it by the *Eaſtern Wild Boar* out of the Forreſt, and by the *Foxes*, the *Romiſh Emiſſaries* in ſeveral diſguiſes, which ſeek to ſpoil its tender Grapes; Surely we do not as we ought, *prefer* Jeruſalem *before our chiefeſt Joy*.

Her Comfort. But it pleaſed God that theſe thin and light Clouds were ſoon diſpell'd and diſappeared, the light of Gods Countenance breaking through them and filling her Soul with comfort; ſo that ſhe told a Friend that viſited her, that ſhe thanked God, that inſtead of a World full of troubles and miſeries, God now had given unto her the ſight of a better Country, and the Proſpect hereof, together with the clearing of her title to, and intereſt in it (a thing which in her beſt health ſhe expreſſed a great deal of ſolicitouſneſs for, inſomuch as ſhe hath ſometimes ſaid, with an *Emphaſis* of zealous earneſtneſs, *who is there that being once aſſured of the Pardon of Sin, would not be willing to dye the next hour?*) made her now ſhe had attained it, ſo willing and ready to reſign up her Soul into the Hands of God her heavenly Father, as knowing whom ſhe had truſted; and to lay down her Earthly Tabernacle in exchange for that *Houſe not made with Hands, eternal in the Heavens*.

And thus fell what was Mortal of this precious and incomparable Saint, to her own infinite gain, but to the inexpreſſible loſs of all her ſurviving Friends and Acquaintance, but eſpecially of her near and dear Relations. And indeed it was her counſel to her tenderly loving and affectionate Husband in the time of her health, to *take heed of overloving her*, wiſhing him to beware of it, as he deſired not to be rid of her; for (ſaid ſhe) *God will endure no Rival*.

May not the Story of this Lady Saint,
Make many Lady bluſh thro Patch and Paint?

On the Memory of the Right Honourable the Lady *Elizabeth Langham*.

HAD I a Subject of a meaner ſize,
Methinks I could write Volumes, and mine Eyes
Land-flood whole Quires of Paper with a Tide
Of Elegies. *Deep Rivers ſilent ſlide.*
Great Contemplations tye the Tongue, that Mind
That's wrapt to Heaven cannot utterance find.

So Commentators *on an eaſie* Text
Are endleſs in their Paraphraſe; *But vext*

With

With a Myſterious Place paſs'd by (be ſure)
And veil your Bonnet with Vot ſerviture *:*
So holy Cloyſters *veneration's dumb,*
Their Walls being motto'd with Silentium.

But as the Heralds *blazon* Princes *Coats,*
Not by mean Colours, but cœleſtial *Notes;*
By heavenly Planets, *thence to ſignifie*
Their near approaches to Divinity.
So an inſpired Angel *from the Muſe*
Of Jeſſe's *Son, this equal task ſhould chuſe,*
With Quil pluckt from a Cherubs *wing to paint*
The great example of this illuſtrious Saint.

Her Apparition makes me all agaſt
Like her of Endor, *or th'* Enthuſiaſt,
Scar'd and convuls'd with his own Oracles.
Thou Conſtellation *of Miracles,*
Epitome *of the whole* Sphear *of Excellence,*
Extract of all that Nature could diſpence;
Where Great and Good, Noble and Humble meet,
Learned and Modeſt Wit without deceit.
That ſkill in Scripture, *and in* Tongues *ſhe got,*
Made her a living Bible Polyglot.
Theſe did not puff her up, ſhe did deſcend
To the kind Offices of Wife and Friend;
Mother and Siſter as if Ethicks *were*
Not ſo much taught her as tranſcrib'd from her.
O what a glorious Creature, and how rare
A Saint 'twould be, that had what ſhe could ſpare!

Where hath ſhe left her equals now in Fame,
But in the noble Houſe from whence ſhe came:
Too ſmall, alas! where Vertues ſacred Fire
Retires in Embers: *O may't ne'r expire:*
Dark Lanthern *of the moſt reſplendent light,*
There is the Goſhen, *all the reſt is Night.*

Alas! our Pharos *is blown out of late*
By which we did proſperouſly navigate,
And Trade both Indies *for more precious wealth;*
A nobler Traffick with heaven and her ſelf:
But whilſt we did expect ſo rich a Cargo,
Death on the ſudden made this ſad Imbargo.
We only expect a Reſtitution *there*
Where Saints ſhall be reveal'd, and th' Revelation *clear.*

William Langham.

FINIS.

The Life *and* Death *of the Right Honourable* Suſanna *Counteſs of* Suffolk, *who Died,* May *the* 19th, 1649.

THis moſt Excellent *Lady* was Born in or about the Year 1627. She was the Second *Daughter* to the Earl of *Holland*: And came into the World by Accident, Six Weeks, as they accounted it, before her time; *Nature*, if we may ſo ſay, or rather *Providence*, being importunate to bring her forth, becauſe ſhe would be ſo admirably *uſeful*, and had but ſo ſhort a time to continue here below.

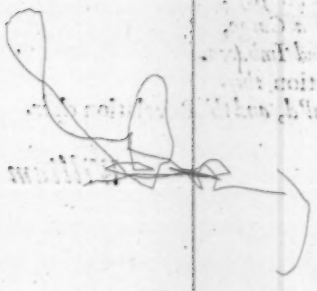
How happily and zealouſly ſhe Improved her ſhort Time and Life, I will, with all ſincerity, endeavor to ſhew.

And now, where ſhall I begin? and how ſhall I make an end? both ſeem alike difficult to my preparations; whereon ſhall I lay the Foundation to Build a *Precious Name* and *Memorial* for her, who her ſelf had Purchaſed it ſo many ways? ſhall I tell you of her Natural Parts and Indowments? ſhall I tell you how her Parents and her ſelf had perfected thoſe by careful Education, Art and Induſtry? ſhall I let you know how thoſe were made Graceful, by a meek, pleaſant and affable Deportment? How they were adorned with the choiſeſt Jewels, which every Virtue could afford her, or which is rareſt, that all theſe were Conſecrated by a religious, even, frame and temper? and Laſtly, which is the higheſt Perfection attainable on Earth, That ſhe and they were Sanctified by the viſible opperations of the Spirit of God, whoſe Image ſat Bright and Glorious on her Soul, and did ſhine through all her Converſation? Theſe are the ſolid ſure Foundations of a *Good Name*, and all theſe Crouded ſo into my Thoughts at once, that they were eaſily loſt in the many fair paths and turnings, through which (look which way ſoever you would) her Excellencies, Parts, Virtues, Graces, were ready to invite and draw my Meditations.

But that this Univerſality may not diſorder your Thoughts, as they have done mine, I muſt not ſeek ſuch Arguments for her Praiſe, being dead, (as have no faſt bottom for an *Inward Good Name*, and) for which ſhe would not only diſpraiſe, but ſharply cenſure me, if ſhe were living. Namely, for any thing ſhe had by Nature; although from that too in this regard, ſeeing whatſoever Nature had given her, ſhe made a Veſſel to lay up ſome Grace or other in.

If I ſhould tell you of the Sharpneſs of her *Wit*, I could not better inſtance to prove it, than that in Queſtions of Religion, chiefly Caſes of Conſcience, and difficult places of Scriptures, ſhe was moſt ſudden at making Nice Doubts, and extraordinary happy in reſolving them, at leaſt to the ſatisfying of others, although ſuch was her Humility, and low eſteem of her own Gifts, that ſhe would earneſtly labour for the reſolution of others, rather than truſt to her own. Her *Wit*.

Her *Judgment* was moſt *ſound*, as did appear, as by her concurrence with the *Wiſe* and *Learned* in Opinions about Secular Affairs, private or publick, ſo chiefly in the Controverſies in Religion; that amids all thoſe *differences* and *varieties* of Opinions, (to the Knowledg of which ſhe was drawn by her curious Soul, which had a mighty Thirſt after all kind of Knowledg, eſpecially in matters which concerned *God*, *Religion*, and *Eternity*, I ſay, though ſhe knew all, *Good* and *Evil*, yet) ſhe had a *Diſcerning Judgment*, and *Exerciſed Senſes* to *chuſe* the *Good*, and *refuſe* the *Evil*; not only in Points ſimply neceſſary to *Salvation*, in which we may believe the Spirit of God would not let her fall, but in Speculative Truths her Opinions were not tainted, nor her Mind ſhaken, with any of thoſe plauſible Errors, wherewith the Times did then ſo miſerably infeſt and diſtract the Church of God, and *led Captive* many well-meaning Souls; but her knowing and well-grounded aſſent went along firſt with the *Sure Rule*, the *Writen Word of God*, then with thoſe, who for ſticking to that, have been held the *Soundeſt* and moſt *Claſſical*; Her *Judgment*.



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VVhereſoever, in caſes, ſhe differd from the moſt received opinions, it was commonly in Practical points, and ſeldom but ſhe inclined to the more ſtrict, her very Error (if it were one) deſerving its own pardon.

Her *Phancy.* —Her *Phancy* was moſt Divine, and although ſhe fed it very much with *Humane Authors*, delighting in VVit, that was Pure, and filled with ingenious and artificial conceit, Poetry eſpecially, in the apprehenſion of which ſhe was very *Dexterous*, and would ever ſet a Mark upon ſuch expreſſions as were moſt emphatical and quaint, many times adding a Grace by her particular interpretation, even beyond the intention of the *Author*, but with exceeding fitneſs and ſignificancy; yet ſhe moſt confined her Phancy to *Gather Flowers* in *Paradiſe*, in *Gods Garden*, in his *Book*, and in ſuch as exerciſed their VVits in that *Field*, eſpecially in *Divine Poetry*, in which kind ſhe took an exceſſive delight to be converſant in Mr. *Herberts Temple*, in which ſhe found out ſuch fit and ſignificant Elegancies, that when ſhe read or repeated them, it was hard to determin whether the Author or ſhe made the ſence, ſuch innumerable Deſcants would ſhe make upon every ſingle expreſſion there; And to ſhew what delight ſhe took in that heavenly VVit, I have heard her more than once, ſeriouſly aver, that if there were no more extant but her Copy, ſome hundreds of pounds ſhould not purchaſe that *little Book* from her; and if it had come to the offer, I am well aſſured no money (of which ſhe was no admirer at all; of *Wit*, *Devout Sanctified Wit* eſpecially, very much) could have gain'd it from her.

Her *Memory.* — Her *Memory* excelled not her other Parts, and yet was even to admiration *Happy*, of which the proofs were not ſo many in ſecular affairs, becauſe her exerciſes in them were but of diſcretion, Neceſſity, and to pleaſe Others; Her joy and delight were in ſuch things as adorned her Soul, and in ſuch her *Memory* was the moſt *Faithful Servant* that could be imagined; ſhe did not make it her Task to get things without Book, but what ſhe liked, her *Memory*, like a good Steward, would carefully lay up, even without bidding; Begin a Religious *Ode* of Mr. *Herberts*, which ſhe had read, and ſhe would ordinarily repeat the reſt without ſticking or miſſing; nay ſcarce could you begin any verſe in the Bible to which ſhe would not preſently add the latter end, as to the *Pſalms* of *David*, and ſome other places, I have been an Ear-witneſs at the tryals, and this only by the willingneſs of her *Memory*, not any tasking of it; Theſe ſhe had at her Heart, therefore might ſay them by Heart, ſhe had them rooted in her Heart and Affections, and therefore might more eaſily rehearſe them, they lay uppermoſt, and therefore were ready at all occaſions. Out of the abundance of the *Heart* the *Mouth* ſpeaketh.

—I muſt not forget to give one pregnant inſtance of her *Memory*, when imployed about theſe better things, ſhe hath ſometimes the day after the Lords Day, locked up her ſelf in private, and from her *Memory* committed to writing a Sermon, which ſhe had heard the Day before, ſo perfectly that little was wanting in the very words wherein it was delivered. Several were Eye-Witneſſes of one Sermon which ſhe thus took from the mouth of a Grave Prelat; This ſhe had propounded to her ſelf to do conſtantly, and with great alacrity pleaſed her ſelf in the thoughts of it, but neceſſary occaſions on the day following, for the moſt part robbing her of her much-deſired privacy, ſhe was with great grief (and I have heard her complain) compelled to lay that practice aſide, until God ſhould give her more fixed opportunities.

—When I think what Nature made her, I cannot alſo but remember that Grace reſtored her, even her Body, to be *a living Temple of the Holy Ghoſt*, and theſe Three choyce Ornaments of hers, her *Memory*, *Judgment*, and *Phancy*, may find ſome fit reſemblance with thoſe Three peculiar Treaſures, which were laid up in the *Sanctum Sanctorum* of the *Temple* of *God*; namely the *Pot of Manna*, the *Tables* of the *Covenant*, and *Aarons Rod* that *Budded*: *Her Judgment* was as the *Pot of Manna*, in which ſhe could find all wholſome ſoul-feeding Doctrines; her *Memory* as the *Tables* of the *Covenant*, *Gods Law being her meditation Day and Night*; her *Phancy* as *Aarons Rod* that Budded freſh, Buds of refined Wit and invention, always ſprout-from it.

—Beſides theſe ſhe had a moſt Methodical Head, to diſpoſe of all her affairs Perſonal, Domeſtick, Civil, Religious, into the cleareſt order that might be; And to this natural Aptneſs to any Art, or any Imployment, even to Tongues and Sciences

ces, Muſick, Needle-work, Cutting, Drawing, and whatſoever was uſeful, or harmleſly delightful.

As theſe *Natural endowments* might procure her a *Good Name* with thoſe, who look no higher, than meer Nature, ſo if I ſhould touch at thoſe Vertues, which gain reputation for Morality, I might advance her eſteem in this Sphere, as one, who was the moſt abſolute Governeſs over her own Paſſions, that theſe times could inſtance in; ſhe was ſeldom angry, ſo far as to chiding, and if it came to that, ſhe commonly checkt her ſelf, and if ſhe obſerved any did mark her, it ſhould end in laughing at her own Paſſion; it being often told her, that ſhe knew to do any thing more skilfully, than to chide, eſpecially if it were for any worldly matter; But if it were for any thing that concern'd the Cauſe of God, ſhe would be more ſerious in it; and often turn her Anger into a zealous reprehenſion and diſpleaſure; An Oath in her hearing, or if by Chance ſome ſcurrilous, light, or prophane Speech ſhould ſlip from any, it Would make her blood to riſe in her Face, if ſhe had intereſt in the offenders, they were ſure to be reproved, and on many, to reduce them from their raſh inclinations in that kind, ſhe would invent to impoſe ſome handſome Penalties; if they were ſtrangers ſhe would let fall ſome witty Check, conſiſtent with civility, or by withdrawing her ſelf ſignifie her diſlike.

Notwithſtanding this, ſhe had a Natural *Comity*, *pleaſantneſs* of *Behaviour*, and Civil *Urbanity*, by which ſeldom any who fell under her reproof could depart ſorrowful out of her preſence, except it were becauſe they did depart, or for that by not ſetting a *Watch* to the *Door* of their *Mouths* they had given juſt offence to her tender *Chriſtian Ears*. Theſe Vertues I name, becauſe where diſcretion puts them forth in Society, they are as *Precious Balms* to heal the wounds, which others ſinful behaviour infflict on Company, or go uncured by that fallen abſence of thoſe, who are moroſe, and know not how to apply remedies in ſeaſon and out of ſeaſon, fit and ſuitable to the maladies. Her *Behaviour.*

It were an endleſs labour to ſpeak of her Behaviour, which for the moſt part was innocently cheerful, unaffected towards Superiours and Equals, undiſſembled towards friends, familiar towards inferiours, affable and acceſſible to all, and in much converſation her Words were commonly Gracious, and ſeaſoned with Salt; ſhe was Conſtant in her Frindſhip, and none more uſeful, willing to take any pains, where ſhe pretended that; unapt to hear ill of any, of whom ſhe had once conceived well; nothing was ſo great a diſeaſe to her, as an accuſation of thoſe, of whom ſhe had a good opinion; her Servants fared not the worſe for being Servers, to whoſe errours ſhe could be as Indulgent, as to Friends, and never lookt on any Servant which ſhe had, and believed Faithful and Vertuous, but as upon an humble Friend. This, and her diffuſive kindneſs, which extended to all ſhe knew miſerable, did (I dare ſay) much increaſe the tears which fell for her Death, none underſtood Relations, none could poſſible obſerve them better than ſhe, I appeal to Husband, Parents, Kindred, Friends, Servants, Neighbours, to witneſs this truth.

I would not inlarge on theſe, which ſeem to be but Moral Vertues, if they had been indeed no more but meer Morality; but I am aſſured they flowed from a gracious diſpoſition in her; they were the ſtreams from *Jordan*, the *Laver* of *Regeneration*, and we may well baptize them Chriſtian Vertues in her; For it is well known, that all her actions, which deliberation did give birth unto, ſhe did them out of a Conſcience of duty, and as in the Sight of God.

Hence was that *Holy Fortitude* and *Boldneſs* for *Truth*, for which ſhe durſt be *Valiant*, ſhe would ſuffer any inconvenience, rather than ſhe would tell an *Untruth*, or make an Excuſe, or let any of her Servants do it, or by any *Equivocation* deceive or elude a queſtion; For this have I known her much afflicted, when ſhe had buſineſs, eſpecially her Religious Task, how to ſhun company, and ſhun a Lie, that ſhe might not be found out; but any Rock would ſhe venture upon rather than an *Untruth*; and indeed it is to be doubted, that the not fearing to ſplit againſt this hath made many make *Shipwrack of Faith and a good Conſcience*. Her *Holy Fortitude.*

Her *Charity* I need not ſpeak of; the *Poor* and *Diſtreſſed*, whom her pitiful heart had often relieved, did at her Death and long after Mourn over her loſs, and much Praiſe her abundant goodneſs in releiving them; this ſhe ever did without the leaſt Her *Charity.*

Oſtenta-

Oſtentation imaginable.—Indeed ſhe was made up of Chriſtian kindneſs and Pity; and though I told you ſhe was a Perfect Governeſs of her Paſſions, yet her *Compaſſion* always governed her; nor did I ever know her ſhut her hand, when any in want opened their Mouth for an *Alms*, ſhe could not excuſe her ſelf by ſometimes having no Money about her, if any of her Attendants had, they were ſure to be Almoners.

—But her High-way *Charity* was not the Tithe of what ſhe gave, they need not come to her to ask, but *Clothing*, and *Food*, and *Phyſick*, and other *Comforts*, were ſent to their Habitations, that had any, nay, and theſe provided alſo for ſome, who muſt otherwiſe have lyen without Doors, and her ſelf a frequent *Viſitour* to be truly informed of their Perſons, and Condition.

—But what do I ſpeak of her *Charity* to the Bodies of the *Poor*? ſhe had a *Way* of *relieving* the *Souls* of all by her Daily *Alms* of *Prayers* offered up; by her *Inſtructions* where ſhe found the *Ignorant*, by her *Counſels* to the *Doubting* and *Scrupulous*? How hath ſhe been moved to ſee ſome *Wretches* by diſtraction deprived of their Reaſon? how ſhe would inquire after the known and ſecret cauſes of ſuch Diſtempers, and caſt about to have ſome *Cure* if poſſible? I am ſure ſhe hath ſpoke and wrote, and travell'd, for one, well known in her time, whom it pleaſed God to let fall into that to be lamented Condition.

—But ſtill ſhe had more kinds of *Charity* than I have named, one was in forgiving *Injuries*, which might be by miſtakes perchance, but if wilfully or maliciouſly caſt upon her, it was the ſame thing, indeed the ſame *Nothing* in her account or *Memory*. I told you of her *Memory*, how *Tenacious* it was; but truly if it were to lay up an *ill-Turn*, it had no hold at all; *Benifits* and *Good-Turns*, *Good-Deeds*, and *Good-Sayings*, were Ingraven in her Heart, as if written in *Adamant*, never to be blotted out, *Offences* and *Injuries* never came near it, her *Memory* was *Water* to them, even the Water of *Lethe*, which makes them that drink of it forget all things, all things of that nature I am ſure was ſoon forgot by her; An *Unkindneſs* indeed, for the time might make a deep impreſſion, a great wound in her Heart, where all things were ſo contrary to it, ſo made up of *Kindneſs*, *Pity*, and *Charity*, but it could never beget the like *unkindneſs* there.

Her *Faith* and *Hope*.

—I could now ſpeak of the lively Signs of her *Faith* and *Hope*, by which her Soul mounted even into the Boſom of Chriſt, above all fears and griefs, which theſe Times brought thick upon her; Fear indeed, if it came ſuddenly, would a little ſurprize her, an incidency to that Sex, and the tenderneſs of her nature, but aſſoon would ſhe recollect her ſelf, and by Reaſon and Religious Arguments diſpel all carnal Fears.

So did her *Grief* yield to *Faith* and *Patience*, and the *Comforts* which ſhe could fetch readily out of Gods Storehouſe, and pertinently for her preſent malady, and the cure of it. When her firſt-born Son, her then only Child, had the Pangs of Death upon him, ſhe (after Prayers and Tears) ſat very diſconſolate, and when at the report of his departure, Floods of Tears would needs Flow from her Eyes, to ſtop theſe Flood-gates ſhe took her Bible, and fell to ſinging of *Pſalms*, until ſhe had broken the violent torrent of her Paſſion, and brought her Soul to a cheerful Submiſſion to the Will of God.

Her *Humility*.

—I have ſpoken of her natural *Parts* and *Endowments*, a little touch I have given of ſome of her *Virtues* and the *Ornaments* of her Mind. Thoſe more outward of her body, as ſhe undervalued them, ſo I paſs them over: yet one thing let me tell you of her *Apparel*, and indeed the chief, which ſhe delighted in, and that which was ſeen above and over all the reſt, was that Garment which the Apoſtle commends, *Humility*, ſhe was clothed all over with that, the *Ornaments* of her *Mind* and *Body* all ſhined through that, and the *Veil* of *Modeſty*.

Her *Attire*.

—But for her Attire and Dreſſing, this I can aver, that her ſelf had the leaſt affection for it, for her ſelf, but only for thoſe who were related to her, that ſhe might not ſeem mean or unworthy their allyance or affections. This reſolution ſhe had taken up long ſince, and avowed to wear no other *Garments* but *Black*, ſo long as ſhe ſhould live, not only preſaging what thoſe Tragical Times might require, but as being the graveſt and moſt ſuitable to her diſpoſition. And to check all thoughts of Phancy or delighting in outward Ornaments, amongſt ſome Places in her Bible, at which ſhe ſet a *Memento*, and a Mark to be often read, there did af-

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ter her Death ſtick a Pin, which ſhe faſtned with her own Hands in the Margent, againſt that *Place* in the Third of the Firſt of St. *Peter*, where the *Duty* of Chriſtian Wives to their *Husbands* is preſcribed, but particularly it did point at the Third, Fourth, and Fifth verſes, *Whoſe adorning, let it not be the outward adorning of plaiting the hair, and of putting on of Apparel, or of wearing of Gold, but let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the ſight of God of great price*; the place is worth the conſideration of all, eſpecially of that Sex.

A rare mark of modeſt Gravity of one of her Place and Age, ſhe being at her Death (which adds much to all that I have ſaid or ſhall ſay) but juſt paſt the Two and Twentieth *Year* of her Age, not come to her full ſtrength and flouriſhing, ſuch a Bloſſom I think can ſcarce be paralleld.

Having, as I ſaid, ſpoken a little of her *Endowments*, and the habits of her *Mind*, ſpare me a little time to let you ſee that her Practice was according to thoſe Habits, which ſhe had not as *Talents* Buried in a Napkin, but with mighty diligence and vigour improved them to her Maſters uſe, to Glorifie God the giver of thoſe Gifts, to edifie and benefit thoſe to whom ſhe related, and to make her own Calling and Election ſure.

I ſhall ſpeak but of thoſe which were the conſtant Practice of her life, and ſuch as may ſeem preparations for her Death, and I will be as brief as it is poſſible to be in ſuch an Argument.

Her great Devotion.

She began the *Day* with God, and as ſhe open'd it, ſo ſhe ſhut up the Evening with the ſame *Key* of *Prayer*. Moſt commonly as ſoon as ſhe could break ſleep from her Eyes (or becauſe ſhe would not take her fill of ſleep, which ſhe thought ſhe loved too much, others muſt wake her) gliding into her Cloſet, and before ſhe dreſſed her Body, (except ſome urgent occaſion required it) ſhe perfumed her Breath with Prayer, and then read her daily Task in the *Bible*, which was the *Pſalms* of *David* uſually obſerved for the day of the *Month*, and ſix Chapters, intending by that courſe to read the whole *Bible* over twice in the Year, which I am confident ſhe did not fail of, for theſe laſt ſeven Years; for if neceſſity did compel her to omit once or twice, ſhe doubled or tripled her number at the next opportunity.

Her Digeſting her Time.

She ordered her *Soul* firſt, and then all other things were ſet in exacteſt Order, *Books*, *time*, &c. ſhe had digeſted her hours into methods for affairs, repaſts, readings of Books of Humanity, Divinity, Devotion chiefly, as may appear both by the Books marked in the Margent, and noted with her own Hand, as alſo by her Papers and Memorials, when ſhe began to read any Book. Beſides reeding her Task in the *Bible*, which ſhe did for the daily Bread and Food of her Soul, ſhe for pious recreation and more exact knowledg, had ſet time apart to examine the hard places by *Diodates* Notes, and others, which ſhe had by her, and becauſe ſhe could not ſtop her current of reading at that inſtant to ſtay and ſearch every difficulty, ſhe ſet a mark at them to be ſearched at her further leiſure. She had marks of ſeveral kinds, ſome for difficulties, ſome for Memorials of choyce places, or pertinent to ſome peculiar purpoſes, but I know it was her reſolution to have read the *Bible* together with Expoſitors in a daily Task, beſides her number of ſix Chapters a day, and the *Pſalms*, and beſides that ſhe noted ſuch Places as ſhe intended to confer with Divines or others about the meaning of.

I ſhall not need to name the other Books, which fed her Devotion, indeed on ſome ſhe deſired to have a holy ſurfet, to name a few, were to injure her, none came in her way, which ſhe would not taſt, and if they reliſht, feed on; When ſhe began to read an *Author*, is ſometimes to be found in her *Calendar*, and in thoſe Books wherein ſhe moſt delighted, how far ſhe had read, and with what ſhe was moſt affected, is to be ſeen by marks in the Margent.

Her Zeal for the Lords Day.

She had a Zeal for the obſervation of the *Lords day*, and *times* ſet apart for Devotion, but eſpecially before ſhe received the *Holy Communion* (which ſhe did ſtrive to do very frequently, as finding much comfort by it) then ſhe uſed all exact *ſtrictneſs* and ſerious *Preparation*.

She ſometimes her ſelf would *Repeat* with ſome of her *Family*, what ſhe had remembred of the *Sermons*; which ſhe could alſo note in the Church, and uſed it for a time, until ſhe either found it a little damped the devoutneſs of her

attention, or because she had a purpose so to order it, that she might afterwards have privacy and leisure to write down what her memory would retain. (which how much it was I have told you before.)

—If I would pursue particulars, it were hard to find any shore in the wide Ocean of her Praises, and yet in describing her life, I need not fear flattery, for truly to set out only some part of her *Worth*, and to keep back the rest, or to draw her Picture with my rude Pencil, is far beneath the true and genuine Beauty which was in her large *Soul*, so there is no fear of exceeding.

—But if any should say, why nothing but praise? had she no Errours, no infirmities or sins? truly yes, she had, and, as if she had desired with the Apostle, only to *Glory in her Infirmities*; as if the World were not envious or not prying enough to find them out, she hath left a *Catalogue* of them upon record under her own hand, as hath been seen since her death amongst her Papers; as if she had rather wished this solemnity might have been spent in rehearsing them, than any of her Virtues: She had written down 46 Particulars, which she used to bewail as faults, or infermities, or wants. But her Sins and Infirmities, so often by her bewailed, and buried in the grave of Christ, I doubt not but your Christian Charity will think fit to be buried with her, or in a deeper Grave, the grave of Oblivion, whilst her *Virtues*, and *Good Name* due to them, shall live, and flourish, and find a perpetual Monument in every one of our Hearts. She was, as all Gods Children are, sometimes under great *Sorrow* and *dejection of Spirit*, and tryed by great *Temptations*, under which some few years ago she lay for a time, and it cost her many Tears, which God at the last regarded, and heard her Prayers, delivered her out of the snare, and set her on an high and sure Rock by *Faith*.

—I . . . so I shall have done with that part of Practice, wherein the course of her Life was seen; I desire to add something of that, which might seem to fit and prepare her for, or at least to attend her at her *Death*.

Her *Preparation for Death.*

—Indeed her whole Life was that, which sound Philosophers, or rather sound Christians would have it, *A Constant Meditation*, or *Preparation* for *Death*; She was never long unprepared for that; the assurance of which, how great a Comfort it has been to her surviving Friends, is not easily imaginable.

—For it pleased God to let the violence of her Disease seise upon her choycest and most exquisite part, her *Intellectuals* (although with some short and sweet returns) for Three or Four days before she dyed.

Her *Behaviour on Her Death-Bed.*

—Her Behaviour on her *Death-Bed* was the most sweet, and the most comfortable, and Christian, that ever I heard of, She was *Twice* thrown down upon the Bed of Death, she might say indeed she *Dyed daily* by renewed acts of mortification; But in a true and proper sence, before this *expiring*, she had totally resigned up her self, and expected every moment when the *Angels* should fetch her *Soul* from her body *once before*.

The cause of Her Death.

—The story is famously known to all that knew her, about Six Months ago (in the Month of *November* last past) she having reckon'd her self to be with Child, and finding unusual Symptoms, such as in that case she never had experience of, she thought that God did now admonish her to set *her House in order*, and to set her *Soul* in order, for it was very probable, he might *finish* her days on Earth, at her bringing forth.

The time past, which she expected should be the hour of Deliverance, and after it some weeks, which caused great doubting of her Condition, whether she had conceived at all, and sometimes Physitians and those about her concluded the Contrary, but no doubt did she make of being *Prepared* for *Death*, of which she often discoursed, and what thoughts she had of its *Nearness*; and because she had bodily strength and went abroad, she took the opertunity of gaining *Spiritual Strength* to her *Faith* and other *Graces*, by pertaking of the *Holy Communion*; Six days or there abouts after that, (a Month after her time) she fell into the *Pangs* of Women in travel, and when the Midwife had spent all the day, and could give no help, but totally dispared, in the evening it was discovered, that it was no living Child, of which she labour'd, but of that, which in the Judgement of all about her, must within a few hours (or days at most) make her a dead Woman.

She soon apprehended their fears, and earnestly beg'd now (as she did at all times)

times) that she might be plainly dealt with concerning her condition for *Life* or *Death*, which she would in no Case indure to be dissembled to her, or concealed from her; her friends did observe her Desire, and confessed their hopes of *Life* to be small or not any, but desired her to submit to Gods Will in her dissolution.

How would you now imagine she received the *Sentence* of *Death*? with *Frights* or *Fears*, or *Sorrow* and *Grief* to part with the World, and her dear *Relations* in it? Truly with a very contrary guise. She sent for those, who most neareſt related to her, and her *Kindred* and *Friends*, and composing her Countenance and gesture to the most Majestick and undejected Gravity that I ever beheld, She fell to taking leave, bequeathing, not her worldly *Affairs*, but spiritual *Comforts*, her *fervent Prayers*, *Divine Blessings*, her *Weighty Counsells* and *Admonitions* fitted particularly, and made proper to every one to whom she gave her *Heavenly Legacies*, especially to her *Lord*, her *Children*, her *Allies*, and *Servants*, and all were such as might tend to direct them in *ways* of *well-doing*, by which they might through *Christs merits*, meet again in *Glory*. But all this with such Affection, such *Zeal*, such *Courage*, such *Demonstration* of *Faith* and *Assurance* of her going now from Pain and Misery to Joyes unspeakable, that the *Image* of that Day and her *Aspect* will never depart out of the Memory of several who looked on. If you had seen Her on her then supposed Death-bed, you would have thought of *Moses* on *Pisgah*, or *Jacob* on his Death-bed, dividing his blessings, of dying *Joshua*, or of *David*, or the best Composed Saints. *Her receiving the Sentence of Death.*

To see her deareſt Pledges and Relations, Friends and Servants standing by, flowing with Tears and Lamentations, and her self stedfast and unconcern'd, Counselling, Comforting, Blessing them with her last breath (as she and they ... ved) it made an appearance, as if all they had been the Parties, which must dy, and She only to give them Christian advice to Suffer *Death* with Patience, as if she had been in perfect Health, they in present danger of *Death*, such was her *Assurance* and *Joy* from the *Holy Ghost*, as if she had begun to tast Eternity, and the Happiness of that Life in the very tidings of *Death*.

Her *Legacy* left to her two dear *Children* was her desire to her *Lord*, that whatsoever Provision he should make for their outward condition, (of which she was neither distrustful, nor yet solicitous, but fervently she besought him) they might be brought up in the *strictest way* of *Religion* and *Life*, even in that *strictness* of life, which the World might count *Puritanisme*. The *strictest ways* were alway accounted *best* for her own self in her Life, and now at her Death she bore witness to them, and commended them as the *Deareſt Pledges* of her *Love*. *Her Legacy to Her two Children.*

After, she spent her time in declaring the *Affiance* she had on the Merits, and the *Assurance* she had on the Love of Christ; She did not conceal also how she had wrestled with *Doubtings*, and did propound the greatest Scruple, which lay upon her Conscience for the sincerity of her Repentance. She spake of the Comfort she had at her last receiving the Sacrament, she confest indeed, that she might have *soyld* her self after, but yet the last night she had also *beg'd* pardon (and I was told by those, that knew it that she had then been a whole hour in private upon her knees, although at that time no danger of Death was feared) and further professed, that now nothing was a greater burthen than this, that although she was *Willing* to *Dye*, yet she found also a *willingness* in her heart to *Live*, which she much *blamed* in her self. Although that might proceed from the consideration of the good of those she was to *Leave*, rather than that it was better for her *to stay*. And so it seemed good to our Heavenly Father, that she lived *Six Months* after her time might seem to have been expired; as *Nature* seem'd importunate to gain her into the World, (as was said in the beginning so she was as unwilling to let her depart out of it, to loose one of her choycest Children) It seemed good to *Almighty God*, even to let the *Sun* of her *Life* go back *some few Degrees*, after it seem'd to be in the very lowest point of Setting; his marvellous Providence pointing out such *ways*, and making all *Circumstances* so concur even beyond hope, (whereof if any one had failed, there could have been no possibility of recovery) that she seem'd rather by a *Divine Miracle* raised from the *Dead*, than hy any humane help or hand restored from danger. *Her Affiance in Christ.*

And indeed as the Apostle speaks, *Heb.* 11. 35. *Women received their dead raised to life*

life again; ſo did they then look upon this not as a *Recovery*, but as a *Reſurrection*. And if you pleaſe, reckon her Death from that very hour, that ſhe reſign'd up her ſelf to it ſo freely, and if we look upon her walking ſince, we may *believe* ſhe was as one *Dead* to the World, as one that was Riſen with Chriſt, and had her Converſation in Heaven intentionally, her affection, I am ſure, *on things above not on things on Earth*. Account her now as *Dead*, as one *whoſe life was hid with Chriſt in God*. For ſhall I ſpeak plainly, ſhe *walked* on Earth, but ſhe *lived* not after this, as to her ſelf, to others indeed ſhe did, and to their eſpecial Comfort.

—I have obſerved Two or Three things for which God in his Providence might beſtow this little time, and lend her to her Friends on Earth; he might ſeem to ſpare her a little, and give her ſpace for theſe Reaſons. One was in mercy to her Father. Another to her *Dear Relations* at home. A Third was to finiſh ſome *Work* upon her own *Soul*, for the good Example of others, her own *Work* was done; however in all theſe I may ſay *She lived not to her ſelf* as in the World.

—To her *Father* in his extream affliction God made her an unexpreſſible Comfort. I ſpeak not in regard of any temporal things, which God had determined, as we ſaw, to cut away wholy from him, as to this life, and all the Comforts of it; which not withſtanding to procure. *What Pains, Travel, Watchings, Faſtings*, in that extreme cold ſeaſon did ſhe undergo, (even beyond what might be expected from her Sex, but eſpecially one of the tendereſt breeding in it) was very obſervable by all, and *Satisfactory to him* abundantly.

Her *Duty to her Father in the Time of his Impriſonment.*

—But to ſhew that it was the ſervice of his *Soul* that ſhe aim'd at, as if her *Soul* had been held in life, for that purpoſe that ſhe might be an Inſtrument to *draw* her *Fathers* with her to Eternity.

Her *Love to his Soul.*

—Let me tell you but this. When all hopes of Life were paſt, and after She, with the reſt of thoſe who were dear to him, had taken their final leave, that the reſt of his hours might be ſpent with his ſpiritual Comfortors, She could not *give ſleep to her Eyes, nor Slumber to her eye Lids*, untill ſhe had once more viſited and diſcourſed with him, but yet in matters relating wholy to Eternity. And therefore coming betimes in the Morning, firſt timorouſly into his Chamber (after ſhe had watched all night in a room hard by for that purpoſe) when he had with joy diſcernd and welcom'd her, they preſently fell into Conference; in which ſhe, with an humble boldneſs, did ſo queſtion and anſwer, rip up and ſtich together again, gently wound and then give balm to the State of his Soul; In a word ſhe did ſo apply both *Law* and *Goſpel* to him, that being refreſhed with theſe comforts, he cryed out, *Happy I that I ſhould from a Child of mine own receive ſuch Conſolation.* And after that he told a Reverend Divine, who came to adminiſter the like Conſolation, *That he thanked God he had a Child there, who, (though he ſaid it before her face) was able to be his Counſellour in all his doubts.* Alſo another Divine preſent, heard her half an hour to admiration as he profeſſed.

Her *bearing his Death.*

—After her *Fathers* death none, ſo nearly relating, bore all with the like Chriſtian patience as ſhe, acknowledging it the wiſe *Method* of Almighty God thus to beſtow *Mercy* on a *Soul*, which, without ſo great a meaſure of *Affliction*, in *Health* and in the *Glory* of his proſperity, could not, or would not ever have ſo humbly and ſincerely ſought it from the Bed of ſickneſs, if death ſhould have taken him from that Place.

—She likewiſe ſaid that ſhe could not (if it were poſſible and lawful) with her heart and judgment wiſh him alive again, although it were well known, that never Parent lay deeper in the Affections of a Child than he in hers. But ſhe durſt not wiſh him ſo bad a change, as to leave Heaven for Earth, eſpecially this earth as things now make it.

Her *ſetting her Houſe in Order.*

—To another ſhe ſaid, that now, if God would give her leave, ſhe would go into the Country, and ſhe had caſt her *Family-buſineſs* into ſuch a way, that for her ſelf ſhe would have nothing to do but to be *Ready* to *Dye*. For, this let me note, there was not a night in Six Months ſince her laſt recovery from her mortal ſickneſs, that ſhe roſe from off her knees from her prayers *without Tears running down her Cheeks*, as I am certainly informed by thoſe who had reaſon to know it.

—And now ſhe deſired conference with one, whom in her *Souls* affairs ſhe had truſted, from whoſe Hands ſhe intended to receive that *Holy Myſtery*, ſhe diſcovered her ſpiritual codition to him plainly and Clearly; and Charged him to deal as ſeverely and impartially with her, and ſtill would urge him again and again, after this manner, *O but you deal more gently with me, than you would with another I beſeech you let me know the worſt.*

—Although her diſeaſe got into her Brain and bred ſome diſturbance there, yet it pleaſed God to afford her many clear and bright Glimpſes; One remarkable I ſhall mention wherein ſhe poured forth her *Soul* in a large Prayer, the words of which cannot be recollected, but in effect, it was of ſuch moſt fervent, melting, moving paſſages, as if ſhe would out-wreſtle God, and rend from him his *mercies* by unreſiſtable violence, and take the Kingdom of *Heaven by Force* ont of his hands, eſpecially, as for laying before him his *Name*, his *Attributes*, his *Bowels*, his *Chriſt*, all his *Comfortable Promiſes*, which ſhe fetch't with moſt admirable skill, choyce, and Fluency from every precious *Vein* in the Rich Mind of his *Word*: This was the laſt continued Act of Reaſon, which ſhe performed; only, when her ſtrength was even ſpent, ſhe owned her Dear Relations, when they came unto her, and did let them underſtand, ſhe was now marryed to Chriſt? joyn'd with moſt needful attention in Prayer, with one, whom ſhe then defired to do that office, gave ſigns of approbation, and requeſted that he which poured it out on her behalf would not go out of the room; after that, within little more than an hour, in a quiet kind of ſleep, the Paſſages of Life being ſtopped, ſhe yielded up her Spirit unto God that gave it, *the* 10*th Day of* May, 1649. leaving behind her the moſt Bitter and moſt Loud Lamentations of her Friends. To whom ſhe was the moſt deſired Creature, that God ever placed in their Eyes or Relations.

Her *Death.*

FINIS.



THE HONOURABLE Y.^E LADY MARY VERE

F. H. Van Hove. Sculp:

The Life and Death of the Right Honourable, the Lady Mary Vere, *who Died, Anno Domini* 1671.

Her Parentage. THis Noble Lady was born of high and Ancient Families on both ſides. For by her Mothers ſide ſhe ſpringed from the beſt Family of the *Throgmortons*, and by the Fathers ſide, ſhe was extracted from the Ancient family of the *Tracies*, at *Todington* in *Glocesterſhire*.

Her Birth. She was the youngeſt of fiften Children, and was born *May* the eighteenth, *Anno Chriſti* 1581. being the three and twentieth year of Queen *Elizabeth* of bleſſed memory. Her Mother died three days after ſhe was born: And her Father when ſhe was but eight years old.

Her Motto. Thus ſhe was ſoon left an *Orphan*: But indeed, they only are *Orphans*, who have not an heavenly Father. So *when her Father, and Mother thus forſook her, the Lord took her up.* And the experiences which ſhe had all her life-long, of Gods moſt tender care over her, miniſtred occaſion to her to chuſe this for her *Motto* (which was found written by her in the Front of moſt of her Books in her Cloſet) *God will provide.*

Her Marriages. She took much delight in ſpeaking of one of her Anceſtors, as one of the greateſt honours, to her Family, [*William Tracy* of *Toddington*, Eſquire] mentioned by Mr. *Fox* in his *Martyrology* [See the Story of it in my *Engliſh Martyrology* p. 395.] who in the Reign of King *Henry* the eighth, for the ſound profeſſion of his Faith, ſet down by him in his Laſt *Will* and *Teſtament*, was, two years after his Deceaſe, condemned to have his body taken up, and burnt, which Sentence was Executed accordingly.

This virtuous Lady was twice married: Firſt, to Mr. *William Hobby*, her firſt Huſband, when ſhe was nineteen years old, and by him ſhe had two Sons, who were by her relgiouſly educated, and the happy, and comfortable fruit of this her care ſhe reaped at their pious deaths (they going both of them, young to heaven, having lived long

in

in a ſhort time) the younger died in the fourteenth year of his Age, and the Elder in his three and twentieth, who in his Life was much admired for his parts, and as much beloved for his piety.

Her ſecond Husband was Sir *Horace Vere*, afterwards Baron of *Tilbury*, a Perſon not to be named without ſome Honorable Character, a Man whoſe *Coat Armour* made more Renowned than his *Coat of Arms*, and whoſe Perſonal Atchievements in the field (eſpecially at the battel at *New-port*) ennobled more, than the high blood derived from his Anceſtors. But his unſtained piety gave him the higheſt *Character* of all. By the other indeed, he purchaſed a *Great Name*, like unto the *Great Men* that are in the Earth [2 *Sam.* 2. 19.] But by this, he procured a *Good Name*. And even *Tacitus* himſelf, (the *Roman* Hiſtorian) prefers the praiſe gotten by *Goodneſs*, before that which is obtained by *Greatneſs*. And therefore ſpeaking of a noble *Roman*, he ſaith, that he was, *inter claros potius, quam inter bonos cenſendus*: Rather to be numbred amongſt the *Famous*, than among the *good* men. L. *Veres* Character.

This noble Lord was one, that could as well wreſtle with God, as fight with men, and may be thought to have gotten his Victories upon his knees in his *Cloſet*, before he drew his Sword in the *Field*. And when he had overcome his Enemies, he could overcome himſelf alſo, being one of the humbleſt ſouls, in whom ſo much true worth lodged, that we have heard of.

His good Lady uſed to ſay, that ſhe honoured him for his valour, but moſt, for the grace of God which ſhined in him. And hence it was, that ſhe did *Corruſcare radiis Mariti*, ſhine by the Rays of her Husbands excellencies: But yet not only with theſe; for ſhe had rare, and radiant beams of her own, by which ſhe caſt the like honour upon him. So happily was this noble couple ſuited, as in the high extraction of both their Births, ſo alſo in the reſt of their accompliſhments, that they mutually illuſtrated each the others honour.

But paſſing by all her *Civil*, and *Secular Prerogatives*, we will now preſent her in ſome of her *ſpiritual excellencies*. Theſe indeed are thoſe that give an intrinſick value to a perſon. For he that would take the true heigth of a man, muſt not meaſure him with the advantage ground he ſtands upon. We may ſay of this gracious Lady, what *Nehemiah* ſaid of a noble perſon in his time: *She was a faithful woman, and feared God above many*, [*Nehemiah* 7. 2.] Some there are ſo, prodigiouſly wicked, and profligate, that they ſeem to have wedded the Vices of many others: But this good, and virtuous Lady may be ſaid to have collected, and eſpouſed the excellencies of many Chriſtians. For in her might be ſeen theſe various Graces, which grow to an eminency, but ſeverally in others, met in her altogether in one *knot* or *Noſegay*. To inſtance in ſome few of them. Her Piety.

Firſt, *The Fear of the Great God was very great in her*: Wonderful tender ſhe was of offending him by any known ſin. She hath often been heard to ſay, and that very ſolemnly. *Oh! I would not ſin againſt my God.* She profeſſed that ſhe dreaded Hell moſt, as a place wherein God was *blaſphemed*. O precious Saint! To dread Hells Sin, more than Hells Fire. 1. Her fear of God.

Secondly, Her *Zeal to the worſhip of God*, was very eminent. Firſt to the Publick: This was evidenced many ways. 2. Her Zeal.

Firſt. By her great care and Zeal to get able, and faihtful Miniſters for thoſe Livings whereof ſhe had the diſpoſal, and by her improving her utmoſt intereſt to procure the like for the Pariſh wherein ſhe lived, in its ſeveral vacancies. And herein the noble Patron, did moſt kindly gratifie her by giving her the nomination, thereby deeply obliging, not only her Honour, but the whole Pariſh alſo: So that they which lived in that place, enjoyed a *Goſhen of Goſpel Light* for a long ſeaſon together, and are able alſo to tell, how comfortably ſhe ſpake to them who preached the good Word of God among them, which countenance, and real encouragement ſhe gave them in carrying on the Lords work, without ſparing her Purſe to do it.

Secondly. By her conſtant attendance on the publick worſhip, ſo long as the Lord vouchſafed her health to do it: yea, ſhe did not only attend on it her ſelf, but took care that her Family ſhould do the like alſo: And they that would not ſerve God with her, were no Servants for her.

Thirdly, *She was not leſs devout, than conſtant at the publick worſhip.* She durſt not trifle with holy things, nor in holy duties, which gave occaſion to one to ſay of her: *That the Lady* Vere *by her ſolemn, and reverend deportment in Divine Worſhip, would make* Her holy walking.

one believe that there is a God indeed. And as for the Sacrament of the *Lords Supper*, which is ſo wofully neglected by too many, her deſires were eager, and ardent to partake of it frequently: Saying, *that ſhe durſt not neglect, no not any one opportunity that was offered for the enjoying of this Sacred Ordinance.* And Oh! How ſerious, and intent was ſhe in her preparation for it? The whole preceding week, was taken up by her for that work; in which week alſo ſhe would always have a private Faſt kept for her Family, or a ſecret one in her Cloſet. Hereby ſhe declared, that ſhe meant to ſtorm Heaven, and *to take it by violence.*

Private Devotion. Secondly, *For her private Worſhip of God*, let us follow her from the Church to her own Houſe, and we ſhall find that ſhe brought her Religion and Devotion home with her, and did not leave them in her Pue behind her, till ſhe returned thither again the next *Lords Day*, as too many do. For ſome there are that can Complement Almighty God, before their Neighbours on the *Sabbaths*, but care not to acquaint themſelves with God at home all the week after. But if ever any private dwelling, might be called a *Chappel*, or *little Sanctuary*, Hers much more. There you might find her, and her Family twice every day upon their knees, ſolemnly worſhiping the Great God: There you might ſee them humbly ſitting, at his feet, to hear Gods moſt Holy word read unto them: Concluding conſtantly their Evening Service with one of *Davids Pſalms*; what ſtrangers ſoever were there preſent, there was no putting by, or adjorning the Service of God to a more convenient time.

Sabbaths Sanctified. On the *Lords day*, you might hear the Sermons Preached in publick, repeated to the Family: The Servants called to give an account before her, of what each of them remembred: And the high praiſes of God founded forth by the whole Family joyntly, and together. Alſo after Supper, you might hear the Servants in their Room, exerciſing themſelves in the like Heavenly duty of ſinging *Pſalms*: And no ſooner did this good Lady hear them begin their *Melody*, but away ſhe would go to joyn with them in that duty.

If you followed her up the Stairs, there you ſhould be ſure to find her, twice every day, ſhut up for ſome hours, in her Cloſet, (which was excellently furniſhed with pious books of Practical Divinity.) Here ſhe redeemed much precious time, in reading the ſacred Scriptures, and other good books, that might give her further light into them, and edifiy her in her moſt holy Faith. Here ſhe poured out her devout Soul, with ſuch fervour of Spirit in Prayer, as could not be hid (at leaſt ſometimes) from thoſe of her attendants, and Maidens, whoſe occaſions, drew them at any time, near unto her Cloſet door. And yet are we not at an end of this choiſe, and pious Ladies Devotions. For every night ſhe uſed her ſelf to pray with her Maidens before ſhe went to Bed. And now, is it any wonder, that ſhe grew ſo rich in Grace, who drove ſo great, and conſtant a Trade in the uſe of the means of Grace, and that had ſo many ways to bring her in Spiritual gains?

Love to God. Thirdly, *Her Love to God*, (beſide what hath been already ſayd) did many ways make it ſelf evident to be in a high degree in her.

Firſt, By her mournful complaint which ſhe frequently made, becauſe ſhe could Love God no better. The reaſon indeed of which was, becauſe ſhe loved him ſo much: Therefore ſhe thought ſhe loved him ſo little, becauſe ſhe knew that ſhe could never love him enough. The truth is, ſhe had ſuch raiſed apprehenſions of Gods glorious Excellency, as cauſed her to think her higheſt affections unworthy of him. For none indeed that have ſuch high apprehenſions of the Divine greatneſs, and goodneſs, can love him little, or think their Love, when higheſt, to be great.

Secondly, By her vehement deſires and longings that ſhe had to be gone hence, that ſhe might be with *Chriſt*, which ſhe accounted *beſt of all.* She was one of thoſe very few Chriſtians, which ſtood in need of old Mr. *John Dods* Uſe of Exhortation, which he would make to the Saints in his Preaching; That they would be content, and patient, tho they were not taken up to Heaven ſo ſoon as they deſired. This Good Man (who was one of the moſt Heavenly Souls that this Age brought forth) having lived to a great Age, and finding that to do this was ſomething difficult in himſelf, thought that it was ordinary with others to do the like: Whereas (God knows) that moſt Chriſtians, are of a lower form in *Chriſts* School: Prone rather to linger too much here, than to be too haſty of going hence; So that they rather need a Spur than a Bridle, and Miniſters have more reaſon to take hold of them, with the ſtrongeſt Arguments they can invent, and find out, to draw them from the Love of Life, and the world

(As

(As the Angels drew *Lot* out of *Sodom*) than to perſwade them to be willing to continue here.

But this gracious Lady knew, and enjoyed ſo much of Heaven, as made her ſtay here below, tedious unto her. The earneſt option of her Soul was, *Come Lord Jeſus; Come quickly.* For ſhe found to her great grief, that her imperfect State on Earth, made it impoſſible for her, to ſerve God here as ſhe would; and heartily deſired; and therefore did oft wonderfully complain, that ſhe was unprofitable, and unſerviceable; and her deep ſenſe of her unſerviceableneſs (even whilſt others admired her fruitfulneſs, and uſefulneſs) did ſtill encreaſe her deſires to be, where all theſe infirmities and imperfections would be perfectly cured, and where ſhe knew her abilities ſhould perfectly correſpond with the largeſt of her deſires which ſhe had to ſerve and glorifie God. Death deſired

Thirdly. By her love to the Saints, who were born of God, and had his lively Image ſtamped upon them. And this in Scripture is made one of the faireſt evidences of our Love to God. For *every one that loveth the Father that begat, loveth him that is begotten,* [1 Joh. 5. 1.] A man may love the Child, and yet not love his Father: But he cannot love him becauſe he is his Child, and becauſe he is like his Father, but he muſt needs love his Father. Yea, love him firſt and moſt, becauſe his love to the Child ſprings from his love to the Father. Love to the Saints.

This good, and gracious Lady then, was doubtleſs a great Lover of God himſelf, becauſe ſhe had ſo dear an affection for his Children.

She did not praiſe the dead Saints, and Perſecute the living. She did not pretend love to thoſe that lived far from her; but ſhewed kindneſs to thoſe that lived near her. She did not factiouſly love ſome of one Party, and reproach thoſe of another. In a word, ſhe did not love the Saints in an equality with others, from a natural tenderneſs, which diſpoſes ſome to be kind unto all, good and bad: But her love was a Cordial, ſpiritual, ſpecial, and uniform Love to them; where ever ſhe ſaw any thing of God, her Love was drawn out towards them, and ſhe had the moſt Love for thoſe, that diſcovered moſt of God in them. She loved them ſo as to delight in Converſe, and Communion with them; yea, and the chiefeſt of her Charity was extended to them.

As for the faithful Miniſters of *Chriſt*, whoſe Office and Function lifts them up above private Chriſtians, few ever exceeded her, in loving and honouring of them: yea, ſhe loved firſt the Miniſtry, and then the Miniſters; profeſſing ſeriouſly, the great love, and high eſteem ſhe had for them, was for their dear Maſters ſake, whoſe *Ambaſſadors* they were: So that what was ſaid, concerning her worthy Son-in-Law, in *Norfolk* [Sir *Roger Townſend*], that for his love to the Miniſtry, he obtained the Title of being called *Deliciæ Cleri*, The Miniſters delight; May be truly given unto her. Love to Miniſters.

Fourthly. By her *works of Charity*, which were remarkable upon many accounts.

Firſt, By the largneſs of her Charity: ſo great indeed it was, that it may well be admired, how this Tree ſhould not long ago have killed it ſelf with overbearing. The Trees in our Orchards yield us Fruit but once a year: And take ſo long a time to recover heart before they can bear again: But her Charity was as Fruit dropping all the year long. Many ways it diffuſed it ſelf. She had mony for the empty Purſe, meat for the empty Belly: Medicaments for the Sick: Salves for the Wounded, or that had Sores. Abundance of good ſhe did this way in Town and Country. She was not only liberal, *but deviſed liberal things.* If her Servants knew of any that were in great need, and did not acquaint her with it; when afterwards, by other ways ſhe came to hear of it, ſhe would be very angry with them for it. It fell out that an honeſt poor Neighbour died, before ſhe knew of his ſickneſs; for which being troubled, ſhe asked her Servant that attended her, whether he had wanted in his ſickneſs? Adding, *I tell you I had rather part with my Gown from my back, than that the poor ſhould want.* Her Charity.

Secondly. In the *Prima object of her Charity*: She did indeed caſt her Seed upon all ſorts of Ground, but eſpecially upon Gods encloſure. The *Houſhold of Faithful* had her fulleſt Handfuls. To ſuch ſhe never thought that ſhe gave enough.

Thirdly. She was *wonderful ſecret in what ſhe gave.* For when ſhe could do it, ſhe did not give her Charity as ſome throw there mony into a Baſin at a Collection, ſo as that it might Ring again: but it fell like Oil into a Veſſel, without any noiſe.

Fourthly. We may take notice of her *ſelf-denying ſpirit* in all this. She (good Lady) was no Merit-monger. She never thought to purchaſe Land in Heaven, with

the money which ſhe gave on Earth. She was no Merchant to ſell her Charity, but a faithful *Steward*, acknowledging that what ſhe gave, was not her own, but her Lords Money. She was, notwithſtanding all her Charity, carried out to a naked *Chriſt*, deſiring to be found alone in him, and his righteouſneſs, as earneſtly as if ſhe had not done any one good work in all her Life.

Her Sincerity. Fifthly. *By her Sincerity.* This indeed was as her under Garment, which ſhe wore neareſt to her, and which gave an excellency to all her other Graces. And truly, many notable Teſtimonies there were to demonſtrate the ſingleneſs and ſoundneſs of her heart.

As Firſt, *The uniformity of her holy walking*: Her Religion was not like the driſt ſnow, which lies thick in one place, and leaves the ground bare in another. The hypocrite hath always ſome naked plot in his Converſation, that gives others ſome juſt cauſe to ſuſpect him. You may (with *Herod*) perſwade him *to do many things*: But can never, make him (with *S. Paul*) *willing in all things to live honeſtly.* But this Pious Ladies Converſation, one part did admirably correſpond, and agree with another. An happy *Symetry* appeared in her whole courſe, both towards God and man, both abroad, and at home; among her Domeſtick Relations, thoſe that lived conſtantly with her, who ſaw her (as we uſually ſay) hot, and cold; In her Night-cloths, as when dreſſed to go abroad. Surely few have had an higher Teſtimony for Piety, from thoſe that have lived near, and long with them, than ſhe hath from all that lived under her Roof.

Secondly, *The great freedom* which ſhe gave to her Friends in ſpeaking to her of what they ſaw amiſs in her. She uſed much to applaud that priviledge, and advantage of having a faithful Friend; ſaying, that *others might ſee more by us than we could by our ſelves:* She alſo uſed to ſay, *That it was a great mercy to be convinced of any ſin.*

Her Faith. Thirdly, *Her Faith*, which uſed then to be ſtrongeſt when death ſeemed to be neareſt. Like that great Soldier we read of, who would tremble every joint of him, whilſt his Armour was puting on in his Tent, but was dauntleſs when he came to fight in the Field. And to a Captain in *Ireland*, who uſing to wear his Sword, if any, though but a Child handled it, he would fall a trembling, yet in a Battel, he would fight like a Lion. Somewhat more than a twelve month before her death, ſhe fell into a long ſwound, which continued about half an hour, without any ſenſible hopes of recovery: But as ſoon as ſhe came again to her ſelf; ſhe ſaid, *I know that my Redeemer liveth*, &c. And being conveyed to her Chamber, there again ſhe ſaid: *I know whom I have truſted:* whereas an Hypocrites hope is compared *to the giving up of the Ghoſt*, [*Job* 11.20.] And in this particular, is not unlike it. For as in a dying man his breath grows ſhorter and ſhorter, till at laſt its quite puffed out; ſo commonly the Hypocrites hope leſſeneth, as death groweth nearer, and uſually expireth before the man himſelf dies. *Impius dum ſpirat ſperat: Juſtus cum expirat ſperat.*

Her Humility. Sixthly. *Her Humility* was rare, and ſignal. This we may call her upper Garment, with which ſhe ſtrove to cover her other excellencies, though their beauty was rendred the more conſpicuous and amiable, by caſting this Veil over them. Grace indeed is like a precious ointment, which the cloſer its held in a mans hand, the more ſtrongly it ſends forth its ſweet Savour. O! How meanly did ſhe think of her ſelf? She ſaw not how brightly her own Face did ſhine, whilſt others beheld, and admired it. Her frequent complaint was, *that ſhe was uſeleſs, and unprofitable, and that ſhe did no good.* She did never ſpeak of her perfections; but frequently of her imperfections, wants, weakneſs, and unworthineſs. Yea, ſhe would often ſay, I *abhor my ſelf: Indeed I do.* How eaſie of acceſs, even for the meaneſt to come into her preſence? How affable, courteous, and lowly was her deportment to the pooreſt? many times when her very Servants had done a buſineſs well, which ſhe had ſet them about, ſhe would thank them for it. *The Law of kindneſs was in her Tongue* to whomſoever ſhe ſpake.

Her laſt ſickneſs and patience. But we are now come to her gracious behaviour in her laſt ſickneſs, wherein her pains were very ſtrong, but her patience were ſtronger. Never was ſhe heard to mutter, or to utter any one repining word: But ſtill ſhe juſtified God in all his Diſpenſations towards her, and dealings with her. Yea, more, ſhe was much in admiring, and bleſſing God for his mercies, in her accuteſt pains, and greateſt Agonies. How doth this bleſſed Soul now Carol forth the Praiſes of God in Heaven? who could

Sing

Sing them ſo ſweetly whilſt theſe ſharp Thorns were at her breaſt? Or that could keep her heart in tune for this high Note, in her greateſt bodily pains and dolors?

She was not wholly ſee from aſſaults of Satan. It would indeed have been ſtrange if he had not conſidered this pretious Servant of *Jeſus Chriſt*, and offered her ſome diſturbance at this time, whom he had found ſo great, and old an Enemy to him, and his Kingdom of darkneſs. But he came only to be beaten back with ſhame, and to add more *Trophies* to all her former Victories over him. The laſt Words which were obſerved to be ſpoken by her, before that fatal *Lethargy*, ſeized upon her poor, weak, and out worn body (which in two days carried her off the Scage of this world unto a better) were: *How ſhall I do to be thankful? How ſhall I do to praiſe my God?* Thus ſhe ended her life here in the exerciſe of that duty, which was to be her conſtant, and endleſs work in that Life, which ſhe was then entring into. She thus bleſſedly dyed *December* 25*th. Anno Chriſti.* 1671. In the nintieth year of her age. Her laſt words and Death.

In Obitum Nobiliſſimæ, Lectiſſimæque *Heroinæ, Mariæ*, Illuſtriſſimi, fortiſſimique *Ducis Horatij Vere, Baronis* de *Tilbury*, Viduæ: Carmen *Epitaphium.*

Nobilitas tibi *Vera* fuit; *Prudentia Vera*;
Vera tibi *Pietas*; & tibi *Vera Fides.*
Vera Dei cultrix fueras, & *Vera Mariti:*
Quæque nitent, aderant omnia *Vera* tibi.
Acciderit tandem quod Mors *tibi* Vera, *dolendum:*
Excepto hoc, de te ſingula *Vera juvant.*

Simon Ford. S. T. D.

Dr. *Sibs* Dedicated his Book which he calls *The Bruiſed Reed*, to the Right Honourable, Sir *Horatio Vere*, Knight, Lord *Vere* of *Tilbury*, and to his Pious Conſort, the Lady *Mary Vere*, whoſe Virtuous Life, and Bleſſed Death, you heard deſcribed; And in his Epiſtle Dedicatory, he thus writes.

They that follow the Wars are generally taken to be men not moſt Religious,
Rara Fides, Pietaſque viris qui caſtra ſequuntur.

The more reſpect therefore (ſaith he) do thoſe of that profeſſion deſerve that have learned upon what terms to Live and Die; that are ſure of a better Life, before they leave this, that have laid up their Lives in *Chriſt*: Among whom (Right Honourable) the world hath long taken notice of you, in whom both Religion and Military imployment, meekneſs of Spirit, with heigth of Courage, Humility with Honor, by a rare and happy Combination have met together. Whereby you have much vindicated your profeſſion from the common imputation, and ſhewed that piety can enter into Tents, and follow after Camps, and that God hath his *Joſhua's* and *Cornelia's* in all Ages.

And (Elect Lady) I would not divide you from your Honourable Lord and Husband, both being one, as in other bands, ſo in that above nature, in hearty love to the beſt things: Both exemplary in all Religious courſes: Both, in your places, having been imployed in great ſervices for the common good: So that, not only this, but forraign States, are bound to bleſs God for you both. Go on in theſe ways, and you will find God making good his promiſe of honouring them that honour him.

An Epitaph *upon the Right Honourable, and Religious, the Lady* Vere; *Wife to the moſt Noble, and Valiant Lord* Horatio Vere, *Baron of* Tilbury, *who Dyed*, December *the* 25*th. Anno Chriſti.* 1671. In the nintieth year of her Age.

BEneath this Marble ſtone doth lye
Wonder of Age, and Piety.
So Old, ſo Good, 'twas hard to ſay
Which ſtriving in her won the day,
Or had moſt power to bow her down,
Her age, or her Devotion.
Her piety made the world confeſs
Old age no bar to fruitfulneſs.
Her age again ſo wonderous great,
Prov'd piety ne're out of date.

Well

Well may ſhe then a wonder go,
When as to prove her to be ſo
The two grand *Topicks* do agree,
Both *Scripture*, and *Antiquity*.
Thus was ſhe like (none ever more)
That Widdow of above fourſcore,
Who ſerving God both day and night,
At laſt of *Jeſus* got a ſight:
Nay, ſtill like her, in Temples ſhe
Her Saviour waits once more to ſee.

On her ſleeping three days together before ſhe Dyed.

Deaths Brother, *ſleep*, her ſenſes ty'd
Three days, and then ſhe waking dy'd.
Sleep was the Eſſay of Deaths Cup,
Which firſt ſhe ſipt; then drank all up.
Thus *Swimmers* firſt with foot explore
The gelid ſtream, then venture o're.
Thus *Martyr*, for a trial, firſt
Into the fire his Finger thruſt,
To ſnip a pattern of the flame,
Then cloths his body with the ſame.
Thus *Spies* in *Canaans* Land are ſent,
To view the Countries ere they went.
Sleep was the *Maſk*, in which ſhe ſaw
The promis'd Land, *Incognita*.
Which done, ſhe only wak't to tell
By-ſtanders that ſhe lik't it well.
Then, Reader, if thou wondreſt at
Her three days ſleep: Remember that
Three days to view the Triple Heaven,
(One day in each Court) makes even.
But, Reader, when thou think'ſt upon
Her third days Reſurrection,
If th' art amaz'd, wonder no more:
Her Saviour did ſo before.

On her dying juſt upon the day of Chriſts Nativity.

Long time ſhe ſleeping lay, but could not Dye
Until the day of *Chriſts Nativity*.
No wonder then ſhe ſlept and ſlumbered;
It was becauſe the *Bridegroom tarried*.

On her Nobility.

Noble her ſelf; more Noble, 'cauſe ſo neer
To the thrice Noble, and Victorious *Vere*.
That *Belgick* Lion, whoſe loud fame did roar,
Heard from the *German* to the *Britiſh* ſhoar.
His *Trophies* ſhe was Joyntur'd in (ſo ſay
The Lawyers) *Wives ſhine by their Husbands Ray*.
See therefore now, how by his ſide ſhe ſtands,
Tryumphing 'midſt the Graves, thoſe *Netherlands*,
Rather in Heaven, thoſe only we confeſs,
Are truly called *Th' United Provinces*.

Charles Derby.

Upon the Death of the Right Honourable Lady Mary Vere.

WHat Marble heart can chuſe but drop a tear
At the ſad Funeral of the Lady *Vere*!
Whoſe Death's a Publick loſs. Our *Spring* is dry
That many an Empty *Ciſtern* did ſupply.
God deck't her Heaven-born Soul with Gems divine
Of various luſtre, which did make her ſhine.
That all that ſtood about her ſaw the light;
She made it day, even in the darkeſt night.
Her bounteous hand, and truly noble heart
Did noble gifts to multitudes impart.
She was a flowing *Spring*, a *Mine* of Treſure;
To ſerve her Lord, and do good was her Pleaſure.
Pattern of goodneſs, and a Pillar too:
A few ſuch loſſes may the world undo.
She gave her ſelf to *Chriſt*, with heart and might,
And was with him in Spirit day and night.
And when his *Feſtival* began on Earth,
But kept in Heaven with purer Joy and Mirth,
She longed to be there, which made her ſing
Her *Nunc Dimittis*, and her Soul took wing,
To ſing her *Carol* among thoſe that are
Without Temptation, fault, offence, or Jar.
But when arriv'd, no mortal can declare
What joys in Heaven; And what welcoms are.
For this devoted Saint whilſt here on Earth
We mix ſin with our Songs; tears with our mirth.
She's gone, but never periſh ſhall her name,
Her works abide to Eternize her Fame.

ANAGRAM.
Vere mira.

Mirrour of bleſſings! For what Tongue can tell,
For Grace and Greatneſs wher's her Parallel?

Edward Thomas.

On

On the Death of the Right Honourable, and truly Religious, the Lady Vere.

Anag. *Marie Vere*
Ever I arme.

A Tribute who can here pretend
To pay, but he that hath to ſpend?
Whole *Indies* of refined Ore,
Ready to bring out of his ſtore;
Which after all will prove to be,
Too mean; yea, Bankrupt Beggary.
See Name, Relation, State of grace
Do march in correſpondent pace,
Daring all Enemies to withſtand
Her generous Soul, or Countermand
Its reſolution ne're to yield,
But ſtill to fight, and win the field.
Ever I arm, and ſo do wait
My Captains Word, on foes deceit:
Or when he Muſters up his ſtrength,
Hoping to vanquiſh me at length:
Yet then I faint not, but being Arm'd
Thro Grace I ſtood, and was not harm'd.
Here, here's a *She* maintain'd the fight,
Remained Conqueres in deſpite
Of all his forces, till at laſt,
Praiſes, and thanks were her repaſt.
Thus Faith, and Hope, and Patience
Tryumphant rode ith' Chariot hence.
But how ſounds this, *Ever I arm*,
Suiting a Lady once 'ith' arm
Of ſuch a General, whoſe ſtory
Embalms our Nations dying Glory;
Embroiders Records with his Name;
Out-bids the narrow mouth of fame.
Gunnal diſplay thy *Magazine*,
Here thy whole Armour may be ſeen
Bright and well oil'd, well buckled on,
A *Cuiraſſier*, who having won
Many a battel, now receives
The Crown which her great Captain gives.

Maria Vere } *Anag.*
Jam re Vera }

Jam re Vera feror ſuper Aſtra, beata Triumpho,
Expectanſq; diu ſpeſq; Fideſq; ſatur.

Anthony Withers.

An Epitaph.

THe Casket of this Jewel rare,
With deep Laments we here inter
In hallowed ground which yet grows proud,
Of purer Earth to be the ſhroud.

And thou fair ſhrine, in whoſe cloſe womb,
This holy Relick we intomb;
Preſerv'd with care, and on it try
What may be done by *Chymiſtry*.

That when the Trump ſaith, *Dead ariſe*,
Thou mai'ſt ſend forth thy wealthy prize:
Ev'ry particle well *Calcin'd*,
And ev'ry Duſt double refin'd.

Richard Howlett.

Beſides what is ſaid before of this Honourable Lady, ſome of her neer Relations have informed me that every *Friday* night ſhe cauſed her Family to be Catechiſed, and that on *Saturday* in the Evenings, ſhe had ſolemn Preparatory Duties for the *Sabbath* enſuing: And that ſhe was in the ninety firſt year of her age when ſhe dyed.

The L. *Veres* Motto was, *Vero nil Verius.*

THE



M.rs KATHERINE CLARKE

F. Hovan Houe Sculp:

The Life and Death of Mrs. Katherine Clark *who Died, Anno Domini* 1675.

Her Parentage and Birth.

Katherine Overton (for ſo was her Virgin Name) was born at *Bedworth* in the County of *Warwick*, four miles from *Coventry*, *February* the Twenty fifth, *Anno Chriſti*, 1602. of Godly, and Religious Parents. Her Father was Mr. *Valentine Overton*, Rector of *Bedworth*, where he lived a conſtant, and painful Preacher of Gods Holy Word, till he was almoſt Eighty two years old. Her Mother was Mrs. *Iſa. Overton*, a gracious Woman, and an excellent Huſwife, who took off the whole burden of Family affairs, both within, and without Doors from her Husband, that he might with the more freedom attend his Holy Calling.

Her Education.

Our *Katherine* was, by theſe her Parents brought up Religiouſly, and it pleaſed God betimes to plant the Seeds of Grace in her Heart, which firſt diſcovered themſelves,

Early working of Grace.

when ſhe was about fifteen years Old: At which time God was pleaſed to diſcover unto her the corruption of her nature, and ſome common miſcarriages which are incident unto youth: And theſe made ſuch a deep impreſſion upon her tenders years, that whereas ſhe was naturally of a chearful *Sanguine* Conſtitution, ſhe now became ſerious,

Her Temptations and ſupport.

and ſomewhat *Melancholy*. Hereupon Satan, that Old Serpent, and Enemy to our Souls, aſſaulted her with many, and various Temptations, whereby he ſought to quench theſe Heavenly Sparks, to ſtifle this New Creature in its firſt Conception. But by frequent reading the ſacred Scriptures, diligent attending to the Word Preached, and ſecret Prayer, it pleaſed the All-wiſe God to ſupport, and ſtrengthen her againſt him, and all his Devices. Yet did theſe conflicts continue the longer, becauſe ſhe had none to whom ſhe durſt unboſom her ſelf, and make her Caſe known.

More Troubles.

When ſhe was about ſeventeen years old, ſhe was by her Parents ſent to *Siwel* in *Northampton-ſhire* to wait upon a young Lady, that was ſomewhat Related to her.

Yet

Yet this kind of life was ſo tedious and irkſome to her, that at the end of Six Months ſhe prevailed with her Parents to ſend for her home again. Hear the Narrative of it in her own Words as they were found Written in her Cabinet after her Deceaſe. Her return home.

'When (ſaith ſhe) I was but young, my Father being at Prayers in his Fami-'ly, I many times found ſuch ſweetneſs, and was ſo affected therewith, that I could 'not but wiſh that my Heart might oftner be in ſuch a frame. But Childhood, and 'the Vanities thereof ſoon cooled theſe Heavenly Sparks. But my Father cauſed me to 'write Sermons, and to repeat the ſame; As alſo to learn *Mr. Perkins* his *Catechiſm*, 'which I oft repeated to my ſelf when I was alone; And therein eſpecially I took no-'tice of thoſe places wherein he had ſet down the Signs and Marks of a ſtrong, and 'weak Faith, being convinced in my Conſcience that without Faith I could not be ſa-'ved; And that every Faith would not ſerve turn to bring me to Heaven. Her own account of her Converſion.

'Hereupon I fell to Examination of my ſelf, and though I could not find the Marks 'of a Strong, (through Gods Mercy) I found the marks of a true, though but weak 'Faith, which was ſome Comfort, and ſupport to me. And that God which began 'this good work in me, was pleaſed to quicken and ſtir me up to a diligent uſe of ſuch 'means as himſelf had ordained and appointed for the encreaſe thereof: As hear-'ing the Word Preached, Receiving the Sacrament of the Lords Supper, and uſe of 'other private Duties.

'But when I was about ſeventeen years old my Parents ſent me to wait upon a young 'Gentlewoman in *Northamptonſhire*, the only Daughter of Sir *W. W.* At which time 'being ſent ſo far from my near and dear Relations, and meeting with ſome other diſ-'couragements in the Family, through want of the means of Grace, which I formerly 'enjoyed, I grew very *Melancholy*.

'I began alſo to have great workings of Conſcience in me, and Satan (that deadly 'Enemy to the health, and welfare of our Souls, who like a Roaring Lion walks a-'bout continually ſeeking whom he may devour) took his advantage (through my Ig-'norance of his devices) to raiſe up fears, doubts, and terrors of Conſcience in me, by 'reaſon of my manifold Sins, and for walking ſo unworthy Gods Mercies whilſt I did 'enjoy them, and for being ſo unfruitful under the means of Grace, and ſo unable to 'obey God, and to keep his Commandments.

'And by reaſon hereof I had no Peace, nor reſt in my Soul, Night nor Day, but was 'perſwaded that all the threatnings contained in the Book of God againſt Wicked 'and Ungodly men, did belong unto me, and were my Portion, as being one of them 'againſt whom they were denounced; Inſomuch as when I took up the Bible to read 'therein, it was accompanied with much fear and trembling; Yet being convinced 'that it was my Duty frequently to read Gods Word, I durſt not omit, or neg-'lect it.

'Thus I continued a great while, bearing the burden of grievous Temptations, and inward Afflictions of Conſcience, yet durſt I not open the wound, nor reveal my con-'dition to any, as thinking and judging my condition and caſe to be like no Bodies elſe: 'But God who is rich and infinite in Mercy, and Jeſus Chriſt, who bought his Elect at 'ſo dear a rate, would not ſuffer any of his to be loſt, and therefore he was graciouſly 'pleaſed to preſerve, ſtrengthen, and uphold me by his own power from ſinking into 'Hell through Deſpair, and from running out of my Wits.

'Thus by reaſon of my continual grief and anguiſh of Heart Night and Day, I was 'ſo weakned and changed within the compaſs of theſe ſix Months, that when I came 'home my Dear Parents they ſcarce knew me.

Some years after her return, ſhe (for the moſt part) continued in her Fathers Family, where by a diligent and conſcientious uſe of the means, both publick and private, ſhe did thrive and grow in Grace and in the knowledge of our Lord and Saviour Jeſus Chriſt, as ſhe increaſed and grew in Days and Years; and therewith alſo learned and exerciſed all parts of Huſwifry, which might fit her for the Government of a Family, when God ſhould call her thereunto. Her growth in Grace.

February 2, *Anno Chriſti*, 1625. Which was the ſame Day on which King *Charles* the firſt was Crowned, ſhe was, with the conſent of Parents on both ſides, married to Mr. *Sa. Clark*, who at that time was Miniſter at *Shotwick*, four miles beyond *Weſt-Cheſter*, who looked upon this Match as the greateſt outward temporal Bleſſing that ever God beſtowed upon him; whereby he could experimentally ſay, That a *Prudent Wife is the Gift of God:* And that in the enjoyment of her, he enjoyed more Mercies than he could Her Marriage.

well enumerate. But to deſcend to particulars, and to take notice of ſome of thoſe Virtues and Graces wherewith God had beautified, and adorned her Soul.

Her Piety. Firſt her Piety was ſignal and exemplary from her firſt Converſion to the Hour of her Death: Her life was not ſtained with any ſcandalous Sin, which might be a blemiſh, either to her Perſon, Profeſſion, or Relations. She was a conſtant, and diligent attender upon the publick Miniſtry of Gods Holy Word; And when ſhe lived where ſhe had the opportunity of hearing Lectures in the week day, ſhe made choice to attend upon thoſe who were moſt plain, practical, and powerful Preachers, from whoſe Sermons, and Gods bleſſing upon them, ſhe always ſucked ſome ſpiritual nourſhment and came home refeſhed from them. And when days of Humiliation, or Thankſgiving came, ſhe never failed to make one among Gods People in the Celebration of them.

Sabbaths Sanctified. The Lords Days ſhe carefully Sanctified, both in publick and in private; riſing earlier upon them than upon other's, eſpecially when ſhe had many young Children about her, that ſo ſhe might have opportunity, as well for ſecret, as for Family duties, before ſhe was called away to the publick. She was like unto *Davids* Door-keeper, One of the firſt in, and laſt out of Gods Houſe. Her conſtant Geſture at Prayer was Kneeling, thinking that ſhe could not be too humble before God. Her uſual manner was to write Sermons to prevent drowſineſs and diſtractions, and to help Memory, whereof ſhe hath left many Volumes, and her practice was to make good uſe of them, by frequent reading and Meditating upon them; And if at any time ſhe was caſt into ſuch Places, and Company as were a hinderance unto her in the ſtrict Sanctification of this Holy Day, it was a grief and burden to her.

Scriptures read. There was no Day that paſſed over her head (except Sickneſs, or ſome other unavoydable neceſſity hindred) wherein ſhe did not read ſome portions of the Sacred Scriptures, both in the *Old*, and *New Teſtament*, and of the Pſalms; and in Reading ſhe took ſpecial notice of ſuch paſſages as moſt concerned her ſelf. She was frequent, and conſtant in Secret Prayer, and Meditation. She alſo read much in other good Books, eſpecially, in the works of thoſe Eminent, and excellent Divines, Mr. *Ambroſe*, and Mr. *Reyner*: And in reading of them ſhe uſed to tranſcribe ſuch paſſages as moſt warmed her heart.

Sacrament preparation. She never neglected any opportunity of receiving the Sacrament of the *Lords Supper*, and before her coming to it, was very ſtrict, and ſerious in the Duty of *Self-Examination*, and for her furtherance therein, at thoſe times ſhe read ſome of thoſe Books that treated upon that ſubject. And the Fruits of her holineſs manifeſted themſelves in the exerciſe of thoſe Graces which God required of her. She was not a Wordy, but a Real Chriſtian: A true *Iſraelite*, in whom was no guile. Her endeavour was to yield univerſal, conſtant, cheerful, and ſincere Obedience to all Gods Commandments, and wherein ſhe failed, and came ſhort, it was her grief, and Burden. Her Meditations upon what ſhe heard and read were frequent: And her heart having *indited a good matter*, *her tongue was as the Pen of a ready Writer*, taking opportunities to ſpeak to the Edification of thoſe with whom ſhe converſed.

She filled every Relation with the Exerciſe of ſuch Graces, and Duties as were ſuitable thereunto, knowing that where Relative duties are neglected, and not made Conſcience of, there alſo our pretended Religion is in Vain.

A good Wife. Firſt, As a Wife: She was ſingular, and very Exemplary in that reverence and obedience which ſhe yeilded to her Husband, both in Words, and Deeds. She never roſe from the Table, even when they were alone, but ſhe made courteſie. She never drank to him without bowing. His word was a Law unto her: She often denyed her ſelf to gratifie him: And when in her ſickneſs, and weakneſs he mentioned her Caſe in particular unto God in his Prayers, the Duty being ended, ſhe would make him courteſie, and thank him. In caſe of his abſence ſhe would pray with her Family Morning, and Evening: The like ſhe would do in his preſence, in caſe of his Sickneſs, and inability to perform the Duty himſelf. Her Modeſty, and Chaſtity were rare, and remarkable: But fitter to be conceived by thoſe which know what belongs to them, than to be expreſſed in words. For there is a conjugal, as well as a Virginal, and Vidual Chaſtity.

In Caſe of her Husbands Sickneſs, ſhe was a tender, diligent, and painful Nurſe about him; Skilful, and careful in making him Broths, and what elſe was needful for him. If at any time ſhe ſaw him in paſſion, with ſweet and gentle words ſhe would

mollifie

mollifie and moderate it. She was often a Spur, but never a Bridle to him in thoſe things which were good.

She was always well pleaſed with ſuch Habitations, as (in their many removes) he provided for her; And with ſuch Apparel, and Diet as his means (which was ſometimes ſhort) would allow. She never grutched, nor grumbled at any of thoſe Diſpenſations which Gods All-wiſe Providence carved out unto them.

Secondly, As a Mother to her Children (whereof God gave her nine, four Sons, and five Daughters) ſhe nouriſhed them all with her own breaſts; was very handy and handſome about them in their minority; Kept them ſweet and cleanly; In neat and modeſt Habits; Knew how to order them both in Health and Sickneſs. She loved them dearly without fondneſs; Was careful to give them Nurture as well as Nouriſhment, not ſparing the Rod when there was juſt occaſion. And as ſoon as they were capable, ſhe was vigilant and diligent to ſeaſon their tender years with Grace and Vertue, by inſtilling into them the firſt grounds, and Principles of Religion; And as they grew up, ſhe did more freely diſcover her tender Affections to them, by Inſtruction, advice, and good Counſel as there was occaſion; And when they were diſpoſed of abroad, by her gracious letters, and hearty Inſtructions at their meetings, ſhe laboured to build them up in grace and godlineſs: And God was pleaſed to let her ſee (to her great Joy and Comfort) the fruit of her Prayers, and pains in keeping them from ſcandalous Courſes in theſe corrupt times, and in working Grace in moſt of their Hearts. When they were married, and had Children, ſhe was frequently making one thing or other for them. As a Mother.

Thirdly, As a Miſtreſs to her Maids: She was careful (ſo far as ſhe could) to bring ſuch as were Religious, at leaſt, ſeemingly, into her Family; And having occaſion to be much in their Company, ſhe would take all occaſions, and opportunities to manifeſt her love and care of their Souls, by frequent dropping in good Counſel, and wholeſome Inſtructions; By Chatechiſing; Enquiring what they remembred of the Sermons they heard; Reading her Notes to them; Encouraging them in what was good, and with the Spirit of meekneſs blaming them for what was evil. And for Huſwifery, and Houſhold Affairs, ſhe inſtructed their Ignorance, commended and incouraged what they did well, and her ſelf (being of an active, and ſtirring diſpoſition, and having her hand in moſt buſineſſes) ſet them a Pattern, and gave them an Example how to order the ſame. She was careful (ſo far as poſſibly ſhe could) to prevent all ſpoil, and to ſee that they did not eat the Bread of Idleneſs. As a Miſtreſs.

Towards her friends, and her own, and her Husbands Relations ſhe was courteous and amiable in her deportment, free and hearty in their entertainment. She would have plenty without want, and competency without ſuperfluity; And all ſo neatly and well ordered, that none which came to her Table (whereof ſome were Perſons of Honor and Quality) but Commended her Cookery, and were well pleaſed with their entertainment. As a Friend.

In her Houſhold Furniture ſhe loved not to want, nor deſired more than was needful. It was, though not coſtly, yet cleanly, and ſhe was frequent in repairing and mending decays, and what was amiſs, both in Linnens, and Woollens. Her Houſ-wifery.

For her Apparel, ſhe was never willing to have that which was coſtly for the matter, or gairiſh for the manner: Rather under than above her Rank. For the Faſhion of it, was grave and Exemplary, without Newfangledneſs and Levity. She followed *Peters* directions which he gave to Chriſtian Women in his time [*1 Pet.* 3. 3 &c.] *whoſe adorning, let it not be that outward adorning of plaiting their Hair, and of wearing of Gold, or of putting on of Apparel. But let it be the hidden man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the ſight of God of great price. For after this manner in old time, the holy Women who truſted in God adorned themſelves being in ſubjection unto their own Husbands.* Her Habit.

And whatſoever Apparel ſhe had, ſhe was careful to keep it from ſtains, and rends, and ſo ſoon as any thing was amiſs, preſently to amend it, inſomuch as ſhe made it laſt long, and yet it was always whole and neat. All her own, and Husbands linnens, ſhe made her ſelf, and much of her other Apparel: And at leiſure times ſhe imployed her ſelf in knitting Stockings for her ſelf and Grand Children; and was as careful, and handy in mending her Husbands Cloaths, as her own.

She was very Charitable to the Poor where ever ſhe lived, according to that Eſtate wherewith God had entruſted her. She was ready to relieve ſuch as were Objects of Her Charity.

Charity, with Meat, or Drink, and to lend them Mony, and to minister some *Phisical* things (whereof her Closet was never empty) according as their necessities required.

Her Sympathy. She had a very melting Heart, and truly Sympathized with the Church and People of God, whether at home or abroad, in all their sufferings, and rejoyced in their Prosperity. She was much affected with, and afflicted for that great loss which the Church of Christ had, when so many able, Godly, faithful, and painful Ministers were ejected; not thrust forth into, but thrust out from labouring in Gods Harvest; wherein her Husband, and two Sons were co-sufferers, to the loss of their livelihoods; yet the loss of their Liberty lay nearer to her Heart, and was a far greater Grief to her than the outward wants they were exposed to.

Her Humility. Her Humility was not inferior to her other Graces. She had always a very low esteem of her self, and was ready to prefer others before her self, and would not take it ill when her inferiors were set above her; She well remembred the Apostle *Peters* charge, *All of you be subject one to another, and be cloathed with Humility. For God resisteth the Proud, and giveth Grace to the Humble.* And that of S. *Paul*, Rom. 12. 10. *In honour prefer one another.*

Her Love to God and Man Her Love to God, to his Ordinances, and to his Children was hearty, and without Dissimulation. *She abhorred that which was evil, and clave to that which was good.* She was of so sweet and meek a disposition that she never used to speak evil of any, but was ever prone to forgive and forget wrongs.

Her Prudence. She was very prudent in managing her Houshold affairs to the best advantage. She would have divers Dishes of Meat with little cost; yet so dressed and ordered as made them geateful and pleasing unto all: When they were alone, she had such variety of Dishes and Dresses as prevented nauseousness. She was careful to see that nothing was lost or spoiled. By her wise and frugal managing her Houshold, though her Husband had never much coming in, yet at the years end he could always save something: So that *her price to him was far above Rubies: His Heart trusted in her.* For she *did him good, and not evil all the Days of her Life*, *Prov.*31.10,11,12.

Her Activity. In her Younger Days she was healthful; Of a cheerful and active Spirit, and abhorring Idleness; She would have her Hand in every business. In her Old Age, though she was crazie, yet whilst she could stand, she would be about one kind of work or other.

Her Patience. She bore her weakness and Afflictions with much Patience and holy submission to the will and good pleasure of God; she was so uniform in the frame of her Spirit, and so maintained her Peace with God through her Holy and humble walking, that when Death, many times in her sickness, threatned to seize upon her, She feared it not, as knowing that it would be gain and advantage to her: Concerning which hear what she her self left in writing which was found after her Decease.

'In my younger Days (saith she) my spiritual Afflictions, and inward troubles con-'tinued long before I could attain to any assurance of my Salvation: But of late years 'it hath pleased God of his infinite Mercy, and Free Grace to give me more Assurance 'of his unchangeable Love to me through Faith in his Rich and free Promises of Life, 'and Salvation, through *Jesus Christ*, who is pretious to my Soul, and who is the Au-'thor and finisher of my Faith; God blessed for evermore: To whom be Praise and 'Glory World without end *Amen.*

Her aimiableness. In her converse with her Friends *She opened her Mouth with Wisdom, and in her Tongue was the Law of Kindness (Prov.*31.26.) which made her Company grateful unto all, and burdensom, or undervalued by none.

Afflictions sanctified. Divers years before her Death, upon catching Cold, she had many fits of sickness, and weakness, and some of them were so violent, as brought her near unto Death; Yet the Lord had mercy upon her Husband and Family in raising her up again almost beyond hopes, and expectation: And she was always a Gainer by her Afflictions, God making good that Promise to her, *Rom.*8.28. *All things shall work together for good to them that love God, To them who are Called according to the purpose.* For after those fits she walked more humbly, holily, fruitfully, and faithfully, both in her General, and particular Calling, as one that waited daily for the appearing of her Lord, and Master. The Winter before her Death, she enjoyed better Health than she had done for some Winters before.

May the 25*th. Anno Christi*, 1675. Some Friends came from *London* to dine with her, and that morning (according to her usual custom in such Cases) She was careful,

ful, and buſie in providing for their kind entertainment: But it pleaſed God whilſt they were at Dinner to ſtrike her with a kind of Shivering, which made her look paler than ordinary, and after Dinner her Diſtemper continued, ſo that ſhe was ſoon confined to her Chamber, and not long after, for the moſt part to her Bed. But herein God ſhewed her great mercy, and had reſpect to her weakneſs, in that, during all the time of her languiſhing ſhe was free from Sickneſs, and pain, only ſometimes ſhe was troubled with ſome Stiches, which yet were tolerable, not violent: She was alſo troubled with ſome Vapours which made her Breath very ſhort; Yet had ſhe a pretty good Stomach, and ſhe reliſhed her Food well till about two Days before her Death; But then, though ſhe did eat, yet ſhe found little taſt in her Meat. Her ſleep was pretty good, and always very quiet. She was never ill either after Food or Sleep. Only two Days before her Departure ſhe ſlept little, by reaſon of the continual ratling of Flegm in her Throat, when ſhe wanted ſtrength to expectorate it.

Her laſt ſickneſs.

Gods Mercy.

As for the State of her Soul during all the time of her ſickneſs, ſhe enjoyed conſtant Peace and Serenity, and had (through Gods Mercy) much Joy, and Peace, by believing; Satan (that Roaring Lion) who uſes to be moſt ſtrong when we are moſt weak being ſo chained up by God, that he had no power to moleſt her. She often cryed out *Hold out faith and patience*; She told her neareſt Relation, when ſhe ſaw him mourning over her, that ſhe was going to be joyned to a Better Husband.

Her youngeſt Son, taking his leave of her the Day before her Death, ſhe gave him much Heavenly Counſel for the good of his Soul, and Bleſſed him, and all his, as ſhe did the reſt of her Children and Grand-Children. She earneſtly deſired to be Diſſolved, and breathed after a fuller enjoyment of *Jeſus Chriſt*, which ſhe accounted *beſt of all*: She would ſometimes ſay, *that it was a hard thing to die*: And *this is a hard work*: Her Underſtanding, Memory, and Speech continued till within two Minutes of Death; And a little before, her Daughter ſpeaking to her of *Jeſus Chriſt*, She replyed, *My God and my Lord*: And ſo *June* the 21, about five a Clock in the morning, She fell aſleep, exchanging this Life for a Better, without any alteration in her Countenance, but only that her colour was gone. She cloſed up her Eyes her ſelf, as who ſhould ſay, *It is but winking, and I ſhall be in Heaven.* She *changed her place, but not her Company.* She ſickned *May* the 25*th.* *Anno Chriſti*, 1675. She concluded her Days *June* the Twenty Firſt, being *Munday*, about five a Clock in the Morning; when having ended her laſt *Sabbath* upon Earth, ſhe began to Celebrate an Everlaſting *Sabbath* in Heaven. She was Aged Seventy three years and about four Months, and had been married almoſt Fifty years.

Death.

Thus did this Holy Woman wear out, not ruſt out: Burn out, was not blown out: Yea, ſhe flamed, not ſmothered out, ſhe ſerved God in her Generation, and then retired into that Place where is Health without Sickneſs: Day without Night: Plenty without Famine: Riches without Poverty: Mirth without Mourning: Singing without ſighing: Life without Death: And theſe, with infinite more to all Eternity. There is unſpotted Chaſtity: Unſtained Honor: Unparalleld Beauty. There is the Tree of Life in the midſt of this *Paradiſe.* There is the River that waters the Garden: There is the Vine flouriſning, and the Pomegranate budding: There is the Banqueting-Houſe where are all thoſe Delicacies; and Rarities wherewith God himſelf is delighted. There ſhall the Saints be adorned, as a Bride, with rare Pearls, and ſparkling Diamonds of Glory. A Glory fitter to be Belcved, than poſſible to be Diſcourſed. An *Exceeding, Exceſſive, Eternal weight of Glory* (2 *Cor.*4.17.) Even ſuch a weight, as if the Body were not upheld by the Power of God, it were impoſſible but that it ſhould faint under it: as an eminent Divine ſpeaketh.

After Mrs. *Clarkes* Deceaſe, there was found in her Cabinet a Paper, which by frequent uſing, was almoſt worn out. It contained a Collection of theſe ſeveral Texts of Scripture which he had recourſe unto in times of Temptation, or Deſertion.

Promiſes to ſtrengthen her Faith.

Who is among you that feareth the Lord: That obeyeth the Voice of his Servant: That walketh in darkneſs and hath no Light: Let him truſt in the Name of the Lord and ſtay upon his God, *Iſa.*50.10.

For the Name of the Lord is a ſtrong Tower; The Righteous run unto it, and are ſafe, *Prov.*18.10.

Thou wilt keep him in perfect peace, whoſe Mind is ſtayed on thee, becauſe he truſteth on thee, *Iſa.*26.3.

Bleſſed is the Man that maketh the Lord his truſt, *Pſa.*40.4.

Bleſſed

Bleſſed is the Man to whom the Lord imputeth not Sin, *Pſa.*32.2.

Though our hearts may fail us, and our fleſh fail us, yet God will never fail us, *Pſa.*73.26.

For he hath ſaid, I will never leave thee nor forſake thee, *Heb.*13.5.

And again: I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty, 2 *Cor.*6.18.

I, even I am he that blotteth out thy Tranſgreſſions for mine own ſake, and will not remember thy Sins, *Iſa.*44.25.

My Grace is ſufficient for thee: For my ſtrength is made perfect in weakneſs, 2 *Cor.* 12.9.

By Grace you are ſaved through Faith, and that not of you ſelves, *Eph.*2.8.

I give unto them Eternal Life, and they ſhall not periſh, neither ſhall any man pluck them out of my Hand, *Joh* 10.28.

Who are kept by the Power of God, through Faith unto Salvation, 1 *Pet.*1.5.

The foundation of God ſtandeth ſure, having this Seal; The Lord knoweth who are his, 2 *Tim.*2.19.

There is therefore now no condemnation to them which are in *Chriſt Jeſus*, who walk not after the Fleſh, but after the Spirit, *Rom.*8.1.

Chriſt is the end of the Law for Righteouſneſs to every one that believeth, *Rom.* 4.10.

It is God that juſtifieth; who is he that condemneth? *Rom.*8.33,34.

The promiſe is to you, and to your Children, and to all that are afar off; Even as many as the Lord our God ſhall call, *Act.*2.39.

The Gifts, and Calling of God are without Repentance, *Rom.*11.29.

Theſe Texts of Scripture having been as ſo many Cordials unto her in Times of Temptation, it is hoped that they may prove ſo to others, and therefore for their ſakes they are here ſet down. And hereby it appears that ſhe was not without ſome ſhakings, but through Gods Mercy, they were ſuch as made her root the faſter: And by her prudent, and ſeaſonable holding forth the Shield of Faith, and the Sword of the Spirit, ſhe became more than a Conqueror, through him that had loved her.

In another little Book, which was found after her Death, ſhe gives this account of her ſelf and of Gods gracious dealing with her.

Her Converſion.

From the beginning (*writes ſhe*) of Gods ſhewing me Mercy in my Converſion.

I here ſet down Gods gracious dealings with me, not for mine own Praiſe, but for the Glory of God, and to ſtir up my Heart unto true Thankfulneſs for ſuch invaluable Mercies. And then ſhe ſet down the time, manner, and means of her Converſion: And afterwards proceeds thus.

What have been my Experiences of Gods gracious dealings with me at ſeveral times under Afflictions: As

'Firſt when Perſonal Afflictions have lain upon me, in regard of Bodily Sickneſs or 'Spiritual Diſtempers.

'Secondly. Or, Family Afflictions, when God hath taken away my dear Chil-'dren.

'Thirdly: Or, when I have been under fears that God would take away my dear Huſ-'band, by ſome dangerous ſickneſs which he lay under.

'Fourthly, Or when I have been under great fears in the time of our Civil 'Wars.

'Fifthly, Or when I have been under ſpiritual Deſertion, by Gods hiding his Face, 'and Favour from me. Or by reaſon of weakneſs, and wants in Grace: Or by reaſon 'of ſtrong, and prevailing Corruptions. Or by reaſon of Satans Temptations: In all 'which Caſes ſhe left a memorial of Gods gracious diſpenſations towards her. I ſhall ſet 'down only a few of them.

'It pleaſed God (ſaith ſhe) for many years, to keep me (for the moſt part) in a ſad 'and diſconſolate Eſtate, and condition, not cleerly Evidencing the certain Aſſurance 'of his Love to my Soul: So that many times I queſtioned whether I was a Child of 'God or no: Whether I had part in *Chriſt Jeſus* or no: Whether I ſhould ever attain 'to Life and Salvation or no: And this made me walk with a drooping, and diſconſo-'late Spirit, ſo that I could take no true comfort in any thing: But though *heavineſs 'endured for a Night, Yet joy came in the Morning*, when the Lord cauſed the Light of his 'Countenance to ſhine upon me, which was better than Life.

'It

'It pleased God upon the Death of my youngest Child, that it lay very heavy upon my Spirit, insomuch as I was brought oft upon my Knees to beg support from God and to crave his Grace and assistance that I might not break out to speak, or act any thing whereby Gods Name might be dishonoured, or the Gospel discredited: And that he would be pleased to make up this outward loss, with some more durable, and spiritual Comforts. And I found a seasonable, gracious, and speedy answer to these my Requests. For though I lay long under the burden of that loss, yet in this time did the Lord sweetly manifest his special Love to my Soul, assuring me that he was my gracious and reconciled Father in Christ; whereby my Love to him was much encreased, and even inflamed; so that, by his Grace, it wrought in me more diligence, and carefulness to maintain and preserve these Evidences of his Love, and to yield a holy submission unto his Will, as well in suffering, as in doing: As also by avoiding whatsoever might provoke him to withdraw the Evidences of his Love from me, without the sense whereof I could take little or no comfort in any thing.

'And furthermore, I bless God for it, and speak it to the praise, and glory of his rich and free Grace, my Prayers, and earnest desires have been answered, by Gods giving me comfortable Assurance, both from the Testimony of his holy word, and the witness of his Blessed Spirit, of my Eternal, and Everlasting Salvation in, and by *Jesus Christ*. Yet have I not been without fears, and doubtings many times, through want of looking over my Evidences, or by neglecting to keep a narrow watch over my heart: Or from weakness of my Faith, and all through my own default and negligence. The Lord pardon it, and make me more circumspect for the time to come.

By all these I have gained this Experience.

'First: That God is true and faithful in making good all his Promises seasonably unto us: As, That all things shall work together for our Good. And that God will never fail us, nor forsake us, *&c.*

'Secondly: That it is not in vain to wait upon God, and to seek unto him in our straits, who is more ready to hear than we are to ask.

'Thirdly: That I desire to see: Yea, and the Lord hath shewed me the vanity, and incertainty of the most satisfying Comforts that this world can afford, and what an emptiness there is in them, that so I may, and I desire so to do, keep weaned affections towards them and to sit loose from them, that I may be ready to part with them, when God calls them from me, or me from them.

Again in regard of Bodily weakness and sickness, my *Experiences* have been these.

'First: That as a broken Shoulder can bear no burden; so the least Distemper, when the heart is not in an holy frame and temper is a burden insupportable. If God hides his Face from us, and withdraws the Evidences of his Love, and denies to assist us by his strength, we can neither do, nor suffer any thing. And on the Contrary, I found by *Experience*, that I could with much cheerfulness, holy submission and willingness, bear great Distempers, when I enjoyed the favour of God in them: So that then I could readily say, *Good* is the work of the Lord as well as is his *Word*. And, I *will bear the Indignation of the Lord because I have sinned against him. Mich.* 7. 9. And, *Though he slay me, yet will I trust in him. Job.* 13. 15.

'Secondly, I found by *experience* also, that by my pains and sickness I was the better able to *Sympathize* with, and to pity and pray for others in the like case.

'Thirdly, Hereby I learned the more to prize Health: And that: First, Because in Health we have liberty, and opportunity to enjoy the Publick Ordinances with others of Gods People, whereby the Graces of Gods people are quickned, strengthened, and encreased in us, which otherwise (by reason of our corrupt natures) are apt to grow cold and languish, as will our bodies when they want food.

'Secondly, Because in health we injoy the benefit and the comfort of sweet, and quiet sleep, which much refreshes and cheers, and which commonly we want in sickness.

'Thirdly, Because in Health we find sweet satisfying comfort in the use of Gods good Creatures, whereas in sickness the daintiest food is lothsome and troublesome. The consideration of these things made me the more to prize Health; To be very thankful for it, and the more careful to imploy, and improve Health and strength, to Gods glory, and the furtherance of mine own salvation.

In

In regard of Publick Dangers I have had a great deal of *Experience* of Gods goodness towards me and mine several ways, and at several times. For

'First, When in the beginning of our Civil Wars and distractions I was sometimes 'overwhelmed with base and distrustful fears, occasioned by my not acting faith upon 'the promises, and not remembring my former *Experiences*, nor considering Gods love, 'power, and fidelity to his Children, in performing his so many gracious promises, 'made unto them in all estates, and conditions, and to me among the rest: Hereupon I 'resolved, by Gods grace and assistance not to give way to this distrust and diffidence, 'praying God to assist me therein, and found more courage than formerly, so far as I 'know mine own Heart (though truly the Heart is very deceitful, as I have found by 'sad experience) The Lord teach and enable me to rely upon him with more courage 'and constancy, and more to live by faith upon his promises than formerly I have 'done.

'Indeed I have been apt to fall into new fears upon approaching dangers; Yet upon 'successes, and glorious deliverances, I have oft resolved never to distrust God again, 'and yet my naughty heart hath deceived me, and made me ready to faint. But this I 'found by *Experience*, to the praise of my Gods free grace, that as troubles have abounded, my consolations have much more abounded. For God brought seasonably into 'my mind many pretious promises, which were as so many sweet Cordials, which much 'supported and comforted my heart, and upheld my Spirit, when also new storms have 'arisen, and unexpected deliverances have followed, I have, and do resolve, by Gods 'grace, not to distrust him any more. Yea, though more and greater dangers shall a'rise, yet will I trust in, and stay my self upon him, though (as *Job* said) *he should 'slay me.* The good Lord establish my heart in this good and holy resolution, who is 'able to keep us to the end, and hath promised that he *will preserve us by his power, through 'Faith to the Salvation of our Souls.*

In regard of Satans Temptations; Especially concerning my coming to the Sacrament of the *Lords Supper*, my *Experiences* have been these.

'Finding often that I was very unable to fit and prepare my self for a comfortable ap'proach to that Sacred Ordinance, I used to desire the Prayers of the Congregation un'to God in my behalf, and I used the best endeavours I could in private, as God ena'bled me, though I came far short of what was required, and of what I desired: So that 'I did trust, and hope, through Gods mercy, to find a comfortable day of it, and to have 'it a Sealing Ordinance to my Soul. But on the contrary, I found much deadness, 'and little spiritual tast, relish, and comfort in the use of it: So that my spirit was oft 'much troubled, and cast down in me; fearing lest I had some secret sin undiscovered, 'and unrepented of, which caused the Lord thus to hide his face from me.

'But then my gracious God brought this into my mind, that the Lord doth some'times afflict us for the exercise, and improvement of our graces, as well as to humble 'us for our sins. I also considered, that as the Lord doth tender great Mercies to us in 'this Sacrament, renewing his Covenant of grace, and sealing unto us the Pardon of 'our sins in the blood of *Christ*: So he gives us leave to engage our selves (by renewing our Covenant with him) to believe in him, and to trust upon *Christ* for Life and Salvation: And it pleased God to give me faith to apply this in particular to my own Soul: And a while after, to shew me, and to make good to my Soul that pretious, and comfortable promise, That though *he hide his face from us for a little moment, yet with Mercy, and Loving kindness he will return to us again.* This was a wonderful comfort, and support to my dejected Heart: Blessed be the Lord for ever, I desire to treasure up these *Experiences*, that for the future, I may resolve in the like case to put my whole trust and confidence in him, that so Satan may not entrap me in his snares through unbelief, but that I may resist *him steadfast in the faith*: For I am not altogether ignorant of his *Devices.* Gods promise is, that *in all these things we shall be more than Conquerours, through him that hath loved us*: And hath said *that this is the Victory which overcomes the World, even our faith*, 1 *Joh.* 5. 4.

In the year 1669. There came to us the sad news of the Death of my second Son Mr. *John Clarke*, a godly, faithful, and painful Minister, sometimes before ejected out of the Rectory of *Cotgrave* in *Nottingham-shire*, who died the 18th. of *September.*

Thus as the Waves of the Sea follow one another, so God is pleased to exercise his Children with one Affliction after another. He sees that whilst we carry about with us this Body of sin, we have need of manifold *Trials*, and *Temptations*, as saith the Apostle,

Apoſtle. 1 Pet. 1. 6. —— *now for a ſeaſon ye are in heavineſs (if need be) through manifold Temptations*; to keep us under, and to make us the better to remember our ſelves.

Indeed it hath been the Lords courſe and dealing with me ever ſince he ſtopped me in the way as I was poſting to Hell, to raiſe up one Affliction or other, either inward or outward, either from Satan, the World, or from mine own corrupt Heart, and nature, not having Grace and Wiſdom to behave and carry my ſelf as I ought under his various Diſpenſations and Providences, as appeared at this time by his laying ſo great and grievous an Affliction upon me in taking away ſo dear a Son, from whom I had much Soul-comfort, and ardent Affections, which he manifeſted by his fervent Prayers for me, and by his ſpiritual Letters, and Writings to me, wherein he applied himſelf ſutably to my Comfort in thoſe inward troubles of Heart and Spirit which lay upon me. This cauſed my Grief and Sorrows to take the greater hold on me, upon the loſs of one who was ſo uſeful to me: Yet hereby I do not derogate from my Elder Son, from whom I have the like help, and Comfort.

Upon this ſad occaſion my Grief grew ſo great that I took no pleaſure of any thing in the World: But was ſo overwhelmed with Melancholy, and my natural ſtrength was ſo abated, that little Food ſerved my turn, and I judged that I could not live long in ſuch a condition.

Hereupon I began to examine my Heart why it ſhould be ſo with me, and whether carnal and immoderate Affections were not the great Cauſe of my trouble, which I much feared; And having uſed many Arguments and laid down many reaſons to my ſelf to quiet and moderate my Paſſions, and yet nothing prevailed to quiet and calm my Heart, and to bow me to the Obedience of his revealed Will: And withal, conſidering that it was God only that could quiet the Heart, and ſet our unruly, and carnal Affections into an holy frame and order, and, That he was a *preſent Help in times of trouble*, I often and earneſtly ſought unto the Lord with many Prayers, and Tears, beſeeching him to quiet my Heart, and to over-power and tame my unruly Affections, ſo as to be willing to ſubmit unto him, and to bear his Afflicting Hand patiently and fruitfully, and to be ready and willing to ſubmit (either in doing or ſuffering) to whatſoever he pleaſed to impoſe upon me: And to be ready to part with the beſt outward Comfort I enjoyed whenſoever he ſhould pleaſe to call for the ſame.

And it pleaſed God ſeaſonably to hear my Prayer, to regard my Tears, and to grant my Requeſts, by calming, and quieting my heart, and ſpirit, and by giving me much more contentedneſs to ſubmit to his Holy Will, and good Pleaſure, who is a *God of judgment*, and knows the fitteſt times and ſeaſons to come in with refreſhing comforts, and who *waits to be gracious* unto thoſe that truſt in him. Yet ſurely I was not without many Temptations in this hour of Darkneſs from that ſubtile Adverſary who always ſtands at watch to inſinuate and frame his Temptations anſwerable to our Conditions, and like a *Roaring Lyon walks about continually, ſeeking to devour* poor, yet precious *Souls*. Then I *called upon the Lord in my diſtreſs, and he anſwered me and delivered me*.

Bleſs the Lord O my Soul; and all that is within me Praiſe his Holy Name. For he hath remembred me in my low and troubled eſtate, becauſe *his Mercy endureth for ever*.

Having thus had new experience of Gods readineſs to hear and help when I called upon him; And having found that it is not in vain *to ſeek to, and to depend upon God in all* our Straits, I could not but record theſe things, that ſo *Every one that is Godly may ſeek unto him in a time wherein he may be found*, who is a *preſent help* in times of trouble, and who doth for us *abundantly above what we can aſk or think*.

The Lord knows that I write theſe things for no other end, but that God may have the Glory, and that others, eſpecially my Relations, may be encouraged to ſeek God in their Straits, and to truſt in him at all times. *Amen*.

After her Deceaſe there was alſo found in her Cabinet a Paper with this Superſcription.

My Will and Deſire is (with the leave of my Husband) to beſtow upon my Children theſe things as tokens of my Motherly Affections, and that I may be remembred by them. She began with her Husband, and what ſhe gave to him and all the reſt, were all wrapped up in ſeveral Papers, and each Name endorſed on the outſide to whom it did belong. And then concludes all thus.

But above all, my Prayers unto God are, that he would eſpecially beſtow upon you, all needful